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ITINERARIUM TOTIUS Sacræ Scripturæ:

OR, THE

TRAVELS

OF THE

Holy Patriarchs, Prophets, Judges, Kings, Our Saviour CHRIST and his Apoſtles, as they are related in the

OLD and *NEW TESTAMENTS.*

WITH

A Deſcription of the Towns and Places to which they travelled, and how many *Engliſh* miles they ſtood from *Jeruſalem.*

Alſo, a ſhort Treatiſe of the *Weights*, *Monies*, and *Meaſures* mentioned in the Scriptures, reduced to our *Engliſh* Valuations, Quantity, and Weight.

Collected out of the Works of *HENRY BUNTING*, and done into *Engliſh* by *R. B.*

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To the Right Honourable

Sr. Hen. Mountague

KNIGHT,

Lord Chief Juſtice of the KINGS Majeſties

BENCH.

IT is a true Saying of the Philoſopher (Right Honourable, and my very good Lord) That there is nothing wherein there is *Life*, but it hath either *Motion* or *Action*; and ſuch is the condition of Man, that a greater meaſure of both is impoſed upon him, to humble him, than upon many other Creatures: The whole courſe of his Life being compared unto a *Pilgrimage*, in which ſtate a man can preſume upon no certain Continuance. For, as a Traveller that intendeth to finiſh his Journey, ſtays

not in his Inn, but deſires more to be upon his Way than in his Bed; ſo it is with Man, who cannot poſſeſs himſelf in reſt, from the time of his Birth until his Death, and oftentimes is troubled with needleſs and unprofitable Labours, to attain unto his Ends; which got, both they and he periſh. Let *Alexander*, that great Emperour, be a preſident of this; who with much Labour, having got a great Eſtate, enjoyed it but a ſhort time: and you may read in this Treatiſe, with what intolerable pains *Antigonus Epiphanes* endeavoured to eſtabliſh his Kingdom to him; and yet in the end purchaſed little but a lamentable Death. There is none of the Patriarchs, Princes, Judges, Kings, Prophets, Apoſtles, or others mentioned in the Scriptures, that could make evident in the whole courſe of their Life, any better than a laborious and tedious Pilgrimage. With what pains did *Abraham* wander from *Chaldea* into the Land of *Canaan*? How was *Moſes* tormented in the Wilderneſs, almoſt to the loſs

loſs of his Soul? but abſolutely never to come into the promiſed Land. And for *David*, how miſerably lived he, when he could not truſt his own Friends? This is the ſtate of man; and to ſay truth, he differs in little (beſide Reaſon) from other Creatures; and that either lock'd up in ſilence, or not expreſs'd in ſome memorable Action, makes him ſo much the more capable of Miſery; being only able to diſtinguiſh of Joy and Fear.

Now that theſe things may be the more apparent, I have endeavoured to collect, out of the Works of others, this Treatiſe; wherein is briefly deſcribed the Travels of all the *Patriarchs*, *Judges*, *Kings*, *Prophets*, *Princes*, &c. together with the condition of Cities, Countreys, Iſlands, and other memorable places, as they are mentioned in the *Old* and *New Teſtaments*. All which, that I might expreſs that Duty which hath a long time lain concealed, I have wholly dedicated to your Lordſhips Service; humbly intreating your favoura-

vourable Acceptance of my Pains; that ſo being ſhrouded under your Honour's Protection, they may the better withſtand the adverſe Opinions of ſuch as pleaſe to cenſure them.

At your Honour's Service,

R. B.

The

The Preface to the Reader.

IT hath always been held a matter worth note (gentle Reader) even to the beſt Divines, to have the Typographical deſcription of the Towns and Places, as they are mentioned in the Scriptures; and ſo much the rather, becauſe by comparing the Actions of Men with the beginnings and endings of Cities, they might the better underſtand the Prophets, and perceive the wonderful Providence of God; who by his Omnipotency ſo diſpoſeth of Eſtates, that ſuch Cities and Nations which have been mighty, and ruled upon the Earth with great Power, notwithſtanding on a ſudden, and by unexpected Events, have been utterly ſubverted and overthrown. Now, that theſe things might be more apparent, I have, in as good and brief a method as I can, gathered out of ſundry Authors, the particular Deſcription of the Cities, Towns, and places, as they are mentioned in the Scriptures, where they ſtood, under whoſe command, at what time they grew mighty, and how loſt and decayed.

To this alſo I have added a particular Narration of the Travels of all the holy Patriarchs, Prophets, Princes, Judges, Kings, Emperours, our bleſſed Saviour and his Apoſtles: to what Towns they travelled, what memorable Actions they did in thoſe places; with a ſhort Chronology of the times: that ſo by comparing this diſcourſe with any Text of Scripture, you may perceive the time when thoſe Accidents happened. All which things (I am perſwaded) will prove no leſs pleaſant than profitable, and will give a great light to the underſtanding of the Bible. *But if you queſtion with me, How it is poſſible that I ſhould come to the knowledge of thoſe things, conſidering that* Babylon, Niniveh, Jeruſalem, *and moſt of the Cities of the* Holy-Land, *are long ſince waſted and decayed? To this I anſwer; therein conſiſts the greatneſs of the Travel, becauſe I have been conſtrained to uſe the help of many Authors, who, amongſt other long and learned diſcourſes, have here and there glanced at the Actions that were done in the Land of* Judæa: *amongſt which are* Strabo, Jerom, de Locis Hebraicis, Plinie, Livie, Plutarch, *and many*

ny others, who have deſcribed in the Actions of the Perſians, Chaldeans, Græcians *and* Romans, *the State of the* Jews *as it ſtood in thoſe times, with the Deſcription of the Cities and Towns. And Saint* Jerom, *who lived in that Country, took a great deal of pains to rectifie theſe imperfect diſcourſes, which more obſcure Authors have laboured in, and left to future ages; that ſo thoſe which would, might by their diligence and care, make them uſeful to inform their underſtanding, both concerning the State of the* Jews, *and of the obſcure meaning of ſome of the Prophecies.*

Alſo the ſcituation and Deſtruction of Jeruſalem, *a thing pleaſant and profitable to know, and no whit unworthy your conſideration. How all or the moſt part of the Towns, Cities, Countries, Nations, Iſlands, Seas, Deſarts, Mountaines, and moſt memorable places, are ſcituated from it; how many miles* Engliſh *they ſtand diſtant, what memorable actions have been done in them, and for the moſt part where they ſtood, and how they are at this day.*

Beſides (to make this a perfect work) you will find after the end of the Old Teſtament, and before the beginning of the New; the Diſcourſe concerning the Weights, Meaſures, and Monies which are mentioned in the Scriptures, reduced unto our Valuation, how they were Current among the Jews, *how with other People, Nations, and Countries: by which means that neceſſity of commutative Juſtice, for which Monies were principally invented, will be apparent; and by this meanes you ſhall perceive what equality there is and hath been uſed amongſt Nations, for the ordaining of Meaſures and Monies; by which you may perceive, that this Univerſe being compared together, ſeemeth but one large and ſpacious Empire, howſoever under divers Governments.*

Again, the Peregrination of our Saviour, the manner of his wonderful Nativity, his long and Tedious Journeys, the condition of his eſtate whiles he was upon the Earth, and (as near as can be gueſt) at what time he did moſt of his Miracles; how he behaved himſelf when he was betrayed, with a deſcription of the manner of his death: and the Travels of Peter, Paul, *and many other of his Apoſtles after his death. All which things I have with much labour compiled together for your profit, and expect nothing in recompence for my pains, but your Love. And ſo I commit you to God.*

Yours,

R. B.

A BRIEF DECLARATION OF *GEOMETRICAL MEASURES.*

A Degree of the Heavens is fifteen *German* or *Dutch* miles; one minute is one quarter of a *Dutch* mile: ſo that four minutes make a *Dutch* mile.

Diverſity of miles.

A *Dutch* mile is four thouſand paces: the *Spaniſh* miles be very near ſo long as the *Dutch*. A *French* mile is two thouſand paces: a *Walloon*, or *Italian* mile is a thouſand paces; ſo that four *Walloon* miles make a *Dutch* mile.

The word Mile is derived from the Latine word *Mille*; for one thouſand paces make a *Walloon* mile, as *Gualtherus H. Revius* writeth.

Of Stades or Furlongs.

THE word *Stadium* in Latin, in Engliſh a Furlong, is a meaſure of ground, whereof there be three ſorts, *Italicum*, *Olympicum*, *Pythicum:* That of *Italy* contained 625 Feet, which is 125 Paces, half a quarter of an *Italian* mile. The ſecond ſort was of the Hill *Olympus* in *Greece*, where was a Game or Prize kept by the Princes and Cities of *Greece* every fifth year, in the Honour of *Hercules*, who firſt began it. This meaſure of ground, *Stadium Olympicum*, contained 600 Feet, that is, 120 paces. The third kind of Stade or Furlong contained 1000 Feet, which is 200 Paces; whereof haply aroſe the difference of *Pliny* and *Diodorus Siculus* in deſcribing *Sicily*.

What a Furlong is.

Fifteen *Dutch* miles make a Degree, and a Degree of the Heavens anſwereth to 480 Furlongs upon Earth; whereby it is manifeſt, that 32 Furlongs is a *German*, or common Dutch mile.

One Minute equalleth eight Furlongs, which make an *Italian* or *Walloon* mile, the fourth part of a *Dutch* mile. Two Minutes of the Heavens, or ſixteen Furlongs, make a Dutch mile. Four, half of a Dutch mile. Three minutes equal 24 Stades or Furlongs, which make three quarters of a Dutch mile. Four minutes equal 32 Furlongs, that is to ſay, a German or Dutch mile.

The Holy Evangeliſts, *S. Luke*, cap. 24. ver. 13. and *S. John*, c. 11. ver. 8. reckon the way by Furlongs. *S. Luke* ſaith, the Town *Emaus* was diſtant from

Jerusalem sixty Furlongs: and St. *John* saith, *Bethania* was fifteen Furlongs distant from *Jerusalem*. Whence it appeareth, that *Emaus* was distant from *Jerusalem* almost two Dutch miles, seven Walloon miles and a half; and *Bethania* almost half a Dutch mile, which is a mile, a half, and half a quarter.

Josephus writeth, That Mount *Olivet* was distant from *Jerusalem* five Furlongs, that is a little more than half a quarter of a *Dutch* mile, which is half an Italian mile and half a quarter. The same *Josephus* saith, That the circuit of the City of *Jerusalem* was thirty three Furlongs, a *Dutch* mile and half a quarter. Others say it was four miles in Compass, which being understood of Italian or Walloon miles, make little or no difference, seeing it is but the half of a half quarter of a Dutch mile.

Strabo writeth, That the City of *Babylon* was 380 Furlongs in Circuit, that is twelve Dutch miles. The Circuit of *Samaria* was twenty Furlongs, that is half a Dutch and half a quarter, which is two Italian miles and a half.

How the Romans *measured their Miles.*

THE *Romans* measured their miles by Paces, which they call *Passus*, and that kind of measuring is done after this manner; Four Barley-corns laid long-ways, one by the other, make the breadth of a Finger, four Fingers broad make the breadth of an Hand, four Hands broad make the length of a Foot, which measure is now extant; five feet make a Geometrical or great Pace; one hundred twenty five such Paces are a Furlong; eight Furlongs are one thousand Paces or Walloon mile; two thousand Paces are a *French* mile.

Ex granis quatuor formabitur unus.
Est quater in palmo digitus, quater in pede palmus.
Quinque pedes passum faciunt, passus quoque centum
Viginti quinque stadium dant: Sed milliare
Octo dabunt stadia; duplicatum sit tibi Leuca.

Four thousand Paces are a Dutch mile, I mean a common Dutch mile, whereof fifteen are reckoned to a Degree of the Heavens; for the *Switzer* miles are commonly a quarter of a Dutch mile longer than common Dutch miles. But through this Book, by miles we understand common Dutch miles, whereof four thousand Paces make a mile.

Whosoever will understand St. *Jerom* well, *de locis Hebraicis*, must mark whether he reckons by Miles or by Stones: The miles specified by him are Walloon miles, whereof four make a Dutch mile as aforesaid: the Stone whereof he writeth (whereby also they did measure and divide the way) are reckoned six to a Dutch mile.

To the end that all men that have any little Understanding in Geometry and Cosmography may make the Tables, and cast them, and at their Pleasure inlarge or diminish them; I have here for their direction set down the Longitude and Latitude of the most principal Towns: the former Numbers shew the degrees and minutes of the Longitude, the later Numbers declare the degrees and minutes of the Latitude.

	Long.	*Latit.*
Sidon	67.51	33.30
Tyrus	67.00	33.20
Zarepta	67.10	33.28
Kedes	67.14	33.00
Chabul	67.04	33.04
Rechob	67.13	33.14
Abela Betha macha	67.20	32.59
Senim Vallis	97.01	32.58
Carmel	66.35	32.50
Cana major	67.13	33.24
Cana minor	67.52	32.48
Nazareth	66.56	32.42
Tabor	66.45	32.38
Capernaum	66.53	32.29
Bethsaida	66.51	32.29
Corazim	66.53	32.29
Tiberias	66.44	32.27
Magdalum	66.48	32.28
Dora	66.25	32.08
Cæsarea Stratonis	66.19	32.25
Lydda	65.43	32.06
Joppen	65.40	32.05
Mesiada castellum	66.21	31.47
Mærum lacus	66.36	32.25
Sunem	66.33	32.33
Naim	66.35	32.33
Napthalis	67.06	32.57
Bethoron superior	66.00	32.14
Bethoron inferior	65.54	32.00
Gazar	66.10	32.20
Bethsan	66.41	32.23
Endor	66.25	32.27
Megiddo	66.02	32.32
Thebetz	66.30	32.25
Aphec	66.28	32.32
Gilim	66.25	32.22
Alexandrium	66.23	32.11
Thirzo	66.20	32.13
Zilo	65.58	31.58
Beseck	66.34	32.24
Michmas	66.06	32.04
Samaria	66.22	32.19
Nobe	65.45	32.03
Gazeron	65.45	31.59
Emmahus	65.54	32.01
Jericho	66.10	31.56
Aialon	65.56	31.57
Anathot	66.01	31.55
Gibea Saulis	66.57	31.55
Kiriath-jearim	65.58	31.55
Jerusalem	66.00	31.55
Bahurim	66.03	31.56
Ephraim	66.08	32.00
Gilgal	66.12	32.01
Esthaol	65.36	31.54
Timnah	65.48	32.03
Zarea	65.51	31.55
Gedor	65.14	31.59
Modin	65.45	32.01
Bethania	66.01	31.54
Bethlehem	65.55	31.51
Debir	66.10	31.58
Jarmouth	65.37	31.51
Azecha	65.51	31.54
Lachis	65.51	31.49
Eglon	65.50	31.48
Makeda	65.49	31.52
Libna	95.49	31.50
Debir	65.32	31.46
Bethsur	65.47	31.48
Kechila	65.38	31.47
Mareia	65.42	31.54
Maon	65.38	31.41
Carmel	65.40	31.44
Ziph	65.38	31.43
Arah	65.45	31.37
Hebron	65.33	31.45
Gerer	65.37	31.42
Kades barnea	65.22	31.29
Adar	65.12	31.32
Carcaha	65.06	31.30
Hasmona	65.00	31.30
Bethsemes	65.55	31.55
Beersabah	65.31	31.40
Siclag	65.15	31.37
Ecron	65.40	31.58
Azotus	65.35	31.00
Astalon	65.24	31.52
Gath	65.23	31 48
Gaza	65.11	31.40
The Towns lying on this side of the River Jordan.		
Dan	67.25	33.08
Jor fons	67.31	33.07
Cæsarea Philippi	67.30	32.05
Seleucia	67.17	33.50
Eruptio fluvii ex Samachoniride palude.	67.11	32.44
Capernaum	66.53	31.29
Eruptio fluvii è mare Genezareth	66.43	32.21
Ephion	66.42	32.20
Ennon	66.40	32.16
Gamala	66.55	32.25
Salem	66.37	32.18
Chrit torrens	66.16	31.57
Ostia Jordanis	66.17	31.54
Engedi	66.22	31.43
Zoar vel Sagor	66.17	31.38
Eruptio Zered	66.19	31.34

	Long.	Latit.
Towns ſtanding beyond Jordan.		
Mirba	66.50	32.20
Aſtharoth	67.00	32.26
Aſtaroth	66.57	32.23
Gadara	66.48	32.23
Machanaim	66.44	32.19
Jaezar	66.39	32.12
Heſbon	66.28	32.05
Jabes	66.55	32.21
Ramah	66.51	32.20
Nobach	66.38	32.16
Jachſa	66.28	32.02
Aroer	66.30	32.00
Macherus	66.23	31.56
Minith	66.35	32.66
Midian	66.30	31.55
Didon	66.32	32.05
Punuel	66.39	31.18
Edrei	66.15	32.21
Abela Vinearum	67.00	32.23
Philadelphia	67.10	32.22
Pella	67.03	32.20
Phiala fons	67.43	33.05
Betharan	67.30	32.08
Piſgamons	66.26	32.01
Abarim montes	66.29	31.58
Towns in Ægypt.		
Memphis	61.50	29.50
Heliopolis	62.15	29.59
Tanis	63.30	29.50
Taphnis	62.30	31.00
Ony	60.30	30.10
Alexandria	60.30	31.00
Mercurii *civitas magna*	61.40	28.55
Mercurii *civitas parva*	61.00	30.50
Delta *magnum*	62.00	30.00
Xois	62.30	30.45
Buſitis	62.30	30.15
Heſinoe	63.20	29.10
Solis fons	58.15	28.00
Journeys out of Ægypt.		
Raemſes	63.00	30.05
Pihachiroth	62.50	29.40
Mara	63.35	29.50
Elim	63.45	29.50
Juxta mare	63.55	29.45
Paran Promontorium	65.00	29.00
Daphea	64.14	29.46
Alus	64.30	29.46
Raphiddim	64.40	29.53
Sinai mons	65.00	30.00
Hazeroth	65.50	30.14
Zephor mons	65.54	30.50
Mozeroth	64.18	39.04
Haſmona	65.09	31.30
Gidgad mons	65.30	30.20
Jothabatha	65.30	26.40
Habrona	65.30	29.40
Heſion Gaber	65.30	29.20
Sin	66.00	29.56
Hor mons	66.00	30.25
Salmona	66.25	30.40
Phunon	66.30	30.54
Oboth	66.50	31.04
Jeabarim	67.00	31.18
Zered torrens & vallis	66.44	21.20
Didon Gad	66.48	31.32
Almon diblathaim	66.48	31.24
Chedemoth ſolitudo	65.56	32.00
Beer puteus	66.50	23.00
Marthana Solitudo	66.49	23.00
Nathaleel	66.40	00.23
Bamoth vallis	66.30	32.00
Towns in Arabia Petræa.		
Petra	65.40	31.18
Paran	94.30	30.04
Midian	65.30	29.15
Heſion gebar	65.35	29. 0
Elana villa harla vel elath	95.35	29.15
Oſtia Nili.		
Canopicum	65.50	31.05
Bolbithinum	61.30	31.05
Sibenniticum	61.45	31.05
Pathmiticum	92.35	31.10
Mendeſium	62.45	31.10
Peluſiacum	63.15	31.15
Thou	63.00	31.30
Sirbonis lacus eruptio	65.45	31.50
Sirbonis lacus	63.30	31.10
Idem	63.45	31.10
Civitas Peluſium	36.25	31.20
Rhinocorura	94.40	31.10
Some other great Towns.		
Babilon	76.00	35.00
Antiochia	60.30	33.35
Damaſcus	68.15	33.00
Palmira	72.40	35.10
Ur chaldeorum	78.00	39.40
Ecbathana	88.00	37.47
Rages in Media	93.40	36.04
Sula in Perſia	83.00	34.15
Perſepolis	91.00	33.20
Heccatompilon in Parthia	96.00	37.50
Zaba in Arabia fœlix	97.00	12.00
Meroe	61.30	16.25
Haram in Meſopotania	75.15	36.10
Hircania	98.30	40.00
Ciranæ	50.00	31.20

The

The Deſcription of the City of *Jeruſalem*, as it was before *Titus Veſpaſian* deſtroyed it.

THE moſt holy and beautiful City of *Jeruſalem* was twice deſtroyed; firſt by *Nebuchadnezzar* the moſt puiſſant King of *Babylon*, who did utterly beat down and overthrow the City, burning the coſtly Temple which King *Solomon* had built. After that, *Zorobabel* and the High Prieſt *Joſeua*, when they returned from the Captivity of *Babylon*, re-edified and built again both the City and the Temple, in the Year before the Birth of Chriſt, 535. But the ſecond Temple, which was built after their Return, was neither ſo fair nor ſo great as the firſt; for it was twenty * Cubits lower than the former. After that, King *Herod*, ſeventeen years before the Birth of Chriſt caused the ſaid Temple to be broken down again (as *Joſephus* ſaith) and erected another new Temple in Place thereof, which nevertheleſs, was not like the firſt Temple that *Solomon* built, as touching the Greatneſs: but it was exceeding fairly decked and adorned with Gold and Silver; ſo that in regard of the Beautifulneſs thereof, it was a Wonder unto all that came to *Jeruſalem*. Which Temple (forty Years after Chriſt's Death and Aſcenſion) was alſo utterly deſtroyed by *Titus*, the Son of *Flavius Veſpaſian* the Emperour.

Cubitus is a Foot and an half, ſix Hand breadths, four and twenty Fingers broad, being in former times the fourth part of the height of a Man: *Cubitus a cubando*, the Arm that men uſe to lean upon, from the Elbow to the Hand. *Vitruv. lib.* 3. *Col. Lexicon.*

I will deſcribe the form of the City *Jeruſalem*, as it was before it was defaced by *Titus* the Son of *Veſpaſian*; and therewithall, I will ſhew how the coſtly Ornaments which *Solomon* placed therein, ſtood: for, ſeeing that the two Brazen Pillars and the great Molten Sea were not therein, when our Lord Jeſus Chriſt lived upon Earth, being broken down by *Nebuchadnezzar's* Soldiers, it is therefore neceſſary and very requiſite to be known how they ſtood: and that the Reader may be fully ſatisfied, I will alſo firſt ſhew the City of *Jeruſalem* as it was in thoſe Days, with the chiefeſt Places therein, as Towers, Gates, Houſes, Caſtles, Fountains, Hills, Vallies, and all the principal things therein.

How the City Jeruſalem *is ſituate, and ſtandeth diſtant from* Germany.

THE Town of *Neurenberch* is ſituate in the middle of Germany, or near thereabouts, and *Jeruſalem* is diſtant from *Neurenberch* five hundred * miles: but if you will travel to *Rome*, and from thence to *Jeruſalem*, it is five hundred and fifty † Miles.

* Which make 2000 Miles *Engliſh*.

† Which make 2200. Miles.

The

The Scituation of Jeruſalem, *and the Mountains whereon it ſtood.*

JE*ruſalem* was four ſquare, and ſcituated upon four Mountains, *viz. Mount Sion*, *Mount Moriah*, *Mount Acra*, and *Mount Bezetha*.

Mount *Sion* was the higheſt of all, and lay within the City of *Jeruſalem* towards the South, whereon ſtood King *David*'s Houſe, or the Caſtle of *Sion*, and the uppermoſt Town.

Mount *Moriah*, whereon the Temple ſtood, with other excellent Buildings and Towers, was on the Eaſt ſide of the City, within the Walls.

Mount *Acra*, whereon the lower Town was built, ſtood Weſtward in the City, where *Annas*, *Caiphas*, *Pilate*, *Herod*, *Agrippa*, *Bernice*, *Helena*, and other Kings and great Princes dwelt.

The holy City of Jeruſalem *may in this manner be briefly deſcribed.*

THE moſt holy and beautiful City of *Jeruſalem* (if any would conſider the three principal parts of the World, *Europe*, *Aſia*, and *Africa*) ſtood in the midſt of the World, upon moſt high Mountains and Rocks, like an earthly Paradiſe, a lively Figure of the everlaſting City of God. This City being the Metropolitan or principalleſt City of the Jews, ſtood in the Tribe of *Benjamin*; at the firſt it was called *Salem*, that is, *Peaceable*: when *Melchiſedech*, the Prieſt of God, reigned therein, which he alſo built after the Deluge (as *Joſephus* and *Egiſippus* write.) But at that time it was not very great; for it ſtood only upon Mount *Sion*. Mount *Moriah*, where *Abraham* would have offered his Son *Iſaac*, ſtood without the City, and after that they took it into the City, as when time ſerveth it ſhall be declared.

After the Death of *Melchiſedech*, unto whom *Abraham* paid the Tythes of all his Goods, the *Jebuſites* dwelt in the City of *Jeruſalem*, and had the dominion of it, and all the Land thereabouts in their Subjection, called the City *Jebus* after their Name; which Name was held a long time, as we read in *Joſh.* 10. *Jud.* 10. and 2 *Sam.* 1. But at laſt *Joab*, King *David*'s General of his Army, won it, and drave the Jebuſites out of it, and called it *Jeruſalem*, that is, *A Sight or Viſion of Peace*. It hath alſo other Names in the holy Scripture; for, in *Eſay* 29. it is called *Ariel*, that is, *God's Lyon*, and Mount *Libanus* *. The Prophet, *Ezechiel* 23. calleth it Ahaliba, *my fixed Pavillion or Tent*, that is, a City wherein God had placed his own Habitation.

* Becauſe it was made of the Cedar Trees which came out of Mount *Libanus*.

The Circuit and Bigneſs of the City Jeruſalem.

THE City of *Jeruſalem* was four-ſquare, and in circumference three and thirty † Furlongs, as *Joſephus* writeth, which three and thirty Furlongs, make ſomewhat more than a Dutch mile. Some write, that it was four miles Compaſs about

† Which make four Engliſh Miles, and a Furlong.

about, yet theſe were not *Dutch* miles, but *Walloon* or *Italian* miles: for four ſuch Italian miles are a Dutch mile.

Of Mount Sion, *the higher City.*

MOunt *Sion* ſtood Northwards in the City *Jeruſalem*, and was much higher than all the other Hills that were therein; therefore it was called *Sion*, that is, a watch Tower; becauſe from thence one might ſee the Holy Land, and all the Countries thereabout: upon this Hill, the upper City was built, which in the Scripture is called the City of *David*, becauſe *David* won it from the *Jebuſites*, and beautified it with many goodly Houſes and fair and coſtly buildings: but eſpecially with his houſe of Cedar-wood, which he termed the Caſtle of *Sion*, which ſtood Weſtwards at the corner of the Hill, looking into *Bethlehem* Southwards. In that houſe *David* dwelt, and therein committed Adultery with *Berſeba* the Wife of *Uriah* the Hittite; whoſe Houſe alſo with the place of divers Privy Councellors and Officers, ſtood upon the Hill, not far from the King's Palace, as *Joſephus* writeth.

Beneath King *David's* Houſe, upon Mount *Sion*, within a Rock, there was to be ſeen the Sepulchre or Vault, wherein King *David*, *Solomon* his *Son*, and other ſucceeding Kings of *Juda*, were entombed and buried.

Upon Mount *Sion* alſo (towards the Eaſt) King *Herod* had a Garden of Pleaſure, not far from the Fountain called *Silo*, *Nehemiah* 3. and there alſo ſtood the Tower of *Silo*, whereof *Luke* in the 13 chapter maketh mention.

Joſephus (in the Wars of the Jews, his firſt Book, and ſixteenth Chapter) ſaith, That King *Herod*, under whom Chriſt Jeſus was born, had two fair and ſtrong Houſes or Towers, which he ſet and made in the upper part of the City *Jeruſalem*, upon Mount *Sion*, which were in a manner comparable with the Temple for Beautifulneſs, which he called after the Name of his Friends; the one Cæſarea, for *Cæſar* the Emperor's ſake, and the other Agrippa, acording to the name of the noble Roman *Marcus Agrippa*, that marryed the Daughter of *Auguſtus Cæſar*.

This may ſuffice to declare the Scituation of the upper City, which ſtood upon mount *Sion*, and contained in Circuit fifteen Furlongs, which is about half a mile. This uppermoſt City, in the ſacred Scripture is called the City of *David*; it was alſo called *Millo*, that is, Fullneſs or Plenty, for in it there was no Want, but Abundance of all things

Of the Steps which deſcended down from the City of David. *unto the lower City.*

MOunt *Sion*, whereon the upper City of *Jeruſalem* did ſtand, was ſuch a high hard Hill, and ſo ſteep, that no man could climb or aſcend unto it by any way or means but only one, that is, by ſteps; for in the middle thereof there was a great pair of ſtairs made, which deſcended from *David's* City unto

to the lower City, into the Valley or Dale of Gates, called *Thyroreion*, which stairs were 780 Foot * high, as *Johannes Heydonius* writeth; and beneath, in the Valley of *Thyroreion*, over against the Valley of *Cedron*, at the foot of the stairs stood a Gate, which was called the Gate of *Sion*; and they which went up to Mount *Sion* must pass through that Gate, and so up those Stairs: but it is thought, nevertheless, that in some other part of the Hill there was some winding or other oblique way made, by which, Horses and Chariots, by little and little might ascend.

That is 206 yards in height.

Allegorical or Spiritual Significations of Mount Sion.

SIon in Hebrew signifieth a sure hold or goodly Aspect; for that from the top thereof a man might have seen all the Land lying thereabouts; and was a type of the highest Heavens, or Habitation of Almighty God, from whence he beholdeth all things upon Earth; from which Throne and Heavenly Habitation he descended into this lower *Jerusalem*, and became our Redeemer and Saviour, that so we being purged by his Blood, from all our Sins and Imperfections, he might bring us into that heavenly *Jerusalem* which is eternall Glory.

Of Mount Moriah *on which the Temple stood.*

MOunt *Moriah* stood Eastward within *Jerusalem*, which was a most hard stoney Hill, from whence, towards the rising of the Sun, men by stairs might easily descend; but round about on the other three sides it was steep and unapprochable, like a Stone wall: yet it was not so high as Mount *Sion*, howbeit it was exceeding high, extending and reaching 600 Foot in height: and on the top thereof was a very fair Plain, like unto that of Mount *Sion*, whereon in times past *Abraham* built an Altar and would have offered his Son *Isaac* for a Sacrifice, *Gen.* 22.

At which time, when *Abraham* obeyed the Commandment of God, intending to have offered his Son *Isaac* upon the Hill, and thereon had made an Altar, then the said Hill lay without the City: but long time after, about the space of 850 Years, when King *David* had conquered *Jerusalem*, and driven thence the *Jebusites*; to enlarge the City, he compassed in Mount *Moriah* and Mount *Acra* with a Wall, upon which there stood many goodly Buildings. And amongst other things worthy Observation, upon this Mount stood the Barn or Threshing floor of * *Arafna* the *Jebusite*, wherein King *David* built an Altar, offered burnt Offerings, and besought the Lord that the Angel of God (whose hand was stretched over *Jerusalem*, holding a bloody Sword, and had smitten the City with the Pestilence) might cease from punishing the same, and the Plague ceased. On the same place where the Barn of *Arafna* the Jebusite stood, King *Solomon* also did build the Temple, 1 *Paral.* 23.24. *Joseph. Antiq. Jud. lib.* 23. 24.

* Or Araunia.

An

An Allegorical or Spiritual Interpretation of Mount Moriah.

MOriah is as much as to say, the Lord's Mirrh, and signifieth our Lord Jesus Christ, which is the true Mirrh and sweet smelling Sacrifice unto God; a stedfast Rock, an immoveable Foundation, whereon God's Church, and the Members thereof are built, *Esay* 28. *Matth.* 16. *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.* Moriah is also expounded to be *Cultus & timor Domini*, the worship and fear of God; and that in the same place the figurative Service of God should begin, and continue until the coming of Christ.

The Description of the Temple of Jerusalem.

THE Temple stood upon Mount *Moriah*, was fairly built, and artificially contrived, of white Marble Stones, which were so well conjoyned or closed together, that a man could not see or perceive the Junctures or Crests of them: and the inner Walls of it were made all of Cedar wood, carved with the similitude of Angels, Cherubims, roots of Palm-trees, and with flowers of divers kinds, gilt all over with pure Gold, and set with precious Stones; insomuch, that all parts of the upper Roof within the Temple, did shine with the lustre of it. The pavement thereof also was plated all over with fine Gold; so that all the Temple within, both above, under foot, and on every side and corner thereof, was gilt clean over: but without, it was of smooth polish'd white Marble Stone, excellently beautiful and fair to the Eye, much resembling the colour of any Pearl, Unit, or Margaret. It was in length an hundred Ells, in breadth an hundred Ells, and in height an hundred and twenty Ells, as *Josephus* writeth, in the old Acts and Wars of the *Jews*, in his fifteenth Book and fourteenth Chapter.

That is, an 100 Cubits, which make 50 yards *English*; so that the Temple was 50 yards long, 50 broad, and 60 high.

The Roof thereof was made of thin planks of Olive-wood, all covered over with Plates of Gold: it was adorned with sharp and plain spikes of Gold, lest Birds should defile it with their Dung. When any man travelled to *Jerusalem*, and saw the Temple far off when the Sun shined thereon, the white marble Stones and the golden Roof thereof, did cast such a Light and reflexing Brightness from them, that it did make the Beholders Eyes dark and blind with looking upon it.

Within the Temple there was the most sacred Quire, which stood at the West end thereof, the which Quire, was formed four square, that is, twenty Ells broad, long, and high. This Quire was called the *Holy of Holies*, wherein it was lawful for no man to enter but the High Priest, and he also but once in a year, which was on the Feast day of the Propitiatory Sacrifice, to appease God's wrath. In the middle part of the Quire

there ſtood two Cherubims, made of Olive-wood, covered all over with fine Gold, whoſe Faces and Forms were like unto young Children; the height of them was ten Ells; each of them had two Wings, which were five Ells broad; they ſtood one right againſt the other, ſo that with the innermoſt Wings they touched together, and the uttermoſt ſides of the Wings touched the ſides of the Quire: their Faces looked towards the Eaſt: in the middle, under the Wings of the Cherubims, was placed the Ark of the Covenant; but after the *Babylonian* Captivity, the Ark of the Covenant ſtood no more there; for then the Holy of Holies was empty, and nothing ſeen in the ſecond Temple but the two Cherubims, as is aforeſaid. The Wall of this Quire was of pure Gold, excellent fair and curiouſly graven: In this Wall of the moſt holy Quire there was a Gate made all of Gold, which had two Leaves or little dores that opened and ſhut, very curiouſly emboſſed; through which dores men went into the moſt holy Quire, where the Lord did anſwer by *Urim* and *Thummim*; there the Cherubims ſtood, and before that Gate there did hang a rich Vail or Curtain, which was made of fine Silk, woven very artificially, wherein there was wrought the picture of the Cherubims, with Needle-work of diverſe colours. This was the ſame Vail which at the Paſſion of Chriſt did rent in ſunder from the top to the bottom, to ſhew that then *Aaron*'s Levitical Sacrifices were aboliſhed, and now every man may freely approach (thorough the mercy of his dearly beloved Son) unto the Preſence of God's heavenly Throne.

Before the moſt ſacred Quire there was builded towards the Eaſt, a place within the Temple containing forty Ells in length, twenty in breadth, and thirty in height, cloſed up on both ſides with golden Walls, which was called the holy place or Sanctuary of the Temple, wherein no man might enter but only the Prieſt, when he offered Incenſe, and prayed unto God. In the middle of that holy place there ſtood an Altar, covered with plates of Gold; near unto which, the Angel *Gabriel* appeared unto *Zacharias*, and brought him the glad Tidings, That *Elizabeth* his Wife ſhould bear him a Son whoſe Name ſhould be *John*, who ſhould prepare the way of Chriſt. At the South end of this Altar, upon the one ſide ſtood the holy Candle-ſticks, and at the other end on the other ſide, ſtood a golden Table, whereupon the Shew-bread was ſet. And in this holy place there ſtood ten Tables more for the meat Offerings, and ten golden Candle-ſticks more, which were beautified with Lamps, Lillies, and other fair Flowers. The opening doors whereby men went into the holy place, were alſo very rich and coſtly, made of Gold, with carved Cherubims, Palm-trees, and broad Flowers thereupon. And before thoſe doors alſo there were hanging Vails or Curtains, very curiouſly wrought. On both ſides of the Temple there were certain Walks or Galleries, which were three Stories high one above another, and on the right ſide there ſtood a pair

pair of turning Stairs, by the which, men went up to the Chamber of the Temple, and there all the ſmall Veſſels, and other things belonging to the Temple, were kept. The Roofs of theſe Galleries were all plated over with Gold, but that part was ſomewhat lower than the principal part of the Temple. The Windows of the Temple were wide within and narrow without. The Gates of the Temple were made of pure Gold, five and twenty Ells high, and ſixteen Ells broad; but eſpecially the Gate that ſtood Eaſtward in the Temple, was exceeding high, which in the ſecond Book of *Kings*, *chap.* 25. is called the high Gate: and as *Joſephus* ſaith, the ſaid Gate was ninety Ells high, the Doors whereof, were forty Ells long and twenty Ells broad, gilt all over, and richly emboſſed, beautified with Cherubims and precious Stones. The Wall before this Gate, towards the Eaſt, was pure Gold, emboſſed and curiouſly engraven in manner of Vines, with great golden Leaves as big as the ſtature of a Man, whereon there did hang the picture and form of Grapes, which were made of fine Chryſtal. Within that high Gate alſo there did hang a Vail or Curtain as long and broad as the Gate within: This Vail was made of a piece of *Babylonian* Tapiſtry, wonderfully wrought, and made of Silk, beautified with divers Colours, of Scarlet, Purple, and Velvet; and as *Joſephus* writeth, the Sphere of the Heavens was wrought therein, but the twelve Signs were not; and when the Wind blew, the Vail did move like a Vane.

Of the Porches or open Courts of the Temple.

BEfore the high Gate of the Temple, towards the Eaſt, there were three Porches or Courts open, without Roofs, which were made all of poliſh'd Stone, with fair marble Pillars, beautified with all kind of Colours, in which Porches, men praiſed and ſerved God.

The firſt was called the upper Porch, where none but the Prieſt might enter when he offered and ſerved God; which Porch ſtood next unto the high Quire. The ſecond was called *Solomon*'s Hall or Porch; there the People uſed to pray, and in that Court our Saviour Chriſt preached, *Joh.* 10. The third Porch King *Herod* built, adding that thereto for the Heathen People, which alſo came unto Ieruſalem to pray.

Theſe three Porches went four ſquare round about the Temple, as the Temple it ſelf was, and between theſe Porches there were alſo ſpaces left, ſupported with pillars of Marble, and cloſe above the head, for men to walk under when it rained, which were all made of Cedar and Cypreſs-wood, and of marble ſtone, beautified with Gold. But towards the Eaſt, right over againſt the high Quire of the Temple, there the Porches were broadeſt and greateſt.

Here gentle Reader you may note, that as often as in the Deſcription of the Temple I ſpeak of certain Ells, you muſt not underſtand ſuch Ells as

we uſe here in our Country, but only of the Geometrical Ells or Elbows, which are called Cubits, being the length of one foot and a half, or ſix hands in breadth, and two ſuch Ells or Cubits do contain three foot, which make a yard of our meaſure.

The firſt Temple, which King *Solomon* built, had but two Porches, as alſo the ſecond Temple which *Zorobabel* and *Joſhuah*, or *Jeſu* the Son of *Jozedeck* made after the Captivity in *Babylon*; but that was twenty cubits lower, and incloſed about with two Porches alſo. But King *Herod Aſcalonita*, the great King of the Jews, Son of *Antipater Idumæus*, ſixteen years before the Birth of Chriſt, pulled down that Temple, and built a new Temple up from the ground, which was like to *Solomon's* Temple, but that it had three Porches: for *Herod* built the third Porch, to the intent that the Heathen People might pray therein, as a Sanctuary for Pilgrims and Strangers, as *Joſephus* writeth, *Antiq. Jud. lib.* 21. *ca.* 14. *& de Bello Judæo, lib.* 6. *c.a.* 6. *Item Egiſippus, lib.* 1. *cap.* 35, 36. But ſome do think, which is more likely, that the ſaid *Herod* did but repair and add Buildings to the ſecond Temple.

And where *Joſephus, lib.* 2. *contra Appionem*, writeth of four Porches, whereas principally there were but three; it is to be underſtood, that *Solomon's* Porch was made with a Wall in the middle thereof, wherein, on the North ſide, the Jewiſh Women that were unſpotted and undefiled, uſed to pray; and on the other ſide (being South) the Jewiſh Women, who alſo according to the Law, were unſpotted, prayed; as *Joſephus* ſaith, *lib.* 6. *cap.* 6. *de Bello Judæo.*

A particular deſcription of the three ſeveral Porches or Courts belonging to the Temple.

IN the upper Porch, which ſtood right over againſt the high Quire in the Temple, there was an Altar of Braſs proportioned four ſquare, conſiſting of 20 Cubits in length, and 20 Cubits in breadth, extending to ten Cubits in height, beautified with golden horns, whereon they uſed to offer burnt Sacrifices of Oxen, Sheep, Turtle Doves, Calves, and other things. Alſo, in times paſt, there ſtood the great molten Sea, made by King *Solomon*, and the two brazen Pillars which were made with Knobs, Pomegranates, and Lillies, very coſtly, and moſt artificially done; and ten Kettles upon Trevets; but thoſe Kettles and Pillars with Knobs and Pomgranates, and the great molten Sea made by King *Solomon*, were carried away by *Nebuchadnezzar* King of *Babylon*, and broken in pieces: after which Captivity, they were never ſeen more in the Temple, for there were no more made. But the Altar of Braſs with the great horns, whereon they offered Oxen, Sheep, and Doves, was made again and ſtood there, as I ſaid before, by which there ſtood divers Tables, whereon they killed their Offerings. In this Court alſo there was a goodly Fountain, with the Water whereof, they uſed to waſh the Blood of the Beaſts out of the Temple. For there were certain holes and gutters between the

the marble Stones, whereby the Water ran under the Earth, and through the Earth was conveyed in a Pipe into the Lake *Kidron*. In this Court, *Zacharias* the Son of *Barachias* was killed, between the Temple and the Altar, *Mat.* 23. And *Zacharias* the High Prieſt, the Son of *Joiadah*, was ſtoned to death, 2 *Chron.* 24. It was compaſſed about with a great Wall, made of marble ſtone of divers colours, wherein there were divers doors to go out and in, decked with lofty Towers and pleaſant Walks made of Cedar-wood, reſembling our ancient Cloiſters. But principally toward the Eaſt it had a great Gate of 70 Ells or Cubits high, and 25 broad, all covered over with gold, (as *Joſephus* writeth) ſtanding always open, without any dores to ſhut, that every man might look into it when the Prieſt ſerved God. If any man offered any thing, he brought it to the Prieſt before the Gate, but might not go in himſelf. *Jeremy, cha.* 26. and 36. calleth it the New Gate. Here alſo was the Chappel of *Gemariah* the Son of *Saphan*, in which Chappel, *Baruch* read the book of the Prophet *Jeremy* to the People, *Jer.* 36. And when the Sun was in *Capricorn*, it ſhone right in at that Gate, and through the high Quire of the Temple to the Holy of Holies (as *Joſephus* writeth.)

Of the ſecond or middle Court, called Solomon's *Porch.*

THis Court was ſomething lower than the other; for from it to the uppermoſt, they went by certain ſteps, and in *John* 10. is called *Solomon's* Porch; which (as *Joſephus* writeth) was parted in the middle with a Wall, wherein on the North ſide, the Jewiſh Women that were clean and undefiled uſed to pray, and on the South the Men, according to the Law*: But no unclean perſon, or Stranger, or Heathen, might enter therein; for, on the Eaſt ſide thereof, before the ſteps whereon men aſcended into the ſaid Porch, there ſtood a Portal curiouſly made of marble ſtone, and between it ſtood Pillars of Marble, whereon was ingraven in *Hebrew, Greek, Latine*, and *Idumæan* Tongues, this Sentence, *Omnis alienigena accedens ad habitaculum Domini moriatur*; That is, If any Stranger go into the Houſe of God, he ſhall ſurely die. And *Herod* alſo cauſed to be hanged over the Eaſtern Gate, by which they came into this Court, a golden Sword, with this Inſcription, *Peregrinus ſi fuerit ingreſſus moriatur*; that is, If a Stranger be ſo bold to enter, let him die. So as no Stranger or Heathen might go into *Solomon's* Porch under danger of his Life. Here *Simeon* took the Child Jeſus in his Arms, and ſaid, *Lord, let now thy Servant depart in Peace according to thy Word, for mine eyes have ſeen thy Salvation, &c.* At the ſame time alſo the Propheteſs *Anna* the Daughter of *Phanuel*, of the Tribe of *Aſher*, made a notable Propheſie of the Child Jeſus to all the People of *Iſrael*, *Luk.* 2. and after Jeſus was baptized, in this place he taught, wrought Miracles, and did many worthy and memorable Actions. The Apoſtles alſo commonly met together in this

Court,

* *Maſculi enim ab auſtro ingrediebantur à feptentrione dominicam invocaturi.*

Court, and here the Holy Ghoſt deſcended upon them. Here ſtood the Treaſury which *Heliodorus* thought to have robbed, but was prevented by the Angel of God, 2 *Mac.* 3. This was the ſame Treaſury wherein the poor Widow caſt the two Mites, whom Chriſt commended for the ſame, as appears, *Mark* 12. Upon which, St. *Ambroſe* ſaith, Deny not to caſt two Mites into this Treaſury, that is, Faith and Grace, ſince by them thou ſhalt be made capable of a celeſtial Kingdom; neither flatter thy ſelf with thy Riches, becauſe thou canſt give more than the Poor, for God reſpects not how much, but with what Devotion thou giveſt thy Reward, *Amb. li. de Vidua, & Epiſt. li. 9. Ep. 76.* And here Chriſt abſolved the Adulteres that was accuſed to him, being ſorry for her offence; ſaying, *I came not to condemn, but to ſave Sinners that repent.* Upon which, St. *Chryſoſtom* ſaith, Although thou art a Publican, yet thou mayſt be made an Evangeliſt; though a Perſecuter of the Church, yet an Apoſtle; though a Thief, yet of the City of Paradiſe; though a Magician, yet thou may'ſt worſhip God; for there is no Sin ſo dangerous, but Repentance may obtain Pardon. Not far from this Treaſury there ſtood certain Galleries, curiouſly adorned with marble Pillars, the roof whereof was plated with Silver and Gold, and was cloſe above the Head, that when it rained, men might walk under them dry, and indeed, did much reſemble our ancient Monaſteries. The dores of theſe Walks were covered over with Gold and Silver; ſo alſo was that high Gate whereby men went Eaſtward into *Solomon's* Porch, and was fifty Cubits high, and the dores forty, as *Joſephus* writeth.

Of the third Court or Porch, wherein the Heathens uſed to pray, commonly called the Hall of the Gentiles, or outward Court.

THis Court was not built by the Kings of *Iſrael*, but by *Herod*, when the reſt of the Temple was re-edified, ſome ſixteen years before the Birth of Chriſt, and about ſix and forty before he began to preach, *John* 4. It was ſo ſpatious, and ſumptuouſly built, that it amazed the Beholders, containing an hundred Cubits in breath, and ſeven hundred and twenty Cubits in length, lying Eaſtward towards the Brook *Kidron*: the Pavement was of Marble of divers colours, like the other Courts; the Walls, with the marble Pillars, were five and twenty Cubits high; and the Walks about it very curiouſly made, were thirty Cubits broad. This was called *Veſtabulum Gentium*, where the Heathens as well as the Jews, might enter and pray. Out of this place Chriſt drave the Buyers and Sellers, overthrew the Tables of the Money-Changers, and the ſeats of thoſe that ſold Doves, *Jo.* 2. *Mat.* 21. And it ſtood ſomething lower than *Solomon's* Porch.

All theſe three Courts were incloſed within high Walls and Walks reſembling our Cloiſters, where round about the Temple, at every corner of which, ſtood very high Towers, whereon, when the Sabbath day came, one

one of the Prieſts over night went and ſounded a Trumpet, to ſignifie that the next day was the Sabbath (for then there were no Bells.) The Wall of this uttermoſt Court (as *Joſephus* writeth) was in height (reckoning from the bottom to the Valley of *Kidron*) four hundred Cubits, and adorned with goodly Towers, upon the Pinnacles of which, were built Summer houſes and fair Walks, from whence we might ſee into the Temple, and clean over the Town. Theſe were called the Pinnacles of the Temple, and were ſo high, that when one looked down from them into the Valley, their eyes dazled in ſuch manner, that they could not ſee; as *Joſephus* writeth *li. Antiq.* 15. *ca* 14. Upon one of theſe Pinnacles the Devil carried our Saviour Chriſt ſaying, *If thou be the Son of God caſt thy ſelf down, &c. Mat.* 14. And *James* the ſon of *Alphæus*, by the Commandment of *Annas* the High Prieſt, was from thence thrown into the Valley of *Cedron*, and falling upon a *Fullers* inſtrument died, *Joſ. Ant.* 20. *ca.* 8. *&c.* The Gate towards the Eaſt was thirty cubits high, and had dores opening two wayes 15 cubits broad (as *Joſ.* writeth) made of pure braſs that ſhone like pure gold and ſilver, artificially made and cunningly emboſſed, inſomuch as it was called the beautiful Gate of the Temple: as *Peter* and *John* was going into the Temple by this Gate, they healed a man that had been born lame from his Mothers Womb, *Acts.* 3.

When a man went Eaſtward, the Gates were one higher than another. The firſt Gate, or the Gate of the Heathens Court, was thirty Cubits high. The ſecond that entred into *Solomon's* Porch, was fifty cubits: the third which went into the higheſt and laſt Court was ſeventy cubits, and the great high Gate of the Temple was ninety Cubits high, ſo that every Gate of the Temple was twenty Cubits one higher than another: And in in theſe Gates there were benches made for men to ſit on. There were many other Gates and dores on both ſides, ſome 60 ſome 20 Cubits broad, all almoſt made of pure Gold, and of ſuch weightineſs, that (as *Joſephus* writeth in his ſecond book to *Appius*) two hundred men could ſcarce open and ſhut them. *Egeſippus* writeth, That *Veſpaſian* coming before the Temple to aſſault it, commanded his Souldiers to burn one of the golden Gates (which then was ſhut) that ſo he might overcome the ſame, and with a ſtrong hand carry away a moſt glorious Victory: for it was wonderfully fortified both by Nature and Art; it had deep Ditches, lofty Towers like unto Caſtles of defence; and moreover, compaſſed about with Bulwarks and ſtrong Walls, inſomuch that it was not poſſible to be won but with extream difficulty and great labour. When the Gate was fired, the gold that ran from it was in great abundance: and by this means the Conqueſt was made eaſie. This ſhall ſuffice to have ſpoken of the Buildings of the Temple.

The Allegorical or Spiritual meaning of the Temple.

THE terrestial Temple built by *Solomon* was partly a figure of our Saviour Christ, and partly of his Church. For when the Son of God suffered the Temple of his holy Body to be destroyed, and was risen again from the dead, *John* 2. then he raised up to us the Christian Church, which is the true Spiritual House and Temple wherein God dwelleth, 1 *Cor.* 6.

The Mystery of the white Marble.

CHrist is the right white Marble Stone which is without spot, *And there is no deceit found in his Mouth*, *Esay* 53. *John.* 8. This Stone the Builders refused, but God chose it out as a most pretious, and *made it the head of the corner*, *that we like living stones might be built upon it*, *Esay* 21. 8. 1 *Pet.* 2.

The Mystery of the Gold.

THE Gold and pretious Stones in the Temple signified the Deity of Christ; for in him dwelt the fulness of the Deity; σωματικῶς, wholly and absolutely; and in him was contained the *Fountain and Treasure of all Wisdom and Knowledge*, *Col.* 2.

The Mystery of the Cedar-wood.

AS the Cedar, Cypress, and Olive-wood was neither subject to putrefaction nor possible to be devoured with Worms, so the Humane Nature of Christ was subject to no corruption, no putrefaction, *Psal.* 16.

The Mystery of the Cherubims.

THE Temple also is a figure of the heavenly Glory, and of everlasting Life to come, where the Angels and Cherubims being ingraven and pictured to the image of Man, do represent the Congregation of the blessed Angels and Saints, who in the presence of the Lord sing a continual *Te deum laudamus*, *Apoc.* 4. The two Cherubims placed upon the Mercy seat in the holy Quire, signifie the Old and New Testament, which contains the Doctrine of Christ; and as their wings touched one another, so the old and new Testament were joyned together, the end of the one and the beginning of the other, the one continued to the end of the first World, the other shall continue to the end of the second; both had relation unto Christ, to whom the Ministry of God was committed.

The mystery of the golden Door of the Temple.

CHrist is the door of Life, by which we must enter into eternal Happiness, *John* 10.14. The two doors signifie a two-fold knowledge before we can enter into this Gate? that is, of his Person and Office.

What

What the Vail of the Temple signified.

THE Son of God, our Lord Jesus Christ, hanging upon the Altar of the Cross, is the true Vail that is put between God and us, shadowing with his Wounds and precious Blood, the multitude of our offences, that so we may be made acceptable to his Father, *Heb.* 10.

The Mystery of the Ark of the Covenant.

THE Ark of God made of Sittim-wood, wherein was kept the pot of Manna, *Aarons* Rod, and the Tables of the Commandments, *Exod.* 25. *Heb.* 9. represent as well our Saviour Christ as the hearts of the Faithful; for as in Christ's Breast was contained the Doctrine both of the Law and Gospel, so likewise is it in the Faithful, though not in that measure. He was the true Manna that descended from Heaven, to give light unto the World, *John.* 6. The Tables of the Law move us to mutual love and new obedience. *Aarons* Rod flourishing with blossoms signifies the sweetness of the Gospel, and the Glory of our High Priest Jesus Christ, of whom *Aaron* was a Type.

The Mystery of the Golden Altar.

THE sacrificing Altar in the Sanctuary of the Temple, whereon were four Golden horns, being made partly of Sittim-wood, and partly of Gold, compassed about with a Crown of Gold, represent the unity of the Humanity and Deity in our Saviour. For as the wood, naturally incorruptible, was beautified with refulgent Gold; so the Humanity of Christ, not capable of any putrefaction, *Psalm.* 16. being adorned with Celestial glory of the Deity, personally united to the Divine Nature, ascended up into the Heavens, and there sitteth at the right hand of his Father, crowned with a Crown of majesty in Eternal happiness, *Psal.* 8.

The Mystery of the golden Candlesticks

THE golden Candlestick with six Branches and seven Lights, signifies Christ and the Ministers of the Church. Christ the foundation is the chief Priest and the Light of the World, illuminating us to eternal life, *John.* 1. The Doctors and Teachers of the Church are the Branches, by whom Christ inlighteneth his Church, with the sound and uncorruptible Doctrine of the Gospel, *Apoc.* 1. Neither ought they to be separated from Christ, but by the light of their Doctrine and sincere Conversation be a lanthorn unto our feet, *Psal.* 119. that so their works may return to his glory and the good of his Church. And as all the branches were united into the body of the Candlestick, so every Minister and faithful Child of God ought to be united into the Body of Christ, without any Schismatical dissention or seperation. The Flowers and Lillies denote the Ornament and Graces of the holy Spirit, which Christ hath bountifully bestowed upon his Ministers. The Lights and Lamps do admonish all godly Ministers to a diligent care, lest the light of Gods di-

vine Word should either by mens Traditions, or carnal and philosophical Opinions, be either diminished, or by little and little abolished: but as often as such things happen, with the sincere Doctrine of the Gospel to be purged and preserved.

The Mystery of the golden Table.

THE golden Table whereon the Shew-bread stood, being compassed about with a pretious Crown, signifies the Ministry of the Gospel. For the Bread that is set before us, is Christ, that Bread of Life which descended out of Heaven, *John.6.* and he by the Ministry of the twelve Apostles is mystically offered unto us in the Sacrament of the Lords Supper, that whosoever eateth thereof as they ought, might have eternal Life. The Frankincense that stood by the Bread, admonishes us, that earnest Prayers and Godly actions are to be used in the time of the administring of the Lords Supper. For as *Macarius* saith, if the Devil was as strong as Mountains, yet at the Prayers of the Saints, he melteth as Wax before the fire. And St. *Cyril* saith, That Christ is the Table upon which the Bread of Life is set, whereby all the Faithful are nourished unto eternal Life. And the Crown about this Table is the goodness and mercy of God, whereby we are crowned, and brought to Eternal happiness. St. *Jerom* saith, That this Table was a figure of the Table and the Supper in the Kingdom of God, *Luk.* 2. The Shew-bread upon the Table is the Son of God, which giveth Life unto the World, *John 6.*

The Mystery of the golden Vine and the Chrystal Grapes.

THE Vine in the East part of the Temple, made of shining Gold, fitly resembles our Saviour Christ, who compared himself unto a Vine, and the Faithful unto the Branches, saying, *I am the true Vine, and whosoever is ingraffed into me shall have eternal life, Joh.*15. The Chrystall Grapes do denote the Doctrine of the Gospel, and the works of the Faithful, which are Faith, Love, Hope, Charity, Patience, Prayer, and works of Grace, all which do inhere unto such as believe.

The Mystyery of the Oblations and Sacrifices.

ALL the Oblations and Sacrifices of the Old Testament, were Types and figures of our Saviour, That as they were slain for the performance of the Ceremonial Law; so Christ, for the Salvation of Man was Slain, and made a free-will Offering, by whose Blood and Mediation the sin of Man is pardoned, and he made capable of eternal Life, *Esay* 53. *Joh.*10. *Heb.* 9. *&c.*

The Mystery of the upper Court.

THE upper Court was a figure of the Spiritual Priesthood of Jesus Christ, who hath made us all Priests and Kings, and hath beautified us with his guiltless Death, 1 *Pet.* 2.

The

The Mystery of the Fountain, and molten Sea standing upon twelve Oxen, in the uppermost Court.

THE molten Sea and Fountain was a figure of Baptism, and that living Water issuing from the Wounds of Christ, whereby we are washed from all our Sins; the Laver of Regeneration, whereby we are made capable of Eernal Life; that Well of Water whereof if we drink we shall never thirst. The twelve Oxen represent the twelve Apostles, whose voices have gone through the World (according to that in the *Corinthians*) and have carried the Sea of Grace through all parts of the Earth. Of which Water (saith St. *Augustine*) if thou drinkest but one drop, it is more effectual to quench the thirst of Worldly and insatiable desires, than an Ocean of earthly Waters.

The Mystery of the middle Court.

SOlomon's Court, wherein Christ taught, and in which the Jews used commonly to pray, was a figure of that Church which should be gathered from amongst the Jewes. For from thence he indeavoured first to assemble and gather together a Christian Congregation, according to that which he spake to the Canaanitish Woman, *Mat* 15. *I am sent only to the lost sheep of the house of Israel.*

Of the outward Court of the Gentiles.

THis Court signified, That the Gentiles also should partake of the sheepfold and Congregation of Christ, and be members of his holy Church; according to that of *John* 10. *I have yet other sheep which I must also bring hither, that so there might be one sheepfold, one Pastor, &c.*

Of the rest of the memorable Buildings standing upon mount Moriah.

HAving thus described the Temple, together with the several Courts and Ornaments, all which did typically represent Christ and his Church, I will now proceed to the rest of the Buildings standing upon mount *Moriah*. The first and most memorable was the house of *Solomon*, which stood just against the Temple upon the South: it shined so with Gold and Silver, and was so stately and sumptuously built, that when Queen *Saba* came to *Jerusalem*, she stood amazed to see it. There belonged to it divers Courts and Walks, in one of which the Prophet *Jeremy* was prisoner, *Jer.*37. Over against this he made the Judgment-hall, in which he placed the Ivory Chair, spoken of 1 *Kin.* 10. He built by that another house for his Queeen, she that was daughter of *Pharaoh*, 1 *Kin.*7. But when *Nebuchadnezzar* conquered *Jerusalem*, all these, together with the Temple, were burnt and utterly defaced.

Of the Pool of Bethesda.

UPon the North lay that sheep-fold, or sequestred place, called *Bethesda*, *Joh.* 5. which had five porches or *Xenodochius*, as some would have it: here Cattel came to drink, and the Priests used to wash their Sacrifices; because no unclean Beast might come within the Temple, nor any thing that was foul or spotted be offered upon the Altar. The water was of reddish colour, and ran into that place in great abundance, and therefore it was called the house of effusion or pouring out. This was the place into which the Angel of God sometimes descended and troubled the Water, after which, whosoever stepped in, was presently cured: and here our Saviour Christ healed the Man that had been diseased 38 years, *Joh.* 5. This place was made by King *Hezekiah*, who caused the water of the uppermost Pool, which was called *Gihon*, not far from mount *Calvary*, to be conveyed by Pipes and passages through the Earth into the lower city called *Acra*, and so fell into this place, for which cause it was called the lower Pool. The Allegorie or mystery hereof is, That every one of Christs Sheep ought to be washed in the Pool of his Blood, before they can be made fit Sacrifices to enter into his Temple or Church, 1 *Joh.* 1.

Of the Tower or Castle called Antonia.

THis Castle, as *Joseph.* hath it, *lib. 6. de Bell. cap. 6.* stood between two Courts of the Temple, at the North-West corner; at first built by the *Machabees*, and called by the name of *Baris*: but after, King *Herod*, taking affection to that place, bestowed great cost upon it, walled it about, built up sumptuous Towers, and made it very strong; then gave it the name of *Antonia*, in favour of *Antonius* that noble *Roman*; which *Augustus* a long time sustained after their decease.

Of the Hall called Cœnaculum Anguli.

THis house stood upon an Angle or Cantle of the Hill, and was therefore called *Cœnaculum Anguli*: it was very large and spatious, and within had a great Hall, whereof *Nehem. cap.* 3. maketh mention: and here, as some think, our Saviour Christ ate the Paschal Lamb with his Disciples; but I rather think it was in the Suburbs.

Of the Tower Ophel, *or the dark Tower.*

NEar to the Valley of *Cedron*, towards the East, not far from the Temple, and near the Castle *Antonia*, there was builded a lofty and strong Tower or Palace called *Ophel*, that is, a place of darkness: it was a very sumptuous thing.

Of

Of Hamea, *or the Tower of the Centurions.*

IN the Town wall, between the Sheep-gate and the Dung-gate, stood this Castle *Hamea* or Centurion, taking the name *à Centenario numero, i.* The number of an hundred, and was upon the East side of the City near to the sheep-fold or Pool *Bethesda*, *Neh.* 3. 12. Here the Centurions commonly kept watch.

Of Mount Acra, *and the buildings upon it.*

MOunt *Acra* (as is aforesaid) stood upon the West side of *Jerusalem*; it was a very high Mountain, and took that name from the Greek word *Acra*, a sharp or high Hill. It was much higher than mount *Moriah* in times past, till *Simon*, *Judas Machabeus's* brother, caused it to be cut lower, to make it equal in height with mount *Moriah*. Between these two Hills lay the Valley *Cedron*, which was in profundity 400 Cubits. Upon this Mountain another part of the City was builded, being strongly fortified, and richly adorned with sumptuous houses, of which *David* and *Solomon* were the principal Founders; and was called the lower City, or the Daughter of Sion. It was so beautiful, that some hold (of which number are *Egesippus* and *Eusebius*) that it it exceeded the rest of the City. Here stood the house of *Helena* Queen of the *Adiabenors*, near about the midst of it, as *Joseph.* observeth, *Li. Bell. 7. cap.* 13. which Queen being converted to the Jewish Religion, built her an house in this City, that she might pray in the Temple. Here stood the houses of her Sons, *Monobasius* and *Grapta*: here stood the houses of the High Priests *Annas* and *Caiphas*, not far from the Valley *Tyropœ*: King *Herod* also, that wicked Man who caused the innocent Children to be put to Death, built him an house here, near about the place where the *Machabees* in times past had a Castle; (for they built two, one in Mount *Moriah*, another in this Mount.) That in Mount *Moriah* was afore-called the Castle of *Antonia*, and stood right against the Temple, as is aforesaid. And this being very sumptuously built, and a Royal Seat, was after the death of this *Herod* a Palace for his Successors, *Archilaus* and *Herod Agrippa*. Not far off he caused two fair Theatres to be also built; the one in honour of the Emperour *Augustus*; and this on the one side joyned to a Tower called *Acropolis*, (which was built by *Antigonus Epiphanes*, on purpose to place a Garrison in, to keep the Jews in bondage; which *Judas Machabeus* afterwards made level with the ground) and on the other side, towards his own Palace. It resembled a Semi-circle, made all of white Marble, fairly polished, the Building somewhat low; within, full of high Banks, one rising above another like Scaffolds, so that the whole multitude might easily hear or see whatsoever was said or done. It was curiously beautified with Gold, Silver, and many goodly Pictures; but amongst the rest, the Battels which the Emperour *Augustus* had won against his People,

were

were lively pourtrayed. To this place, as well Jews as Gentiles reſorted to ſee Interludes and Plays Acted. The other was an Amphitheatre, and ſtood upon the South ſide of the Houſe: it was built round in a whole Circle, compaſſed bout with high Walls, large and ſpatious. Here they uſed to Fence and to Fight both on Horſe-back and in Waggons. And in the fifth year, in honour of *Auguſtus*, the *Circenſian* Games, according to the Rites of the Gentiles, were very ſumptuouſly performed. On the ſouth ſide of this Amphitheatre, ſtood Queen *Bernice*'s houſe, Siſter to *Agrippa junior*: it was a very fair and ſumptuous Building, little inferior to King *Herods*. This ſtood in the Market place, and ſo all along were very ſumptuous and ſtately Pillars. Here *Agrippa* himſelf had alſo an Houſe, and over againſt that, upon the North, ſtood the Judgment-hall, where the *Sanhedrim*, or the Councel of the ſeventy Elders uſed to meet, to hear and determine of mens cauſes. To this place Chriſt was brought when they asked him if he was Chriſt, *Luke* 22. Here were the Apoſtles whipt, *Acts* 5. And cloſe by this ſtood the houſe of *Pilate* the Pretor, fairly gliſtering with Gold; in which houſe all the *Roman* Pretors and Preſidents for the moſt part had their Reſidence: and here our Saviour Chriſt was whipt, crowned with Thorns, and ſpit upon. Not far off from this Pretor's houſe, ſtood the Chancery, or rather, as we term it, the Treaſury, a ſtately and magnificent houſe, curiouſly built, and appointed onely to lay Records and common Chronologies in. Here alſo the Officers of the Town gave in their Accounts, and Creditors entred their Debts. This was utterly deſtroyed by *Veſpatian*. Thus much for the Buildings on this Mount.

Next, the Market place was a thing very memorable, and was ſo large and ſpatious, that in the time of the Wars many great Battels were fought there, as *Joſephus* ſaith. In this Market place, cloſe by *Pilates* houſe, ſtood a high Seat or Tribunal, made of fair ſtone curiouſly wrought, and for the Eminence of it, called in the *Chaldæan* tongue *Gabatha*; and becauſe it was built of Stone, the Grecians called it λιθόστρωτος, the Latins, *Lapidanium*; and with us it might be termed an heap of Stones *; (for ſo the word ſignifieth. Here *Pilate* taking water, waſhed his hands before the People, and ſaid, *I am innocent of this mans blood*: At which they cried, *His blood be upon us and our Children*. And after, by Gods appointment, according to their own wiſh, fell upon them; for in the ſame place, and cloſe by this ſame Seat, it hapned, that *Herod* wanting money, demanded of the Jews ſo much out of their Treaſury (which they called *Corban*) as would pay for the making of a Water-courſe (for he aſſayed to bring water into the City from a Fountain ſome two hundred furlongs off it) but the Jews ſuppoſing it a needleſs work, not only denied him, but gave him many outragious and ſpiteful ſpeeches, tumultuouſly flocked about him, and with great clamors preſt upon him, even as he was in his Seat: wherefore perceiving

* Or a well wrought ſtone.

ceiving the danger, and to prevent miſchief, he ſent to his Souldiers to apparel themſelves like Citizens, and under their Gowns to bring with them a Dagger or Ponyard, and mingle themſelves among the multitude, which they did, obſerving who they were that made the greateſt uproar; and when *Herod* gave the ſign, fell upon them with their Ponyards, killing a great multitude. The reſt, ſeeing this Maſſacre, ſuſpecting Treaſon amongſt themſelves, fell one upon another; and many for fear of loſs, or to avoid future danger, killed themſelves. In this very place alſo, *Florus*, General of the common Souldiers, within few years after, upon a ſmall occaſion, made another cruel Maſſacre, and much more barbarous than the former; for he ſpared none, the beſt of them he cauſed to be whip'd to death, or elſe crucified and put to the Sword; and for the Vulgar, ſpared neither Woman nor Child. So that within the compaſs of one day there died of this obſtinate and wicked Nation, above ſeven hundred and thirty. This outrage was ſo cruel, that all Strangers which inhabited within the Town pitied their miſery; but eſpecially Queen *Bernice*, who, being partly frighted with their ſhreeks, partly moved to commiſeration through the extremity of their Affliction, indangered her life to preſent her ſelf before *Florus*, and upon her knees beſought him to take ſome mercy and pity of them, and withdraw his hand of vengeance from the blood of the guiltleſs. But the fury of the *Roman* Souldiers was ſo fierce, and the Reſolution of *Florus* ſo unremoveable, that neither her Tears, nor the preſent Calamities could perſwade him. But, as in ſuch uproars it commonly happeneth, ſhe with the reſt was in danger of her Safety, and was conſtrained the next night, for the preſervation of her Eſtate, to keep a ſtrong Watch, leſt the *Roman* Souldiers ſhould have done her ſome violence. Thus we may ſee a juſt revenge of a perjured and ſtiff-necked People, and that in the place where the Offence was committed, though at leaſt eight and thirty years after.

In this Market-place *Agrippa* had built a Gallery all of Marble, from his own houſe to the Judgment-hall; it was covered above, and made with divers and ſundry Rooms for men to walk in, all burniſhed with Gold, and called by the name of *Xiſton*, as *Joſephus* hath it. Here *Agrippa* after this cruel Maſſacre made an Oration to the People (Queen *Bernice* ſtanding by him) to this effect; That they ſhould forbear to raiſe any more commotions againſt the *Romans*, and to baniſh the Seditious out of the City, for that they ſaw their cruelty; *Joſeph. lib. de Bell.* 2. *Egeſip. lib.* 2. *cap.* 8. To this Gallery there joyned a Bridge, which paſs'd over the Valley of *Cedron* to the Temple. And amongſt many other fair and ſumptuous Buildings that were upon this place, there were the Colledges of the Phariſees, Sadduces, and the Synagogues and Schools for the Inſtruction of Youth, which were diſperſed here and there among other ſtately Buildings; and this was called the lower Town.

Of

Of the Valley of Cedron.

BEtween this lower City and the Temple, there was a deep Valley, extending it ſelf from the Gate of *Benjamin* through the middle of the City to the Gate of *Sion*. From this Valley they aſcended into either Mountain, (that is, Mount *Acra* and Mount *Moriah*) by certain ſteps or ſtairs. Theſe two Hills (as is beforeſaid) were joyned together with a Bridge; and this Valley paſſing between them, was called by *Zephaniah*, *cap.* 1. *Machten*. In which place, above all the reſt of the Cities, dwelt Merchants, and ſuch as uſed Commerce and trade, as appeareth in the eleventh verſe of his Prophecie; *Howl ye Inhabitants of the Low place, for the company of Merchants is deſtroyed: all they that exchange for Silver are cut off.* Upon which place of Scripture, the *Chaldæan* Paraphraſe reads it thus, *Howl ye Inhabitants of the Valley* Cedron. *Joſephus, in tit. Bell. 6. c. 6. & lib. 6. c. 7.* calleth this Valley by two names; one *Machten*, from the profundity; the other *Cedron*, from the obſcurity: for ſo the name ſignifieth; and whoſoever looked down into it from the Temple, Fogs and Miſts ſeemed to lie in the bottom of it, like a cloud of darkneſs, ſuch was the depth of it. There was another Valley which lay between Mount *Sion* and theſe Mountains, called by the name of *Tyrexion*.

Of the Mountain Bezetha.

THis place lay Northward in *Jeruſalem*, and between it and the former Hills were deep Ditches caſt; it had two Towns ſtanding upon it, divided with two Walls, and was commonly called the Suburbs; the name of the one, which lay neareſt to mount *Moriah*, was called the ſecond City; the other that lay upon the North, was called *Neapolis*, or the new Town. In the ſecond dwelt *Hulda* the Propheteſs, and *Zacharias* the Father of S. *John* Baptiſt, 2 *Kin.* 22. 2 *Chr.* 34. *Nehem.* 3. *Joſeph. li.* 10. *c.* 5. It was adorned with many fair and ſumptuous Buildings, among which was that princely houſe of *Herod Aſcalonites*, that great and mighty King of the *Jews*, in whoſe time our Saviour Chriſt was born. This houſe was ſumptuouſly built, ſupported and adorned with Pillars of poliſht Marble, and ſo ſpatious, that in one room thereof there might ſtand an hundred Tables: the Hall alſo was very great, and richly gilded with refined gold intermixt with Silver: about it were many pleaſant and delectable Walls, goodly Gardens and Fountains for pleaſure: it was compaſs'd with a wall of poliſht Marble 30 Cubits high. And (as *Valerius* writeth) in that houſe *Herod* cauſed Chriſt to be mocked, put a long white garment upon him in contempt, and ſo ſent him to *Pilate*. Here alſo was a Priſon, in which *Peter* was kept when the Angel of the Lord delivered him, *Acts* 12.

Of

Of the Town Neapolis, *or the New City.*

THis lay without the Walls of the City, and became inhabited by reaſon of the great concourſe of People that flocked thither, (for in times paſt there were no inhabitants) and ſtood upon the North ſide of the Hill. Here dwelt the Chriſtians, and other Laborers and Strangers: and by all likelihood, it ſeems that the houſe of *Mary* the Mother of *John*, ſirnamed *Mark*, ſtood here, which, becauſe of the continual reſort of the Apoſtles thither, was called the houſe of the Church. Hither *Peter* reſorted when he was delivered from the hands of *Herod* by the Angel: for thus ſaith the Text, *Acts* 12. 9. *That when Peter had paſt the firſt and ſecond Watch, he came to the Iron Gate which led into the City, and loe it opened of it ſelf. And from thence he went to the houſe of* Mary *the Mother of* John, *ſirnamed* Mark. Here alſo (in my opinion) Chriſt celebrated the laſt Paſchal Lamb, becauſe after Supper he went into the Mount of Olives, for this lying unwalled, lay open for them to go and come at their pleaſure. But afterward in *Herod Agrippa*'s time, it was begun to be compaſſed in with a Wall, and before it could be fully finiſhed, the Angel of the Lord ſtruck him, and he died miſerably: Here alſo ſtood the Monument of *John Hircanus* the High Prieſt, and of *Alexander* King of the *Jewes*, as it appeareth in *Joſephus*, *lib. de Bello*, 6. *cap.* 6. The tops of the Houſes in the City *Jeruſalem* were flat, and covered with fair and plain Roofs, compaſſed about with Battlements; upon which they uſed to Leap, Dance, and Banquet, and ſuch Recreations as they obſerved upon their Feſtival days, were there celebrated. And thus much ſhall ſerve to have ſpoken of the Mountains or Hills whereon *Jeruſalem* ſtood.

Of the Walls that compaſſed the City.

THis City of *Jeruſalem* was ſo ſtrongly fortified by Nature on every ſide, except the North, (for it ſtood upon high Rocks and Cliffs) that it ſeemed to be invincible. And, that that ſide might be the better ſtrengthened, they compaſſed it in with three Walls, and thoſe ſo ſtrong, that when *Veſpaſian* the Emperor and his Army invaded the City, they had much a-do to conquer them. The firſt of theſe Walls was that which *Agrippa* built, and it compaſſed in *Neapolis*, otherwiſe called the New Town. At the North-weſt end of which Wall, was built an exceeding high Tower of very fair Marble ſtone; ſo high, that ſtanding on the top thereof, a man might ſee from thence to the Sea, and into *Arabia*, and the uttermoſt bounds of *Judæa*. This Tower was called *Pſephina*.

The ſecond Wall was that which divided the two Suburbs; wherein there ſtood 14 Towers and Gates. This King *Hezekiah* built, 2 *Chr.* 32. in a corner of which, between the Weſt-gate and the Valley-gate, there ſtood a high Tower, wherein all the night great fire was made, which caſt a light

a great way off round about; so that Travellers passing towards *Jerusalem* were guided by it in their way. Of this light we read in *Nehem. cap.* 3.

The third Wall compassed in the Temple, and all the lower City; in it was sixty Towers, but the chief of them stood in the East Angle, between the Dung-gate and the Gate of the Valley, which was called *Hananiel*, and signifieth, *the Grace and Gift of God*. This is much spoken of in the Scripture: upon this Wall King *Herod* the *Ascalonite* built three fair Towers; one between the Garden-gate and the Old-gate, which he called *Hippicum*, in honour of his Father *Hippicus*; the other *Phasselum*, in honour of his Brother *Phasilus*; and the third *Mariamne*, after his Wives name, who notwithstanding he caused innocently to be put to death. These three Gates were built of polish't Marble. *Pliny* and *Strabo* say, that this was the fairest and most spacious City of the East; and for the munition and fortification almost invincible. The Walls of it were all of white polish't Marble, some 25 or 30 Cubits high: the stones were 20 Cubits long, 20 broad, and 5 thick, so closely joyned, that the junctures could scarcely be perceived. Many of the Towers also were made of such stones, but those of the Temple exceeded the rest; for they were 25 Cubits long, 12 broad, and 8 thick, as *Josephus* witnesseth, *lib. Ant.* 15. *ca.* 14. *& de Bel. Jud. li.* 6. *ca.* 6. which things being rightly considered, we may easily perceive that these Walls were very difficult to be destroyed: Neither were the Ditches of less strength that went about the Town; for they were cut out of hard stones, at least forty Cubits deep, and two hundred and fifty Cubits broad, which were impossible to have been won, if God had not help'd and assisted the *Romans*, filling up those Ditches with the Bodies of those that died of the Plague and Famin within the Town.

Of the Gates of Jerusalem.

IT had twelve Gates to go out and in: Upon the East side lay five, the first of which was the Fountain Gate, which was so called of the Fountain *Siloah*. And this stood close by the Gate of mount *Sion*, in which Fountain the Man that was born blind wash'd himself at the Commandment of our Saviour, and had his sight restored, *Joh.* 9. And at this Gate Christ came riding in upon an Ass, when he came from *Bethania*, on Palm Sunday.

2. The Sheep-gate, which was so called of the multitude of sheep that were driven in by it, to be offered in the Temple (for it stood hard by the Temple.) Right before this Gate stood Mount *Olivet*, some half an English mile and a furlong from *Jerusalem*, Eastward; by it stood the Garden called *Gethsemane*, where Christ was taken, and led into the City through this Gate; to be offered up like an innocent sheep, for the sins of the whole World.

3. The Dung-gate: this took the name from a Dung-hill, because the Rain-water coming with great power through the City, washed away the

the filth, and with great violence, carried it through this Gate into the Pool *Cedron*. Not far from this Gate was the Water-gate, and stood a little within it.

4. The Valley Gate, which took the Name of the Valley *Jehosaphat*, and lay not far from the other Gate. Hereabouts also stood the Dragon-gate.

5. The Horse-gate, and stood just in the joyning of the East and North-part of the City: it took the name from the Kings Horses, as appeareth, *Jer.* 31. *Neh.* 3.

The Gates upon the North.

6. The Corner Gate, which stood North-west, 2. *King.* 14. 1 *Ch.* 26. *Jer.* 31. *Zach.* 14.

7. The *Benjamin*-gate, so called, because Men by this Gate went to the Borders of *Benjamin*: in this Gate the Prophet *Jeremy* was Prisoner, *Jer.* 37.

8. The *Ephraim*-gate, by which they went to the Borders of *Ephraim*.

The Gates upon the West.

9. The Rain-gate, so called, because the Rain-water cleansing the streets, carried away all the Filth, and so past through this Gate toward the West, and there thrust it out of the City, *Neh.* 12.

10. The Garden-gate, before which the Garden stood wherein Christ was buried.

11. The Old Gate: before this Mount *Calvary* stood, whereon Christ was Crucified.

12. The Fish-gate, so called, because of Sea Fish that came in by it: it was also called the Brick-gate. Here the Prophet *Jeremy* broke an earthen Pitcher, *Jeremy* 19. And out of this Gate they went to *Bethlehem*. But on the South side there were no Gates, for there Mount *Sion* stood, which was so high and steep that no Man could go up upon it.

Of the Gates within the City.

THE Gate of *Sion*, the Water-gate; of which two I have already spoken. The middle Gate *Jeremy* speaketh of, *cap.* 19. and it is thought it stood in the middle of City, in the Valley *Cedron*, not far from the Tower called *Mariamne*. The Iron Gate, which opened of it self, when the Angel led *Peter* out of Prison, *Acts* 12. this stood in the City Walls, passing from one Suburb into another: all these Gates stood within the City. And thus much shall suffice to have spoken of the Pourtraiture of it.

Of the Springs, Valleys, Fountains, and other memorable Places, as they were ſituated near to the City, and how to the four parts of the World.

IN the next place, it reſteth to ſhew what things worthy memory were about, and ſtood near to the City: the firſt of which was, the Brook *Cedron*, which ſprung out of a Hill not far from it upon the South, and with great ſwiftneſs ran through the Eaſt part of the City, and ſo between *Jeruſalem* and the Mount of *Olives*, to the Valley-gate of *Jehoſaphat*: thence paſſing through the Cliffs of Mount *Olivet*, it ran directly Eaſt till it came to the Dead Sea; which Brook in the Summer time was moſt commonly dry. The Water of it was ſomething Black, which colour the Valley *Jehoſaphat* (which was very fertile) gave it; and from thence it was called *Nigreſcens torrens*, a blackiſh ſtream. This is myſtically ſpoken of, in 2 *Sam.* and *Pſa.* 100. Where it is ſaid, *He* (that is our Saviour Chriſt) *ſhall drink of the Brook in the way*: which he fulfilled, when he made ſatisfaction for our Sins by his Death and Paſſion, as it appeareth in the 69 Pſalm, *Save me O God, &c.* Into this Brook ran the Water of *Silo*, and that which came out of the Temple.

Of the Mount of Olives *and* Bethania, *which ſignifies a Houſe of Mourning.*

THeſe two, the one lay upon the Eaſt, the other South-weſt, about half an Engliſh Mile and a furlong from *Jeruſalem.* Of *Bethania* you may read in *Nehemia.*

Of the Hill Gihon.

G*ihon* ſtood before *Jeruſalem* on the Weſt ſide, right againſt the Fiſh-gate, and the Old gate, 2 *Chr.* 22. Here King *Solomon* was Crowned, 1. *Kin.* 1. Not far from this ſtood the Mount *Golgatha*, where Chriſt was Crucified. From whence may be obſerved, That as *Solomon* upon that Hill was Crowned King, ſo Chriſt upon this was Crucified; our Saviour and the true *Solomon*, that made everlaſting peace between God and us.

From this Mount *Gihon* ſprung the Fountain *Gihon*, and thereabouts alſo was the Fullers Field, 2 *King.* 18. 2 *Chron.* 33. In which place *Senacharib* and other the Princes and Embaſſadors of the King of *Aſſyria*, ſpake Blaſphemous words againſt the Lord, wherefore he ſlew 185 thouſand of them, as appeareth in the 2 *King.* 19.

Of the Valley of the Son of Hinnon.

THis Valley lyeth behind the City of *Jeruſalem* Southward, on the left hand as they went from *Jeruſalem* to *Bethlehem.* In this Valley the Jews ſet up an Idol of Copper like a King, which they called *Moloch*, that is, a King of Idols. This Copper Idol ſtood with the Arms ſtretching out, and under

under it there was a great Fire, whereby the Image ſhewed fire-red: and beſides that, the more to honour it, they made a great Fire between two Walls, which burnt for his ſake: and through this Fire the Idolatrous Prieſts caſt living Children into *Moloch*'s burning Arms, which he with his Arms red hot burnt to Death. And in this manner the Jews offered up their own Children to the Idol *Moloch*: and when they did it, they made a great noiſe and cry, and beat upon a Drum, that the Fathers when their Children were offered, ſhould not hear them cry, by reaſon of the great noiſe of the Drums. This Valley was called the Valley of *Tophet*; for *Tophet* ſignifies a Drum. This was a moſt groſs and fearful Idolatry, and therefore Chriſt likened this Valley of *Hinnon* to Hell-fire; for he called it *Gehenna*, *Mat.* 5. That the *Jewes* ſhould keep themſelves from this Monſtrous Idolatry, God made a Law, That if any Man were taken committing this kind of Idolatry, he ſhould forthwith be ſtoned to death, and not ſuffered to live, *Levit.* 18. and 20. The Valley of *Gehennon* is often times named in the Holy Scripture, *Joſh.* 15. *Nehem.* 11. 2. *Paral.* 28. 33. *Jer.* 7. *Jerom* writeth, that here, by this Idol *Moloch*, in the Valley of *Hinnon*, there was a Wood; for the Water ran out of the Fountain *Siloah* along by it, and made the Valley Moiſt.

Of the field of Blood, called Hakeldama.

THis Field of Blood, which was bought for thirty ſilver Pence, for the which *Judas* betrayed our Saviour Chriſt, lay not far from the Valley of *Hinnon*, Southward, by the City of *Jeruſalem*, as *Jerom* writeth.

Of the Hill Hameskita, *or Offence and Slander.*

THis Hill lay South-eaſt, not far from *Jeruſalem*, ſomething wide of Mount *Olivet*, ſo that there was but one Valley between them, and was not altogether ſo high as it. Alſo upon this Hill King *Solomon* in his old age ſuffered his Wives or Concubines to make Idolatrous Temples, wherein he and his Wives worſhipped Idols.

Of the Deſtruction of this famous City of Jeruſalem *by* TITUS VESPASIAN.

THus have have I briefly ſet forth the Dignity, Scituation, and Curioſity of the Buildings of *Jeruſalem*: together with the Richneſs of the Temple and ſumptuouſneſs of the Houſes; now it reſts to deſcribe unto you, the manner and means how this Famous City was deſtroyed; ſurely a thing worthy Wonder (according to that in *Jeremy*) *Whoſoever ſhall hear of it his Ears ſhall tingle.* And that it might be the more famous, and the Chriſtians within it might take notice of the near ap-

approaching Deſolation, there were divers ſtrange Accidents happened, and Viſions ſeen. As firſt, about ſome four years before, the River *Jordan* was turn'd out of her courſe, and was brought into the City *Pella*: A while after that, for a Year together, there hung a Comet like a flaming Sword over the City: and in the Night there was ſeen a Light in the Temple: And in the Day when they were at Sacrifice, a Calf brought forth a Lamb. Then about the middle of the Night, the Eaſtern Gates of the Temple opened of their own accord. In the Skies were ſeen Armies of Men Fighting, and Horſes and Chariots running to and again. And at laſt there was heard a terrible Voice in the Temple, uttering theſe Words, *Migremus Hinc*; that is, *Let us go hence.* And that there might be a general Proclamation of this ſad and cruel Deſolation through the whole City, one *Ananias* the Son of *Jeſus*, a Man poor and Impotent, upon the Feaſt of the Tabernacles, ran through all the ſtreets of the City, and crying, *O, a Voice from the Eaſt, and a Voice from the Weſt, a Voice from the four Winds, a Voice over* Jeruſalem *and the Temple, a Voice over the Bridegroom and the Bride, and a Voice over the whole multitude of this City.* And although he was Whipt and Impriſoned, and cruelly handled, yet ſo long as he lived he would not ceaſe to utter theſe words, which by ſome were judg'd to foretell the horrible Deſolation which after hapned.

For *Titus Ceſar*, Son of *Flavius* the Emperour, about ſeventy years after the Nativity of our Lord, and about eight and thirty after his Aſcenſion, utterly overthrew it, even to the ground, about the firſt day of the Month of *April*, and within a year after theſe ſigns. For he, taking advantage of the three Factions which at this time ſwayed in *Jeruſalem:* One of *Eleazar* the the Prieſt, the Son of *Simon*; the other of *Zilotus* the chief Prince which held the Temple; and the third of *Johannes Giſcalenus*, a cruel fellow, which had the command of the inferior City; beſieged it, and made this a fit opportunity to further his Enterpriſes, while the Seditious and factious People little regarding their own Safety, gave way by their evil and inteſtine Wars, to what he intended, weakning themſelves much more by their continued ſlaughters, than the Enemy by his Invaſion. Inſomuch as the whole City, and Temple was filled with dead Bodies; common Inſolencies and publick Rapines were ordinarily amongſt them: ſome ſet fire of the City, others deſpoiling the Temple, a third for killing the Prieſts, even as they were at Sacrifice; all places full of dead Bodies; and to this, to add a greater meaſure of miſery (without any regard at all to their future defence) ſet fire of the ſtore-houſe wherein the Corn lay for the ſuſtentation of the City, and conſumed that in one day which had been long a gathering: by this means it came to paſs, that they were ſorely afflicted with the Peſtilence through the corruption of the Air, and with Famin for want of Corn. All theſe things notwithſtanding (ſuch was the cruelty, obſtinancy, and perverſeneſs of this People) could not reſtrain them from violating the moſt Sacred and holy things of

of the Temple: inſomuch as *Johannes Giſcalenus* had a full determination to have deſtroyed it, but that he was prevented by the *Romans*.

About this time was the Feaſt of the Paſſeover, and it fell upon the fourteenth day of *April*, being the Sabbath; to the Celebration whereof, there reſorted to *Jeruſalem* about three hundred thouſand *Jewes*. Theſe the Enemy gave way to enter into the City; but conſidering their preſent neceſſity for want of Victuals, upon a ſuddain drew up their Forces, and ſo ſtraitly beſeaguered them, that all this huge multitude was (as it were) impriſoned within the Walls, where partaking of the former miſery, they either died by the Plague or Famin. Whence may be perceived the marvellous Providence of God, that even on the ſame day, and in the very ſame place, where but eight and thirty years before, our Saviour Chriſt ſuffered, the Authors of ſuch cruelty ſuffered a moſt juſt and ſevere revenge. Now as the Army of the *Romans* lay upon the North of the City, *Titus* drew out a Band of ſix hundred Horſe to ride about, to behold and view the Walls of the Town: but as he was in this manner wondring at the ſumptuouſneſs of the City, the *Jewes* in great multitudes ſlipt out at a Poſtern-gate, and ſet upon him ſo fiercely, that they endangered his Perſon, being without Armour; and had he not with great difficulty broke through them, and recovered the Tower of the *Romans*, he had bin there ſlain. But preſently upon this, ſeeing the danger, he beſieged the City in three parts; himſelf, as the Emperour of the Army, built a Caſtle about ſome two Furlongs from the City, juſt againſt the Tower *Pſephina*, the other part of the Army was intrenched right againſt the Tower *Hippicus*, not far from the Garden of the Reſurrection, and the third part had their Caſtle in the Mount of *Olives*, ſome five Furlongs or thereabouts from the City. Then did he build Bulwarks, make Engins, and wonderful Devices, for the battering of the Walls; and combining himſelf with ſome of the *Jews*, upon the ſeventh day of the ſecond Month, which anſwereth to the Month of *May*, with great difficulty and much labour entred the firſt Wall, which lay upon the North, and won Mount *Bezetha* and *Neapolis*. Upon the twelfth of the ſame Month (which was the Sabbath day) he entred the ſecond Wall, which divided the Suburbs: but this was again the ſame day recovered by the virtue of the *Jews*, ſo that the *Jewes* were conſtrained to fight upon the Sabbath day, according to the Prophecy of our Saviour Chriſt, *Matt.*24. But after, upon the ſixteenth of this Month of *May*, the *Romans* again recovered this Wall, and kept it in their own cuſtody.

Within a while after, in the Month of *June*, (about this time the Famin growing intolerable within the Town) *Titus*, in the ſpace of three days, compaſſed in the whole City of *Jeruſalem* with a Wall, and upon that ſet Towers and Caſtles, leſt any of the *Jewes* ſhould fly to ſave themſelves. Thus was the Prophecy of our Saviour Chriſt fulfilled, *Thy Enemies ſhall com-*

paſs

paſs thee about and hem thee in on every ſide. *Joſephus* was now in the City, and walking upon the Walls, earneſtly intreated the *Jewes* to deſiſt, and no longer to oppoſe the *Romans*, but this was ſo hateful a ſpeech to many, that they began to fling Darts at him. And although at this time the extremity of the Famin was ſo ſore, that many died for want of ſuſtenance, yet all perſwaſions were in vain; and ſuch was the Calamity, that as well thoſe as went out, as thoſe that continued in the City, were in like danger of their lives; for they were either ſlain by the Enemy, or elſe by the Peſtilence and Famin; common Injuries, and unmerciful Outrages ſtill attending upon War.

Their Miſery did rather increaſe than at all leſſon it ſelf; for the jealouſie of Treaſon, the hope of Riches and the madneſs of the Seditious, diſtracted the minds of the Citizens with continual fears, and filled the Streets full of Murther and daily ſpectacles of lamentable Tragedies: The Markets were unfrequented with Corn, the Victuals with Violence conſumed and taken from the true owners. And if it chanced that ſome one had more than would ſerve his turn, though he dwelt in a fair and ſtately Building, yet the remoteſt Room and moſt unfrequented he made his Tabernacle, and that little which was left, with great parcimony he conſumed, together with his life, till both were ended. Thoſe that were Fathers and Senators of the People (though before ſerved and attended with reverence and great ſtate) in this confuſion were glad of a ſmall morſel, though with much contention. The Wife was not aſhamed to take away the Meat from her Husband, nor the Children from their Parents, nor the Mothers from their Infants: and if it hapned that in any houſe the Seditious ſeemed to ſmell food, with violence they took it, ranſack'd the rooms round about, whileſt the Maſter thereof was made a laughing-ſtock and mournful Spectator of thoſe miſchiefs. But according to the condition of Souldiers, whoſe natural diſpoſition is to be violent, without any regard either of Sex or Kindred, committed daily outrages. So that here you might have ſeen the Mothers weeping over their dying Infants, whilſt their husbands were maſſacred in the ſtreets by the Seditious.

The increaſe of days were the increaſe of Torments, and the daily wants of ſuch as were in Power, being unaccuſtomed to ſuch evils, cauſed them to invent new means to ſatisfie their deſire, and practice unuſual Torments, for no other purpoſe but to find out Suſtenance: yea, ſuch was their inſatiable thirſt of blood, that they ſpared not him whom but now gave them all he had, and leſt he ſhould live to cumber the City, either hang him up by the heels till he died, or elſe pulled out his Entrails with a ſharp Iron. Thoſe that went out in the Night-time when the *Romans* were aſleep, to gather herbs, the Seditious would meet, and with violence take what they had got from them: And though with tears and lamentations, and prayers upon their knees, they in-

intreated but for one part, a ſmall moiety of that which a little before they had got with danger of their Lives, yet they would not give it them, and ſcap't fairly if they went away with Life. Theſe Inſolencies were committed by the common Souldiers, upon ſuch as were the meaner ſort of People. But for the reſt that were either Honourable or Rich, they became a Prey to the Captains and Commanders, ſome accuſed as Traitors, and that they would have betrayed the City to the *Romans*; others as Fugitives, that they would forſake the City; moſt under pretence of one crime or other, deſpoiled of that they had. And they whom *John* had thus oppreſſed, were entertained of *Simon*, and whom *Simon* had injured, they were entertained by *John*; both drunk the blood of the miſerable Citizens like Water, ſo that the deſire of Rule was the cauſe of their diſſention, the concord of their evil and cruel actions.

There was an infinite number that periſhed in this City by Famin, inſomuch as houſes were filled with the bodies of Infants and Children. The Angle-gate was thruſt full of dead corps. The young Men that remained walked up and down the City like Images of Death. The old Men were deſtroyed by the Peſtilence, the contagion of which diſeaſe taking away their Senſes they became Mad. And of ſuch as died among the Seditious, their Wives or kindred had not room nor time to bury them, but as they were putting them into the Grave, they alſo dyed. Yet for all this, amongſt this Miſerable Society, there was no Weeping, no complaining, no deploring of their neceſſities; for the violence of the Famin having dryed up their radical moiſture, the fear of grief was taken from them: and ſuch as had moſt cauſe to lament, and were moſt pricked with the ſting of ſorrow, before they could utter their grief died, the beholders not ſhedding a Tear: ſo that through the whole City there was a ſtill ſilence, and a thick miſt of Death and Deſtruction diſmally poſſeſs the ſame.

But the Seditious were much more cruel than theſe were oppreſſed with Calamity and Sorrow; for ſome opened the graves of the Dead, and taking out their Bodies thruſt them thorow with their Swords: others to try the ſharpneſs of the Edge of their Weapons, would fall upon thoſe that were yet alive, and when they had ſlain them, go away laughing at their pleaſure. So that, as *Joſephus* ſaith, there was ſcarce any miſchief under the Sun, but was both practiſed and tollerated in this City. To conclude, by Sedition the *Romans* conquered the City, and Sedition conquered the Romans,

All love and modeſty, through this extream and intolerable Famin, became utterly extinct, and the deareſt Friends would kill one another for a cruſt of bread; the faireſt Lady commit open Adultery for a little ſuſtenance. Their food was extraordinary, and ſuch as men did loath and hate: ſome would feed upon Snails and Worms, others of old hay chop'd ſmall; many eat Corn either unground or made into Bread: ſome pluckt the Meat from the ſpit

raw, others with their teeth gnaw'd off the leather off their Shields: and that very mouth which cried, *Crucifie him, Crucifie him, let his Blood be upon us and our Children*, was constrained to feed upon three sorts of Dung, that is to say, Doves dung, Oxe dung, and Mans dung. Moreover, many were constrained, for meer necessity, to feed upon the dead Bodies of such, as a little before Died, partly by Famin, partly by the Pestilence. And to conclude, for very madness eat up their Gold: for some of them being taken as they were flying for their safety, by the *Romans*, in their Excrement was found Gold, of which the Souldiers hearing, and supposing that all the *Jews* had been full of Gold, thorow covetousness of that gain, in one night killed 2000 of them, and ript up their Bellies; and had not *Titus Cæsar*, by a severe Edict, forbidden these cruel and unheard of slaughters, there had been many more slain.

To make an end of this unheard of Famin, I will repeat one memorable Example out of *Josephus*, of an Outrage which a Mother committed even upon her own Son. There was a Woman of the Inhabitants beyond *Jordan*, whose name was *Mary*, of the stock of *Eleazar*, and of the Town *Bethezor*, which signifies, the House of Hysop; she was of a Noble and rich Family, and amongst others, went to *Jerusalem*, in hopes of Safety, where she was likewise oppressed with the misery of this Siege; for as soon as she had brought all her Riches and Substance into the City, which she had before beyond *Jordan*, this Famin growing greater and greater upon the Inhabitants, the Seditious perceiving that this Woman was well furnished both with Riches and Sustenance, on a suddain set upon her house, despoiled her of her Substance, took away her Sustenance, and utterly deprived her of all means to live. She being pricked with the misery and calamity of the Times, saw it little prevailed to strive, wherefore with Tears, upon her knees, she intreated that she might have but some small part of that they had taken from her, to maintain her self and her Son with life; but the Seditious gave little ear to her intreaties: wherefore, being moved to extream anger, she daily cursed, with contumelious words, those barbarous Villains, that had thus rob'd her of all her means: but when she saw that neither Anger nor Intreaty could procure Mercy, and through the Town not one morsel of food was to be found, partly prest with an extream necessity, partly with a furious rage, beyond all nature and compassion, laid violent hands upon her own Son, and accounted an untimely Death more honorable, than that he should live to be a Prey to the Seditious, or a Slave to the *Romans*.

The Body of this Infant she Rosted and Eat: the Soldiers of the Town being prest with hunger, smelling the Meat, supposing, that as in former times, they should have found plenty, with violence broke in upon her, and look what she had provided, greedily consumed, and compelled her to fetch the rest; which she did, and when they were well satisfied, she shewed them the

the Head and Feet of her Son: which they perceiving, loathing the inhumanity of the fact, with dejected countenance departed. This Famin was so extream, that one measure of grain was worth a Talent, that is 600 Crowns. But the *Romans* all this while did abound with plenty of all things, and to vex the *Jewes*, they shewed them the great abundance of their store, for the neighbouring Provinces sent them supplies.

After this Famin, there followed an extreme Plague, procured partly through the stench of the Bodies that lay unburied, partly by the multitude of Massacres which daily happned, that (as *Egisippus* writeth) within the compass of eleven Weeks, there were carried out by one Gate of the City, 115000 dead Bodies; yet could they not empty the City, but that they were constrained either to bury them at the Publick charge, or else cast them over the Walls into the Ditches of the City: which when *Titus* saw, and that the putrefaction of the Bodies swam upon the brim of the Ditch, (for it was full with dead carcasses) fetching a deep sigh, and lifting up his hands to Heaven, he said, God is my witness, this is not my fault, but the punishment of God upon them.

The City being thus pestered with Sedition, Famin, Pestilence, and War, was made now a ready prey to the Enemy: and that they might make a final end of their miseries, *Titus* caused the Engins of Battery to be brought against the Walls; and upon the first day of the fourth Month (which answers to our *June*) he took the third Wall, which lay upon the North. Upon the fourth of *June* after, though with great labour, he took the Tower of *Antonia*, and in it placed a Garison. Upon the seventeenth day of the fourth Month, which was a Fast to the *Jewes*, *Josephus* going up to the top of that Tower, made an Oration to *Giscalinus* and the rest, to dissuade them from their Rebellion, and cease to oppose the *Romans*, but this little prevailed. Upon the twentieth day of *July*, the *Jewes* burnt a part of the Porch of the Temple, towards the North, not far from the Tower of *Antonia*, lest that the *Romans*, having got that Hold, should with the greater facility have conquered the Temple also. Two days after, the *Romans* destroyed the whole Porch with Fire, and the *Jewes* helpt to pull it down with their hands: this was none of the three Porches, but a Bulwark of the Temple. Upon the 25 of *July*, the *Jews* filled the Porch towards the West with Pitch and Bittume, and then made as though they meant to fly and leave the City, which some of the *Romans* perceiving, without any command of their Captains, put Scaling Ladders to the Tower, and began to Assault it, but when they were most busie, the *Jewes* on a suddain put fire to the Pitch, and burnt them most miserably; insomuch as *Titus* pitied them to see their Extremity, although they were such as did contrary to his command. Upon the last day of this Month they took the North Gate, which lay towards the rising of the Sun, and close by the brook *Cedron*; this they burnt down with fire.

Upon the third of *Auguſt*, *Titus* commanded to fire the Gate of the Temple, that was all covered over with Gold and Silver; by this Gate the *Romans* made a breach into the Temple, which e're this had been prophaned by the *Jews*: while this gate was a burning, the *Jews* ſtood aſtoniſhed, and not one of them reſiſted the *Romans*. *Cæſar* and all his Army laboured three days to quench this Fire, after which he called a Council to determine what he ſhould do with the Temple, it was ſo rich and ſumptuous, that he would fain have left it as an Ornament for the *Roman* Empire. But the *Jewes* having got a little breathing, made new incurſions upon the *Romans*, by which means they could not determine thereof. The 6th of *Auguſt*, the Souldiers of *Titus*, without command of their Captains, fired the Temple, juſt upon that day which *Nebuchadnezzar* before time had deſtroyed it, as *Joſephus* witneſſeth, *li. de. Bell. 6. c. 26. 27. Cæſar* would fain have ſaved this Temple for the ſumptuouſneſs of it, and beckoned to his Souldiers to have quencht the fire, but they, partly preſt on with deſire of wealth, partly being prickt on with fury and madneſs, gave no ear to his ſpeeches, but committed moſt cruel Maſſacres, without either regard of age or ſex: So that the cries of the Slaughtered, the ſound of the *Roman* Trumpets, the fierce reſiſtance of the Seditious, and the Fire furiouſly burning, repreſented a moſt horrible ſpectacle: The ground below was covered with dead bodies, many in deſperation threw themſelves into the fire, 6000 were burnt in the ſame Gate, whither they fled for refuge, and the Prieſts moſt cruelly maſſacred as they were in the Temple of *Jeruſalem*, the mirror of the World being conſumed and ſpoiled with Fire and Sword.

After theſe things, upon the Bridge that paſſeth from the Temple over the Valley into the lower Town, *Titus* made a Speech by an Interpreter, to the two Seditious Captains, gently intreating them to leave off their Rebellion, and he would ſpare the City, and commit no more outrages, and ſuch further requeſts as they deſired ſhould according to reaſon be granted them; but if they would not embrace mercy, and ceaſe their violent reſiſtance, they muſt expect no manner of compaſſion, but the very Law of Arms, This they contemned, and made but a mock of *Cæſar* for all his offers; whereupon, in a great rage, he gave the ſignal to his Souldiers, and they went through all the City and ſet it one fire. The next day they won the lower City, and with fire and ſword conſumed the place where the Records lay, the Court and all the Princely buildings until they came to that ſtately houſe of *Helena*, which ſtood in the midſt of *Acra*, all the houſes near being filled with the Bodies of the Dead, and the ſtreets horribly defiled with the blood of thoſe that were Slain. Within a ſhort while after *Johannes Giſcalinus* was taken alive and committed to priſon.

The inferior City being thus taken and deſtroyed, about the 16 day of *Auguſt*, *Cæſar* began to build his Engines, and to batter the Walls of the upper

per City, which within the ſpace of 18 days after, with extream labour and skill, he laid flat with the Ground, (as *Joſephus* ſaith.) And upon the 7th of *September*, with great facility he conquered the City, the *Jewes* of their own accord deſcending from the Towers: and the *Romans* ſet upon the Walls their Enſigns, with a great Acclamation, and waſted all the City with Fire and Sword, ſparing neither Men, Women, nor Children.

The eighth day of the Month of *September*, the whole City was deſtroyed, and not a ſtone left upon a ſtone, but laid level with the Ground, only the three Towers that were built by *Herod*, which were of ſhining Marble (viz. *Hippicus*, *Phaſelus*, and *Mariamne*) that future Ages, ſeeing the excellency of thoſe Buildings, they might judge of the ſtatelineſs of the reſt. But theſe alſo were after deſtroyed by *Adrianus Cæſar*.

There died by the Famin and Peſtilence an innumerable number, by Fire and Sword ten hundred thouſand: 2000 were found that either killed themſelves, or one killed another; 7900 were taken Captives; of theſe, all the ſeditious Thieves that accuſed one another, were ſlain by *Frontonius Cæſar*. *Titus* freed many, 7000 were ſent into *Ægypt*, with extreme labour to conſume and dye; the Propereſt and moſt able were reſerved for Triumph; many were diſtributed through the Provinces, ſome were ſlain by the Sword, and by Beaſts, for publick Spectacles; and thoſe that were ſixteen years of Age and under, together with many other, *Cæſar* ſold, under the Crown, at thirty for a ſilver Penny; that as Chriſt was ſold for thirty Pence, ſo thirty of them ſhould be ſold for a Penny. With the Riches of this Town *Cæſar* triumphed, rode into *Rome* with two golden Chariots, built the Temple of Peace, and there put all the Plate which he found in the Temple of *Jeruſalem*. After all this, for a full determination of thoſe Evils, the two ſeditious Captains, *Johannes Giſcalinus* and *Simon* the Son of *Giora*, were put to moſt cruel deaths. Thus may we ſee the grievous puniſhment of the obſtinate and ambitious, which God permitted to fall upon them for their Unthankfulneſs and cruel Tyranny.

How the City of Jeruſalem, *after this Deſtruction by* Titus Veſpaſian, *was utterly beaten down, and defaced by* Ælius Adr. Cæſar, *which he re-edifying, called it after his own Name,* Ælia.

THE City of *Jeruſalem* being thus laid level with the ground, for the ſpace of ſixty Years lay deſolate, a receptacle for Thieves and Murtherers, a fit place for Wolves and wild Beaſts, which reſorted thither to feed upon the dead Bodies. And now Time conſuming their Fleſh, left their Bones and Skulls to lye upon the Earth, as in a Charnel-houſe. Thus it continued until one *Benchochab* (which ſignifies the Son of the Stars)

Stars) born in the Town of *Bethcoron*, not far from *Emaus*, profeſſed himſelf to be the Meſſiah, or Chriſt. The *Jewes* ſuppoſing this to be true, becauſe of that ſaying of *Numb.* 24. *There ſhall a Star riſe up out of Jacob*, aſſembled themſelves, to the number of many thouſands, and followed him, with great Tyranny and Cruelty ſpoiling the Holy Land, and through all the Countrey of *Judæa*, committing many Outrages and Maſſacres. Thus they continued for the ſpace of eighteen years, at the end of which time, *Adrianus Ælianus* the Emperour, hearing of thoſe Inſolencies, levied an Army, and ſent them into *Judæa*, under the Government of *Julius Severus*, who, in a pitch'd field near to *Bethcoron*, and not far from *Emaus*, conquered this *Benchochab* or *Pſeudo-Meſſiah*, and with him ſlew five hundred thouſand Jews, that were deceived by his perſuaſion. Now when they went to ſeek for the Body of this Deceiver amongſt the Dead (as ſaith *Talmudiſta*) he was found lying with an horrible Serpent about his neck; intimating how God rejected him that would ſeem to imitate his Son; for even as the Serpent deceived our firſt Parents, ſo this *Benchochab* deceived the *Jews*, and for this cauſe they called him *Bencozba*, that is, *The Son of Lying*. The number of the *Jews* which in the time of this War were ſlain, amounted to 500000 men, beſides many others that periſhed by Peſtilence and Famin. This War happened 64 years after the deſtruction of *Jeruſalem*.

After this ſecond Deſolation of the *Jews*, at the command of the Emperour, (that there might be a final extirpation of the Antient City of *Jeruſalem*, and that the words of our Saviour might be fulfilled, *Loe, there ſhall not be a ſtone left upon a ſtone*, *Mat.* 24.) the Ruins and Foundations thereof were digged up, the Stones broken in pieces, the Ground left deſolate, and the Mountains are now become barren, and overgrown with Brambles: And, that the Name thereof might utterly be forgotten, and as it were rooted out of the Earth, he ſet up a new Town, not far from the Hill *Gihon*, and *Golgotha*, where Chriſt was crucified; which, after he had adorned with many goodly Buildings, he called it by his own Name, *Ælia*. In the place of the Temple, he ſet up a Church, in the honour of *Jupiter* and *Venus*. Juſt in the place where the Holy Altar ſtood, he erected his own Image, upon a Marble Pillar, which continued until St. *Hierom*'s time. At *Bethlehem* he erected the Image of *Adonis*, and to that he conſecrated a Church. Upon the Gates of the City he cut Hogs in Marble, in contempt of the *Jews*. Then did he abjure them, That they ſhould not come within the Walls of the City, nor ſet Foot upon the ground near *Jeruſalem*. This being done, (as *Dion* ſaith) he dedicated it to the honour of *Jupiter Capitolinus*; and only made it free for Chriſtians and ſuch like to be in it. This Town at this day we call *Jeruſalem*, although it be ſcituated in another place, and called by another name.

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Future Ages calling the Actions of precedent Times into queſtion, pull'd a great Contempt upon this Town, and ſo much the rather, becauſe Infidelity and other Heatheniſh profaneneſs was cheriſh'd within this City. So that that which a little before was ſet up in honour of the Emperour *Ælianus*, is now grown into Contempt. Wherefore *Helena* the Mother of *Conſtantine* the Great, having command of that Empire, to give ſome ſatisfaction to the Univerſality, cauſed thoſe prophane Temples and Idols to be aboliſhed, and in their places erected others. Upon Mount *Golgotha*, the Church called *Golgothanus*: upon the Mount of Olives one, in the place of the Aſcenſion of Chriſt: and *Conſtantine* her Son richly adorned the Sepulchre, and over it built a ſtately Temple, all of Poliſh't Marble, richly gilt with Gold, ſo that to this day it remains as the chief Ornament of the Town. In this mans time, the *Jews* with great boldneſs endeavoured to rebuild the Temple, juſt in the place where it ſtood before; at the commandment of the Emperour they were repelled, and in recompence of their preſumption, had their Eares cut off and their Noſes ſlit, becauſe they had Ears and would not hear, neither obey the Commandment of our Saviour.

But as the Emperour was Religious, and endeavoured to ſupport Chriſtianity, ſo his Succeſſor *Julianus* was as full of Impiety and Prophaneneſs; who, that he might fruſtrate the Prophecy of our Saviour, that *Jeruſalem* ſhould never be built again, in contempt cauſed the *Jews* to aſſemble together, and with all expedition reſtore it to its former glory, giving the uttermoſt of his help to their endeavours. But as they were ſeriouſly labouring in this Work, of a ſudden there came a great Earthquake, and look what they had built was by that quite overturned; then Fire came out of the Earth and from Heaven, which deſtroyed both the Matter and the Workmen. And that the *Jews* nor any Philoſphers might impute it to a Natural Cauſe, there was ſeen in the Heavens a Bloody Croſs, and upon their clothes Croſſes ſhining like Stars, which the *Jews* could by no means wipe off, yet this little prevailed: A ſecond time they attempted, and as before, a ſecond Earthquake hapned, with a ſtorm of Wind, which came with ſuch extream violence, that all the ſtuff which they had heaped together for this purpoſe was utterly blown away and deſtroyed. So that of force they were conſtrained to leave off, and acknowledge that Chriſt, whom their Forefathers had Crucified, was the true Meſſiah. *Greg. Nazianzen* and *Hierom* report, That nevertheleſs the *Jews*, even to this day, although it coſt them much money, come yearly to the place where *Jeruſalem* ſtood, and upon the day of the Deſtruction thereof, weep over it. Such was their affection unto this City.

But theſe evils were purged with a ſudden Invaſion (for no crying Injuries nor prophane Inſolencies againſt God paſs unpuniſhed, but that then or ſoon after, a juſt revenge falls upon them): for *Coſroes* Emperour of the

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Persians, whose Impudency and Impiety was so great, that he would be worshipped as a God, about the year of our Lord 615, besieged this Town, took it, and put to death 90000 Christians, carried the Patriarch thereof, together with many others, away Captive. But *Heraclius* the Emperor, to punish him for his Pride and Cruelty, set upon *Persia*, and with Fire and Sword destroyed the Country not far from *Nineveh*, and went away with an honourable Victory. *Seroes* also, the only begotten Son of *Cosroes*, but a little before Invading the Kingdom, kill'd his own Father in Prison, restored the Patriarch, and the rest of the Captives which his Father had taken, to *Heraclius*: and about the seventh year after he had Warred upon *Persia*, he returned to *Ælia* with great Pomp.

Not long after, in the year 637, *Haumar* the Chief Prince of the *Saracens*, which was the third from *Mahomet*, with a great Army afflicted *Syria* and *Judæa*, conquered their Countries, and in his Victories used great Tyranny and cruelty. Within two years after he won *Ælia*, which had maintained a long and sharp Siege; neither would *Zacharias* the Patriarch give it up, till he was compelled thereto by extream Famin, and soon after died with Grief.

Thus the Town continued for the space of 450 years in the hands of the *Saracens*. Then in the year 1012, *Caliphas* Sultan of *Egypt*, won it, beat down the Walls, destroyed the Temple which the Emperor *Constantine* had built, and made havock of all things. Presently upon this, the *Turks* which came out of *Sythia* by the *Caspian* Mountains, won the City, and drave thence the *Saracens*. Thus we may see that the *Saracens* and *Turks*, though they were both of one Religion, yet for the Country of the *Jews* fought one against another, and compelled the Christians to pay them Tribute for the fourth part of the City, wherein the Sepulchre of our Lord stood, being again restored by the Emperor *Constantine* after the Destruction of *Caliphas*.

The Christians being weary of this Tribute, and of the oppression of these Infidels, became sutors to Pope *Urban*, the second of that name, for their delivery; who in the year 1094 assembled a councel at *Clearemont* in *France*, and by the instigation of one *Peter* the Hermit, stirred up the hearts of divers Christian Princes and Lords to make a Croysado; so that 10000 brave and well mounted Souldiers went into the Holy Land, and for a token of their War, bore red Crosses upon their Arms.

In the same year there was a great blazing Star seen in the West, and after that followed a great Plague for the space of two years through the World: this nevertheless hindred them not in their Design, but that they went their intended Journey, won the City of *Ælia* from the *Saracens*, delivered the Christians from their Bondage and Tax, and chose *Godfrey* of *Lorrain* Earl of *Bulloin*, King thereof, whom they anointed in the Temple of the Holy Sepulchre; but he refused to be Crowned with a Crown of Gold, saying, That it ill beseemed him to be called King of *Jerusalem* (the true King where-

of was Christ) or to sit crowned with Gold, in the place where he was crowned with Thorns that was the Son of the ever-living God: and then chose *Arnolphus* of *Rhodes* Patriarch.

In the Month of *October*, the same year, a blazing Star of a marvellous bigness appeared towards the South: it seemed to be like a waving Sword, foreshewing, no doubt, the Destruction of all those that went about to re-establish this Earthly *Jerusalem*. Immediatly after the Feast of the Nativity of Christ, all the Christians of the East Countries, upon *Candlemas*-day, came out of *Syria*, but especially out of *Antiochia*, to *Jerusalem*, and in the Temple of the holy Sepulchre consecrated their Bishops and Choristers, and with one consent sung *Illuminare Jerusalem*. They took also all the Cities, Castles, and Villages, and over them set Bishops; created four Principalities, one at *Jerusalem*, another at *Antiochia*, a third at *Edissa*, a fourth at *Tripoly*. Also certain Earldoms and Baronies, as at *Brito*, *Zidon*, *Cæsaria*,, *Galilee*, *Joppa*, and *Ascalon*. All these were appointed to pay Tribute to the King of *Jerusalem*. All this was done in the year of our Lord, 1099.

No sooner were these News published to the World, but there was an universal Croysado through all *Christendom*, for the conquering and winning of the rest of the Holy Land, but before they could get thither, they were either slain by the *Grecians*, and other Nations, or else died through Famin and Thirst: so that in them was fulfilled the Prophecy of *Zacharias*, *cap.* 12. 3. where it is said, *It shall happen that I will make* Jerusalem *an heavy stone for all People: all they that lift it up shall be torn, though all the People of the Earth be gathered together against it.* And verse 9. *And in that day will I seek to destroy all Nations that come against* Jerusalem.

This year 1100 died *Godfrey* King of *Jerusalem*, of a Fever, upon the Eighteenth day of *July*, when he had reigned scarce a year, and was buried in the Temple of Mount *Calvary*.

After him succeeded his Brother *Baldwin*, the first of that name, and the second King of *Jerusalem*. This Man reigned Eighteen years in *Jerusalem*, and being overcom by *Caliphas* Sultan of *Egypt*, after the loss of thirteen thousand Christians, he had much ado to escape with life. Within a short time after he died without Issue.

Baldwin the second succeeded his Uncle, and was the third King of *Jerusalem*. He began his reign *Anno* 1118. This man overcame the *Turks*: and the King of *Damascus* had Issue only one daughter named *Milesent*, whom he married to the Earl of *Angiers*, and gave with her the Kingdom of *Jerusalem*, and died without heir Male, in the year 1131.

Fulco, in right of his Wife, succeeded his Father in Law, and was the fourth King of *Jerusalem*. This *Fulco* was Brother to the King of *England*, he Reigned thirteen years, fought many worthy Battels against the *Turks*, put 3000 of their men to the Sword, took many of them Prisoners, and carried

them to *Jeruſalem*. After that, as he was hunting the Hare in *Acon*, riding ſpeedily, he fell from his Horſe, and was ſorely bruiſed, whereof he died, and left two Sons called *Baldwin* and *Almerick*.

Baldwin the third was the fifth King of *Jeruſalem*, and ſucceeded his Father, he won the City of *Aſcalon*, he rebuilt the Town of *Boza*, (which had been deſtroyed) placed there certain Knights Templers; he loſt the City of *Ediſſa* to the *Saracens*, where many Chriſtians were cruely ſlain. And having reigned nineteen years, he died without Iſſue.

After him ſucceeded his Brother *Almerick*, who was the ſixth King of *Jeruſalem*. In the time of this King, the Sultan of *Egypt* gave a great overthrow to the Knights Templers; which he ſeeking to revenge, invaded *Egypt* with a great Army, beſieged the great City of *Alcair*, but to ſmall purpoſe; wherefore returning back to *Jeruſalem*, he ſhortly after died, when he had reigned twelve years: he left behind him three children, a Son called *Baldwin*, and two daughters, *Sibella* and *Iſabella*.

Baldwin the fourth ſucceeded his Father, and was the ſeventh King of *Jeruſalem*; who abuſing his government, was ſtruck with a Leproſie, with the contagion of which diſeaſe he died miſerably in the twenty fifth year of his Age, having reigned thirteen years. *Baldwin*, the fifth of that name, the only begotten Son of his Siſter *Sibil*, by his conſent was choſen his Succeſſor, a youth of nine years old, his Fathers name was *William Mountferrat*, Earl of *March*, who dying, his Mother married one *Guy* Earl of *Luſignan*, to whom *Baldwin* committed the protection of the Kingdom, and of his young Kinſman till he came to mans eſtate. But this young man, within ſeven years after the Death of his Uncle, died ſitting at his Table, not without ſuſpicion of Poyſon. *Guy* his Protector, by the perſwaſion of his Wife, and at the Inſtigation of the *Jeroſolimits*, took upon him the Government; But *Raimond* Earl of *Tripoly* was his great adverſary, for that *Baldwin* the 4*th* for his exceeding pride, at the Inſtigation of that *Guy*, had diſplaced him of all his Offices and Titles in the Commonwealth. Theſe two ſtriving for the Kingdom, it hapned that *Guy* was charged with his Kinſmans death, under which pretence *Raymond* made War againſt him. During theſe troubles, *Saladine* Sultan of *Egypt*, taking advantage of this opportunity, made War upon them both, and with great facility conquered the Kingdom, and deſtroyed *Jeruſalem*.

In this year 1187, there hapned ſo great an Eclipſe of the Sun, that at Noon day the Stars were plainly to be ſeen. Soon after this, *Raimond* and *Guy* were both taken Priſoners, and thirty thouſand Chriſtians cruelly put to the Sword. After this, the *Saracens* ſacked the Town, threw the Bells out of the Steeples, made Stables of the Churches; only the Temple on Mount *Golgotha* ſtood untouch'd: for the *Turks* and *Saracens* honour Chriſt as a great Prophet.

And

And thus the new Kingdom of the Chriſtians in *Jeruſalem* ended, which was upon the ſecond day of *October*, in the year 1187, after it had continued in their poſſeſſion 88 years. During the continuance of this Kingdom, there were many horrible Viſions, and ſtrange Signs and Wonders ſeen both in Heaven, on Earth, and in the Air; foreſhewing (no doubt) that God was not well pleaſed with their actions, which ſought to reſtore that Kingdom of *Jeruſalem*. For, *My Kingdom* (ſaith Chriſt) *is not of this World*.

And although after that, there were many Kings that by all poſſible means endeavoured to recover and reſtore the ſame, and for that purpoſe have leavied many great Armies, and undertaken many tedious Journies; yet all their councels and determinations came to nothing, ſo that God, ſo often as they undertook any ſuch Expedition, either ſtayed their Armies, oppreſſed them with War, or elſe plagued them with Famin, in ſuch an extream meaſure, that with very hunger they have been conſtrained to eat their Horſes.

Frederick Barbaroſſus may be an Example of theſe Calamities; who with a great Army making an Expedition to *Jeruſalem*, as he was travelling through *Aſia minor*, his Horſe ſtarted, and flung him into the River, where he died miſerably e're he could be ſaved. Many other Princes beſides, in the like enterpriſe came to the like ends; for they were either deſtroyed by the *Barbarians*, with the loſs of thouſands of their men cruely ſlain, or utterly deſtroyed with unnatural Diſeaſes or untimely Deaths.

Now when the Emperor *Frederick*, the ſecond of that name, had beſieged and brought to great miſery the Sultan of *Egypt*, and the Knights Templers had done the like to *Damieta*; *Corderio* the Sultans Son beat down the Walls of *Jeruſalem*, and had it not been for the great lamentations and earneſt Entreaties of the Chriſtians, he would have deſtroyed the City; but for their ſakes he left ſtanding *Solomon*'s Temple, and the Temple of the holy Sepulchre; for at this time Chriſtians inhabit in them.

Within a while after, about the Year 1228. *Frederick*, the ſecond of that Name, Emperour of *Rome*, went to the Holy Land with a great Army, and came to *Ptolomais*, otherwiſe called *Acon*, where ſtaying a while, he made a League with the Sultan of *Ægypt* for ten years, regained *Jeruſalem* without drawing Sword, and was there crowned in the Year 1229. keeping at that time in *Jeruſalem* a Royal *Eaſter*. This man fortified the Chriſtians with a Garriſon, rebuilt *Nazareth* and *Joppa*, and ſo returned into *Italy*.

In the Year 1246, *Caſſanus* King of the *Tartars*, being perſuaded by the Sultan, with a great Army invaded *Judæa*, won *Jeruſalem*, cauſed the Chriſtians to be cruelly ſlain, beat down the Holy Sepulchre even to ſmall pieces, and left but little ſtanding. It was after this deſtroyed by *Tamerlain* King of the *Tartars*, and by *Mahomet*, the ſecond of that Name, Em-

perour of the *Turks*. But the *Monks* had leave to build up the holy Sepulchre again, for the which, they payed to the Sultan or his Deputy a yearly Tribute.

In the year of our Lord 1516, *Selymus* Emperour of the *Turks*, about the twenty fourth day of *Auguſt*, near to *Damaſcus*, overcame *Campſon Gaurus* Sultan of *Ægypt*, in a cruel War, and put to death many thouſands of his Men; and the Sultan himſelf ſeeking to ſave his Life by Flight, was miſerably ſlain. This *Selymus* conquered the Holy Land, *Syria*, *Damaſcus*, and all the Countries thereabouts; and as he went through *Judæa*, leaving his Army at *Gaza*, with a few of his Souldiers he went to *Jeruſalem*, that he might ſee with his Eyes that place which was made ſo famous by the ancient Writers, and was ſo often mentioned in the Old and New Teſtament. But when he came, he found nothing but a ruinate and waſte place, barren and rude to look upon, inhabited by a few poor Chriſtians, and they alſo held in great Contempt and Bondage, paying a great Tribute to the Sultan of *Ægypt*, for their Liberty and holy Sepulchre, as *P. Jovius* writeth. But after that *Selymus* in that place had done his Offerings and Sacrifices to his God *Mahomet*, ſeeing the Prieſts and Chriſtians preſs'd with extream Poverty, out of his ſingular Mercy and Compaſſion, gave them a large and ſumptuous Gift, when he had ſtayed but one day and one night in the Town. The next morning before day he went with all expedition to his Army at *Gaza*, and from thence into *Ægypt*, where he beſieged the great and famous City *Alcaire*, and in the year 1517. took it, conquered all the Country, utterly extirpated the Sultan, and went away with an honourable Victory and rich Booty. From this year even till now, the Town of *Ælia* or *Jeruſalem* is under the Juriſdiction of the *Turks*. Thus may we ſee how often, and with what miſerable Calamities this City hath been afflicted, even ſince the firſt Deſtruction by *Veſpaſian*; which makes evident the great Judgment of God not only upon the *Jews*, but alſo upon the Earth where they inhabited, for their Infidelity and unmerciful Cruelty.

The Deſcription of Jeruſalem *and the Scituation thereof as it is now in theſe times.*

THE former Incurſions and common Deſolations leaving this Town ruined and ſpoiled for want of Inhabitants, it became a Deſart and forſaken place; only ſome few Chriſtians, either out of the zeal of Religion, or for vulgar Oſtentation, to ſhew that there had been a Town, dwelt there: and thus it continued until the year 1542. at which time, *Solyman* the Great *Turk*, either in reſpect of the ſtrength of the place, or

or in hope of profit, or elſe to get himſelf a Name, with great Coſt and Labour re-edified it, ſet up many ſtately Buildings and ſumptuous Houſes, beautified it with two coſtly Temples, the one the Temple of *Solomon*, and the other the holy Sepulchre; enlarged the extent thereof, and ſeated it upon high Hills. After all this, compaſs'd it about with a ſpacious and thick Wall, and upon that placed many ſtrong and ſtately Towers, wherein there ſtands eight Gates, *viz.* the Fiſh Gate, the old Gate, S. *Stephens* Gate, (ſo called, becauſe they ſay S. *Stephen* went out by that Gate when he was ſtoned) the Angle Gate, the Dung Gate, the Sheep Gate, the Golden and Fountain Gates. Thus the ancient City, and that which the Emperour *Adrian* built, being both deſtroyed, in another place is ſet up again. So that between both, this new City ſtandeth, and the firſt City begins to be again inhabited.

Of the Temple of the Holy Sepulchre.

THIS Temple lieth upon the Weſt within this new Town, at firſt fairly built by the Emperour *Conſtantine*, but deſtroyed by *Caliphas* Sultan of *Egypt*: then by the Emperours of *Conſtantinople* rebuilt, which continueth to this day. It *is* round in the proportion, adorned with ſeventy nine Pillars thirty foot long; the Wideneſs, by the Diameter (beſides the Pillars) is ſeventy three Feet, leaded above, and upon the top of the Roof ſtandeth a Lanthorn, by which the Light cometh in: This Lanthorn is very curiouſly glazed. In the middle ſtandeth the holy Sepulchre. To this joyneth the Church in Mount *Golgotha*, and ſerveth inſtead of a Quire. It ſtandeth ſomething lower, but all under one Roof. The place where the holy Sepulchre ſtandeth is four ſquare, eight foot long, and eight broad, hewn out of a Rock, and covered with Marble; there is a little door in the Eaſt part of it very low, by which men go into it, and within that the Sepulchre it ſelf ſtandeth upon the North ſide, made of gray Marble, 3 handfuls high, and 8 foot long. There are no Windows for light to come to it, but over there hangeth continually nine Lamps burning, whereby it receiveth Light. The Vault of this Sepulchre is divided with a Wall; the outward is both of the ſame Proportion and Length as the inward, but that which is without ſeemeth to be an Entry to the inner Cave where Chriſt was buried: and there (as ſome ſay) even to this day is found a piece of the Stone which the Angel rolled from the Grave before the Reſurrection; the other part of the Stone (howſoever it came there) lyes upon Mount *Sion*. But ſome think that the *Armenians* carried it thither, becauſe upon it they have built an Altar. In this inner Cave there hangs nine Lamps to give light unto them that enter in by the Eaſt; ſo that in the inner and outer Vault there ſtandeth eighteen Lamps. The Mount whereon Chriſt was crucified ſeemeth to ſtand upon a Rock of Stone, whitiſh and ſomething bluſhing.

It

It is diſtant from the Holy Sepulchre a hundred and thirty foot. The place where the Croſs ſtood was an hard Rock, eighteen ſteps in the Aſcent, and anſwereth to nine and twenty feet. The hole where the Croſs ſtood is about the roundneſs of a mans head in Latitude; and if a man might believe the Monks thereabouts, they ſay alſo, that in that place is to be ſeen the colour of our Saviours Blood even to this day. Upon the left hand of this there ſtands an Altar made of Marble, and over that a ſumptuous Chappel, paved, and covered with poliſh'd Marble, gilt and adorned with refulgent Gold, the Walls whereof are very curiouſly wrought and gilded. In the Church, upon Mount *Golgotha*, they alſo ſhew part of a Pillar naturally black, ſpeck'd with red Spots, where they ſay Chriſt was whip'd, and make the Vulgar believe that theſe Specks are the drops of Blood that fell from him. The other part of this Column was carried to *Conſtantinople*, as it was thought. In this Church, *Godfrey*, firſt Chriſtian King of *Jeruſalem*, and the reſt of his Succeſſors lie buried.

Of the Temple of Solomon, *as it is at this day.*

THIS Temple lieth towards the Eaſt, and was built by the Chriſtians juſt in the ſame place where the former Temple ſtood, at the time when the City was rebuilt and enlarged. The body thereof is very high and ſpatious, and built of poliſh'd Marble, adorned with moſt exquiſite and curious Workmanſhip, very artificial and glorious both within and without, inſomuch that the poliſhed Stones caſt a ſingular beautiful and reſplendent Luſtre. Above it is covered with Lead, and was built up at the coſt and labour of the *Grecians*; in the Roof whereof, the *Turks* place an half Moon, as they uſually do in all ſuch Churches wherein they come and have Authority. The *Turks* and *Saracens* have this Temple in great Reverence and Devotion, they adorn it (according to their Cuſtom) with divers artificial Pictures and Emblems. They will ſuffer no Chriſtians to enter into it, nor any Jews, upon pain of Death. And if it happens that at any time they go into it, they firſt waſh themſelves with Water very clean, then put off their Hoſe and Shoos, and ſo go bare-foot. This Temple they call the holy Rock, and in the body thereof there hangeth ſeven hundred Lamps, which burn Night and Day. In the midſt hereof there ſtandeth a certain little Rock, every where indented with Iron, near to which, not any of the *Saracens* or *Infidels* dare to approach or touch, although there come many very far to viſit it: for they believe that there were many memorable and worthy things done in that Rock: they think that *Melchiſedeck* the firſt Prieſt of the great God, offered Bread and Wine upon it, *Geneſ.* 14. and that here the Patriarch *Jacob* ſaw the Ladder which reached from Heaven to Earth, *Gen.* 28. which indeed hapned not in *Jeruſalem*, but in *Bethel*, as the Scriptures witneſs. Further they believe, that upon

upon this Stone *David* ſaw the Angel of the Lord ſtanding with a ſhaken Sword when he ſtruck the City with the Peſtilence, 2 *Sam.* 24. and that the Prieſts of the old Teſtament offered upon this ſtone their Sacrifices to the Lord, which were devoured with Fire from Heaven. All which things do utterly differ from holy Scripture.

The Jews alſo are of Opinion, That the Prophet *Jeremy*, about the time of the Captivity of *Babylon*, in this Stone hid the Ark of the Covenant, until ſuch time as the Lord brought the People back again from the Captivity: which is contrary alſo to the Books of the holy Scripture; for, 2 *Mach.* 2. it is ſaid, it was hid in the Mount *Nebo*, where *Moſes* ſtood when he ſaw the whole Land of *Canaan*. Alſo the *Turks* ſay, that Chriſt ſate upon this ſtone when *Simeon* took him in his arms and bleſſed him. Here alſo he ſate in the midſt of the Doctors when he was but twelve years of Age, *Luk.* 2. which alſo differeth from the Scripture; for this was not the Body of the Temple, but in the middle Court, or *Solomons* Porch, which ſometimes was taken for the Temple, becauſe it joyned to it. And divers Circumſtances of the Scripture do ſeem to make this evident, becauſe here Chriſt taught, and here the People uſually met together, as appeareth, *Joſh.* 10. and *Pſal.* 72.

About the Temple of *Jeruſalem* there is a fair Plain, much reſembling our Church-yards, all paved with marble ſtone. To this there is adjoyning a fair Church covered with Lead, and was ſomtimes called *Solomons* Porch; but after the Chriſtians had won *Jeruſalem*, they gave it the Name of St. *Maries*. The *Turk* keeps burning in this daily eight hundred Lamps, and it is much greater than that of *Solomons* Temple. The Sultan of *Ægypt* alſo about an hundred years before, built a little Church or Moſcho cloſe by *Solomons* Temple, wherein are continually burning eighty eight Lamps. There is a Vault under the Temple of the bleſſed Virgin *Mary*, of ſuch an extraordinary Greatneſs, that ſix hundred Horſe may eaſily be placed in it. And thus we may ſee the Temple of *Solomon* and City of *Jeruſalem* not only to be in the power of the *Turks*, but alſo prophaned with the blaſphemous Doctrine of *Mahomet*. And alſo we may here behold the Abomination of Deſolation ſtanding in the holy place, where ſometime was the Ark of the Covenant, *Dan.* 9. *Mat.* 24. and the Prophecy of *Jeremy* is fully finiſhed, *cap.* 19. *This place ſhall be unclean like unto the place of* Tophet, *where they did ſacrifice to the Hoſt of Heaven, and unto other ſtrange Gods.*

Of other Buildings within the City of Ælia, *which is now called* Jeruſalem.

MOunt *Sion* is placed toward the South of *Jeruſalem*, where even at this day the Monks undertake to ſhew the Ruines of *David's* Tower,

er, the Sepulchres of the Kings of *Iſrael*, and many other holy places. But *P. Oroſius*, and other Hiſtorians write, How in the time of *Adrian Cæſar* there happened a great Earthquake, in ſuch a terrible manner, that the Mountain of *Sion*, with the Sepulchre of *David*, fell down, and were utterly defaced. Further, all true Hiſtorians do write, That *Adrian* the Emperour did ſo much deface the City, that he left not a ſtone ſtanding upon a ſtone; nay, not a whole ſtone, but all were broken into ſmall pieces; and yet notwithſtanding Pilgrims are ſo mad and blind, that they go thither with great pains to ſeek thoſe holy Places, where, when they come, with the expence of a great deal of time, in recompence of their pains, are made a laughing-ſtock to the Kings of *Jeruſalem*, and find nothing but feigned and ſuppoſed holy Places and Buildings: ſince the words of our Saviour manifeſt, *That there ſhall not be a ſtone left upon a ſtone, which ſhall not be broken to pieces.* And *Borchardus* the Monk ſaith, That the *Romans* cauſed the Temple and other Princely Buildings, together with the Mountains, to be thrown down, and caſt into the Vallies, with which being filled, there remaineth not ſo much as an Emblem of the old City. From whence may evidently appear, That thoſe Places which are now ſhewn to Pilgrims by the Monks of *Jeruſalem*, are merely ſuborned and feigned, on purpoſe to deceive them, and get their money. They are very ſimple therefore that go to *Jeruſalem*, to ſeek their Salvation in ſuch places. And as for the Sepulchre (as is aforeſaid) the *Tartars* beat it all in pieces; ſo that this Monument of our Lord is not to be found upon the Earth. Wherefore our Saviour Chriſt is no more to be ſought among the dead, but in the Sacred Monument of his holy Word, for there he hath promiſed to make evident his Divine Preſence, *&c.*

Of the Sects that are in and about the Temple of the Holy Sepulchre.

IN and about the Church which is built over the holy Sepulchre, upon Mount *Calvary*, there are at this day many of divers Nations and Countreys which inhabit, of divers Opinions and Religions. And although they differ in material Points of their Faith, yet would they be all Chriſtians: of which number, there are ſome *Latines*, *Greeks*, *Abiſſines*, *Armenians*, *Gregorians*, *Neſtorians*, *Surians*, and *Jacobins*.

The *Latines* for the moſt part are ſuch as we call *Franciſcan* Monks, Obſervants, or Friars. Theſe have the keeping of the holy Sepulchre, and look to it very diligently; where ſometimes they make a certain number of Knights of the Noble Order of St. *Johns* Templers, with many Ceremonies and great Solemnities. Theſe Knights are girt with a Sword all gilt, hanging in a red Velvet girdle; a Chain of gold is put upon them worth about an hundred *Hungarian* Duckats, at the end whereof hangs a *Jeruſalem* Croſs

Croſs of gold. This kind of Croſs alſo they are permitted to wear upon their Arms and Cloaths; then have they a pair of gilt Spurs with Velvet tyings. But before they are admitted into this Order, they muſt ſwear upon the holy Sepulchre to maintain and defend the Doctrine of the Pope.

The *Græcians* that are there be alſo Monks, and do inhabit within the Temple of the holy Sepulchre; but they have the keeping of the place where our Saviour Chriſt was crucified, and differ from the *Romaniſts*. For they believe firſt, That the holy Ghoſt proceedeth from the Father and not the Son. Secondly, they give the Sacraments in both kinds. Thirdly, they hold not the Pope to be Head of the Church. Fourthly, they deny Purgatory and Prayer for the dead. Fifthly, they ſing Maſs in their own Language, that every man may underſtand it, but they obſerve ſeven Sacraments as the *Romaniſts* do. They teach men to pray to, and call upon Saints; they yearly obſerve two ſtrict faſting days, and eat no Fleſh upon Saturdays.

The reſt of the *Græcians* that are through the Eaſt parts, leave Marriage free, as well for the Clergy as Laity, and condemn the Latin Prieſts becauſe they marry not. They allow no graven Images in their Churches, but in ſome places of the Churches they have fair painted Pictures hanging. They approve not the Pope, but have a Patriarch for their high Biſhop, which Patriarch is greatly reverenced, and much honoured in *Conſtantinople*.

The *Abiſſins* be ſuch as are of *Preſter John*'s Government: their Complexion is brown, their Habitation is in the Temple upon Mount *Calvary*, on the Eaſt ſide of the Church door: They alſo approve not the Pope, but allow Prieſts to marry, and give the Sacrament in both kinds; yet there are many Sects and Opinions among them, forbearing thoſe Meats forbidden in the Old Teſtament; they circumciſe both Male and Female, which the Jews do not; they obſerve our Saturday for their Sabbath; they baptiſe their Children with Fire, of which I will ſpeak more hereafter, in the deſcription of the Town of *Saba*.

The *Armenians* are Chriſtians, and come out of *Armenia*; their Dwelling is in a Chappel upon Mount *Sion*, near to St. *James* his Church; they deny the Pope to be Head of the Church; they miniſter the Sacraments in both kinds; their Prieſts marry; they forbear the meats forbidden in the Old Teſtament. They have a kind of Cuſtom to whine and cry by the Graves of the dead; upon Twelfth day they keep a great Feaſt, and the next day begins their *Lent*, which they keep ſtrictly, and eat neither Eggs nor Fiſh, nor any living thing during that time: they obſerve Wedneſdays and Fridays; they preach, ſing, and ſay their Service in their own Tongue; they deny Prayer for the dead, and Purgatory; they all wear Hats with blew Hat-bands.

The *Gregorians* are Christians that dwell by the great City of *Trapezunta* upon the *Euxinian* Sea. Their Priests marry, but if their Wives dye they must not marry again. They dwell in *Jerusalem*, in the Church upon Mount *Calvary*, where Christ, after his Resurrection, shewed himself like a Gardner unto *Mary Magdalen*.

The *Nestorian* Hereticks, who now are found in great numbers in *Ninevie*, which at this day is called *Mossell*, and in other places thereabout, do yet hold the Heresie of *Nestorius* their Master, and teach, That Christ had two Natures, and that he hath two Persons, and that *Mary* was not the Mother of God, but that she bare Christ who was man only: about their Hats they wear flesh-coloured Hat-bands. Some of their Priests are found to dwell in the Temple of Mount *Calvary*.

The *Surians* follow the *Græcian* Christians, touching the most of their Opinions; they respect not much their Religion; for in regard of their Poverty they are forced to work for day Wages under the *Turks*. Some of them also dwell in *Jerusalem* in a Church called *S. Marks*, which standeth in the place of the house where *John Mark* dwelt, where the Apostle *Peter* knock'd when the Angel led him out of Prison.

The Sect of the *Jacobins* are resident in a Chappel which standeth behind the Sepulchre. They take that name of *Jacob* the Heretick, who was a Disciple of the Patriarch of *Alexandria*; they are wavering and unconstant among themselves, and are here and there found in *Judæa*, *Ægypt*, and *Barbary*, divided into many Sects; for some of them hold with *Eutichus* and *Macharus*, who ascribe one Nature to Christ, which is the God-head, and deny the Man-hood. Some of them circumcise their Children, some baptise them with Fire, and make a Cross upon their Faces. Of this fiery Baptism you shall read more hereafter in the description of the City of *Saba*.

Hereby you may note, how the Temple of the holy Sepulchre in *Jerusalem* is filled with many Sects, who altogether give and pay Tribute to the Emperour of the *Turks*; whereby you may see, that Christ will be no more sought in the holy Sepulchre, but rather in the holy Evangelists, where he suffereth himself to be found by all those that seek him with a pure Heart.

Of the Sects of the Jews.

IN these our times the Jews do inhabit in *Jerusalem*, and are divided into many Sects, that is to say, Pharisees, Saducees, Essæs, Genisteis, Morboneis, and Meristeis. The Pharisees took that name from the Interpretation of the Law, and is derived from the Hebrew word *Parasch*, which signifies to expound: so that *Pharasei* is as much as to say Doctor, or Expounder of the Law: they approve of *Moses* and the Prophets; they hold the

the Immortality of the Soul: but of Christ and the principal parts of his Doctrine, of the Law, of Sin, and of Ceremonies, they have many ungodly Opinions and Expositions. They feign that the Law was instituted by God for outward Discipline; that sin is only outward Transgression and the violating of mens Traditions: they hold there is no Original Sin, but that men may perform the Law, and merit everlasting Life; besides many other things, as Washings, Fastings, offering gifts in the Temple, and such like Ceremonies; of which there is no Commandment extant in the Scripture. Read *Mat.* 3, 59. 12, 5. *&c. Mar.* 2, 3. 7. *&c. Joh.* 3. 7, 8. *&c. Acts* 15. 23. *&c.*

The *Sadducees* give themselves an honourable Title, being derived from *Zedukim* or *Zeddikim*, calling themselves just, from the word *Zadock*, he was just, and by *Amphetresin* is not unproperly derived from *Dicaioo*, or *Dicaios*, signifying *justus*: and by *Protheſin* in Latine, *Judex* a Judge. So that *Zaddik* or *Zadducæus* signifies a just Judge, which would judge all others, but they themselves were without offence: thus the worst men got the best Names. They only allow the five Books of *Moses*; they dream the *Messias* should be an earthly King; they believe the Souls of men to be mortal, and to perish with their Bodies; they do not believe the Resurrection, nor that there are either Angels, Spirits, or Divels.

The *Essæs* had rather be called Students, taking their Name from *Asa*, under which Title, they would seem to reprehend, and amongst other things, avoid the profane Liberty of the *Sadducees*, and approve not the arrogant dissimulation of the *Pharisees*; but that they teach more Divine and profitable Precepts. These live a Monastical Life, unmarried; their Goods are common; for the most part they practise Physick: in their Assemblies, the ancienteſt of them read some part of *Moses*'s Law, or some of the Prophets; all of them, both young and old, at certain times of the day, say Prayers. They have no new kind of Doctrine, but imbrace the Priesthood of *Moses*: They dwell in the Desarts and utmost parts of *Judæa* near to the Lake *Asphaltites*, and in the garden of Balm near *Jericho*, where the ancient Prophets *Elias* and *Elisæus* had their Schools, whose Disciples were called the Children of the Prophets. These three Sects began in *Judas Maccabæus*'s time, *Joseph. l.* 3. *c.* 18.

The *Genisteis* are said to be those that do certainly affirm, that they are of the Posterity of *Abraham*, although they have lost their Genealogies, and cannot prove it. These call themselves Great and Noble, and are of the stock of those that in the Captivity of *Babylon* married the Wives of other Nations; of which you may read in *Nehem.* So that they are half Gentiles, half Jews, and account themselves to be of the Nobility.

The *Morboneis* very solemnly observe the Sabbath, which many others, that are Flatterers of the *Turks* and *Saracens*, do not: there are a great com-

pany of theſe; for almoſt all the *Jews* do very ſuperſtitiouſly celebrate the Sabbath: and therefore they take their name partly from a Multitude, and partly from Uſury; for *Merebech* in Hebrew ſignifies a Multitude, and *Tarebah* Uſury.

Meriſteis are thoſe Jews that divide the Scripture, and ſay the Prophets ſpoke not all with one Spirit; and what they liſt they make Scripture, and what they liſt they leave out: and therefore the *Græcians* call them *Meriſtein*, which ſignifies to divide.

There are alſo others in theſe our times that are Jews too, but they are called Samaritans, which only approve of the *Moſaical* Law, and reject the reſt of the Scriptures and Prophets. Theſe are ſo called from Keeping; for this word *Schamar* properly ſignifies to preſerve or keep a Speech in heart, and hath therefore a certain Congruity and Conſonance with the Latin word *Sermo*: ſo that *Schamar* in Hebrew, and *Sermo* in Latin, are much what of one ſignification.

But all the Jews, except the Sadducees, have one Faith; they think they may fulfill the Commandments, and by their own works be juſtified and purchaſe eternal Life. They deny the Trinity and Chriſt, and do believe that their *Meſſias* is yet to come, and ſhall bring them back again into the Land of Promiſe.

Of the Saracens *and* Turks *which inhabit in* Jeruſalem: *of their Faith and Religion.*

THE *Saracens* are a People of *Arabia* the Stony; of the Poſterity of *Iſhmael* the Son of *Abraham*, which he begat of *Hagar*: from whence they are rightly called *Agarins*, notwithſtanding they had rather be called *Saracens*. Others call them *Saracens*, *à Saraca*, which is a part of *Arabia* the Stony; It ſeemeth therefore that theſe People took their name from a Principality; for *Sarar* in Hebrew is the ſame that *Principatum geſſit* is in Latin, or if you will, *Principatum obtinuit*, which ſignifies (to obtain Principality.) And therefore the *Saracens*, or *Sarazens*, may be ſaid Princes or Captains, whoſe Principality extends it ſelf far and near: but *Agarins* ſignifies Perigrinators; for *Gor* or *Gar* is as much as to ſay a Pilgrim.

Theſe People combined themſelves with *Mahomet* that falſe Prophet, born of obſcure Parentage: his Fathers Name was *Abdiminech*, of his Wife that was of the Family of *Iſhmael*, or of the *Saracens*, born in *Arabia* the Stony, (and as it is expreſs'd in their *Alcoran*) upon the 21 day of *September*, according to our Account, about the year of Chriſt 570. He took his name from a tumultuous Confuſion: for *Hamah* ſignifies *tumultuatus eſt*; he hath been tumultuous; and *Hamam*, *tumultuando diſturbavit*, he divided by Contention. From hence *Maimo* ſignifies *tumultuor*, a Contender, and *Maiomai*, *concitor*, a Rebel. From whence may be gathered, that *Mahomet* is an ominous and ſeditious name. Whilſt he was in his Infancy he lived with his Fa-

Father: after, being of a prompt Wit, he ſerved one *Abdomoneplis* a Merchant, in whoſe Service, converſing with Chriſtians and Jews, he got a ſmattering knowledge of the Old and New Teſtament, and many Acquaintance; amongſt which, was one *Sergius* an *Arian* Monk, a man very well affected of this *Abdomoneplis*. *Abdomoneplis* died, and by the Perſuaſion of this Monk, *Mahomet* married *Cadican* his Wife, although ſhe was fifty years of Age, and by her had great Riches: ſhe ſoon after alſo died, and left *Mahomet* all that ſhe had. He on a ſudden, being lift up to this height of ſubſtance, grew very ambitious (for he was naturally proud, wrathful, a Thief, a Whore-maſter, a moſt impudent Adulterer; and whereſoever he came made havock of all things.) This man, by the help of the *Saracens* and others, affected the Kingdom of *Arabia*, which within ſhort time after he obtained, entring *Mecha* the chief City thereof, upon Thurſday the 15*th* of *July*, *Anno Dom.* 622. and by the help of two Jews, and this *Sergius*, wrote that blaſphemous Law of the *Alcoran*, falſly profeſſing himſelf to be a Prophet; and began cruelly to oppoſe himſelf againſt all neighbouring Nations and Cities.

The *Alcoran* taketh the name from *Splendour* or *Brightneſs*; for, *Al* in the *Arabick*, is as much as *Karan* in the Hebrew, and that ſignifies *to ſhine or caſt forth a brightneſs*. This *Alcoran* contains a blaſphemous and deteſtable Law, written in the *Arabian* Tongue, without any order or colour of Knowledge, teaching manifeſt Lies and execrable Blaſphemies againſt God; and for the moſt part, the Pleaſures and Delights of this World: for he doth deny that there is one eternal Eſſence of the Deity, and the holy Trinity; our Savior Chriſt they one while call the Son of God, and another while, the Soul or Spirit of God. They deny his Deity, but ſay that he was a holy man, born without a Father, of the chaſte and incorruptible Virgin *Mary*. And although he was before all beginning, yet they believe that he was not begotten, but created before all other eſſential Creatures, by the Eternal God. Alſo they ſay he was not crucified, but ſome other in his place; and therefore the Salvation of man not to conſiſt in the merits of Chriſt, but in our own proper Works. And that the Jews might embrace the *Alcoran*, they retain Circumciſion, which is commonly done when the Children are thirteen years of Age; about which time, *Iſhmael* was circumciſed. They forbear the meats forbidden in the Law; they have many Wives at one time, they tollerate a Bill of Divorce, and affirm, that after the Reſurrection men may have many Wives, and with them banquet, ſurfet, and uſe pleaſant Recreations, with divers ſuch Errors and vain Trifles, which for brevities ſake I omit.

That he might the better perſuade men to embrace and believe theſe his Lies and blaſphemous Doctrines, he very cunningly ſeemed to confirm them with many falſe and feigned Miracles: and amongſt the reſt this was one: Having taught a white Dove to put Corn in his Ear, whilſt he was preach-

preaching to the People, it chanced ſhe came and ſat upon his Shoulder, and putting her Bill into his Ear, according to her accuſtomed manner, he perſuaded the People that it was the Spirit of God, which delivered him the words of the Law. A Bull alſo, taught after the ſame manner, at his Voice came before him, and kneeling down did him reverence, with the *Alcoran* tied upon his horns; which he affirmed was come from Heaven and brought that new Law. Then did he make divers horns of gold and ſilver, and filling them full of Milk hid them in the Earth; after which, in a great aſſembly he cauſed the ſame places to be opened, and told the people that theſe ſignified plenty and abundance to all ſuch as kept and obſerved that Law; but the Violaters thereof ſhould be puniſhed with Death: together with many other ſuch like idle and fooliſh Miracles, (which would be too tedious to recite) that he might make the People believe that it came from God. And being afflicted with the Falling Sickneſs, gave it out, that then the Angel *Gabriel* told him the Law, making this likewiſe a means to further his deſigns; but after, *viz.* upon the eighth of *June*, *Anno Dom.* 632. and in the 61 year of his Age, he died miſerably of this Diſeaſe, after he had reigned in *Mecha* ten years; and *Enbubizer* or *Abudachar* his Father-in-law, ſucceeded him in the Government, who built in his honour a Church, and in that put his Sepulchre, both ſtately and ſumptuous.

The *Turks* alſo embrace this Doctrine, and joyned their forces with the *Saracens*: they extended their Empire under *Mahomet* the third, into *Aſia*, *Europe*, and *Africa*. They derive their Name (as I ſuppoſe) from *Cruelty*; for *Turca* ſignifieth *a cruel Deſtroyer*, or *an armed Enemy*, being derived from the Hebrew word *Tarach*, that is, *to effect his purpoſe*. From whence, they are not improperly called of the *Grecians* τρύχω to vex and make weary; or elſe from the Hebrew word *Tachara*, which ſignifies a ſhield; and from the Greek word θώραξ and θωρακίζειν, to put on a Shield, and to arm themſelves: for the *Turks* are armed Enemies, and Deſtroyers of the whole World: and by *Ezekiel* are called *Gog* and *Magog*, *cap.* 38. & 39. of *Magog* which was the Son of *Japhet*, *Gen.* 10. and as ſome think, inhabited the North parts of the World. *Pliny* places them in *Boſphorus*, *Cimmerius*, *Scythia*, &c. which lyeth toward the Eaſt. But indeed they have often changed their Reſidence, and have come into *Perſia*, *Armenia*, *Syria*, *Paleſtina*, *Arabia*, and cruelly deſtroyed them, until they had conquered *Conſtantinople*, and got a great part of *Europe*; and have infected the minds of all the Inhabitants of thoſe parts, with their Manners, Slaughters, and Rapines, according to that blaſphemous Law of the *Alcoran*. They firſt afflicted thoſe Parts about the year of our Lord 760. *Conſtantius Copronius* being then the Emperour of *Rome*; ſince which time, they have conquered a great part of the World.

A Re-

A Relation of the Travels and Peregrinations of the Saints and holy Patriarchs, as they are ſeverally mentioned in the firſt Book of *MOSES*.

And firſt, of the firſt Man, Adam.

ADAM the firſt man, took his name from *Adamah*, which ſignifies red Earth, becauſe he was made of the red ſlime of the Earth: therefore the *Latins* derive *Homo* from *Humo*; alſo the *Græcians* from χῶμος, which ſignifies the Earth. But, when Man was laid open to all Calamities, Miſeries, yea and Death, the *Hebrews* called him *Enoſh*, which ſignifies, *a mortal and miſerable Man*: for this Attribute to Man agreeth with the word *Noſch*, which ſignifies *to be ſick of a deadly diſeaſe*. There are ſome that think that Man was made in *Syria* near to *Damaſcus*, becauſe there is found much red Earth. Others ſay near to *Hebron*, a City in the *Tribe* of *Juda*, and there alſo lies buried; for in a Cave near that place, lies much red Earth, which the Inhabitants, even to this day, ſhew unto Pilgrims: but this is nothing to the purpoſe, ſince we know that Man was firſt created, and then brought into Paradiſe, *Gen.* 1. and 2.

Of Paradiſe.

PAradiſe, which in Greek is παραδείσος, and in Hebrew *Pardes*, ſignifies a pleaſant Garden plentifully furniſhed with fruitful trees, but principally Myrtle-trees, which beareth a kind of Berry of a very delectable taſte: for this Hebrew word ſeemeth to be a compound, that is, of *Parah*, which ſignifies to *fructifie*, and *Hadas*, a Mirtle; of the fruit of which tree, there is made a certain Wine called Mirtle, or Mulberry Wine: the myſtery hereof is, that Chriſt is that Tree of Life, that fruitful and pleaſant Mirtle, whereby we are raiſed up unto Eternal Life, *Gen.* 2. *Apoc.* 22. *Mat.* 11. *Luther* calleth Paradiſe, in his diſcourſe of *Germany*, a pleaſant Garden, *Eccl.* 2. *Munſter*, an Orchard: and in the Bible it is called *Eden*, a place plentifully furniſhed with all things neceſſary for the procuring of Pleaſure and Delight. The *Grecians* call it *Hedone*, which ſignifies an extraordinary delectable and pleaſant place; for in it there was great Abundance of all things, as well of Trees, Fruits, Herbs, and ſweet-ſmelling Flowers, as of Beaſts and Fowls of the Heaven. Into this place God put man, to dreſs it and keep

it;

it: But where it ſtood, and whether it be now upon the Earth, there are divers Opinions: The *Romaniſts* hold, that it is placed in the Eaſt, without the *Tropicks*; others would have it under the *Æquator*, becauſe it is a very Temperate Region: but Experience tells us, that there it is very hot and ſcorching: Others think it ſtands upon the top of a high mountain, free from all the violent motions and impreſſions of the Air, in which place, they hold *Enoch* and *Eliah* are yet living. There are others that aſſign the whole Eaſt part to be Paradiſe, and that there were ſome peculiar places moſt fruitful, of which they think was *Syria*, *Damaſcus*, *Arabia Fœlix*, *Ægypt* and *Judæa*, in which Part man was put. They alſo ſay, that the Tree of Knowledge ſtood upon Mount *Calvary*, near about that place where Chriſt was crucified, ſo that he made ſatisfaction for ſin in the ſame place where ſin was firſt committed: And this I hold to be the better Opinion, and that it remained till the Deluge, kept in the cuſtody of Angels, at Gods appointment, and by the Flood, together with other Creatures, was aboliſhed.

And for that Saying of our Saviour to the Thief upon the Croſs, *This day ſhalt thou be with me in Paradiſe*, is not to be underſtood of the Earthly Paradiſe, but of the Heavenly, the Place of the bleſſed Angels and Saints, where God with his Divine Majeſty filleth them with the Light of Righteouſneſs, and quickeneth them with Eternal Life. This place St. *Paul* calls the third Heaven, and that Heavenly Paradiſe of which the Earthly Paradiſe is a type, 2 *Cor.*12.

Of the four Rivers that watered Paradiſe.

THE four Flouds of Paradiſe were, *Piſon*, *Gihon*, *Hidekel*, and *Euphrates*, *Gen.* 2. There was but one Fountain of all theſe Floods, and this was in Paradiſe it ſelf, which in thoſe times was divided into four Streams. But as by the Flood all the face of the Earth was changed, ſo likewiſe were theſe Rivers and their Fountains and Channels altered from the places where at firſt they were; notwithſtanding in memory of them, there remains ſome Reliques, tho' perhaps not in the ſame place, nor ſpringing out of one and the ſame Fountain, as they did before. And as the *Mediterranean* Sea, the Gulph of *Arabia*, and many other Meers and Lakes, before the Flood were not, but (by the general conſent of all Learned men) happened by that huge Inundation; the ſame may be ſaid of theſe Rivers.

The head, or beginning of the River *Piſchon* or *Piſon*, is 4800 miles Eaſtward from *Jeruſalem*, and is like unto an Arm of the Sea, ſome twelve or ſixteen miles over, and for that cauſe it taketh the name from *Poſch*, that is, *increaſing*, or, *of an extraordinary greatneſs*: from hence the *Grecians* call it *Phuſon*, becauſe it divides it ſelf into divers Rivulets or Streams. It compaſſeth in *Havilah*, it divideth that part of the World which we call *India*, into the outward and inward: and there is called *Ganges*, taking that name from an *Æthio-*

Æthiopian King called *Gange*, as *Suidas* ſaith. Some ſay, it is unknown where it firſt riſeth; others ſay it riſeth in *Scythia*, and watereth all the Neighbour-Countreys as it paſſeth along, as *Nilus* doth, and ſo being diſperſed into thirty Channels, divideth *India* with one of them: the narroweſt place of *Ganges* is eight miles over, and the ſhalloweſt an hundred foot deep, it bringeth forth Dolphins, Crocodiles, and divers other Creatures.

Solinus and *Strabo* ſay, That the River *Tigris* riſeth in *Armenia*, a very fair and clear Fountain; it is diſtant from *Jeruſalem* ſix hundred miles towards the North: it runneth with ſuch an exceeding ſwiftneſs that Fiſhes cannot ſwim againſt it, and paſſeth through the Lake of *Arthuſia*, without once mingling it ſelf with the Water: and for this cauſe it is called *Tigris*, which ſignifies *a dart*, and *a Beaſt of extraordinary ſwiftneſs and cruelty*. This River running from towards the North and the riſing of the Sun, it compaſſeth in *Meſopotamia*, and paſſeth by the Borders of *Media* and *Aſſyria*, and after that, of *Chaldæa* and *Arabia*, it there receiveth in the River *Hydaſpis*, and ſo joyning with *Euphrates*, falls into the Lake of *Perſia*. The Hebrews called this River *Chidikill* from *Chadad*, which ſignifies acute, and *Kalal*, light, for it is a ſwift running Stream: from hence the *Græcians* call it ἀκόλλω; the *Latines*, *Celer*; the *Germans*, **Ein Zelter**, which ſignifies with us a Horſe ſwiftly running; for it paſſeth away ſwifter than an Arrow out of a Bow. Going towards the Eaſt, ſome thirty ſix miles from the antient *Babylon*, it runneth through a Town called *Bagedeth*, bordering upon *Turkey* and *Perſia*, and from thence towards the Latitude, to a Town called *Argentaratus*, where it changeth the name to *Tigris*; in that place it runneth ſo extreme ſwift, that it will make a mans head dizzy to look upon it.

Strabo ſaith, the River *Euphrates* riſeth out of a Mountain in *Armenia*, called *Nipha*, ſome 300 miles from the City of *Jeruſalem* towards the North, watering *Meſopotamia* and *Chaldæa*, and paſſing through the midſt of that flouriſhing City *Babylon*, divides it into two parts; and after paſſing through, and fructifying *Arabia*, it joyneth with the Flood *Tigris*, and falls into the *Perſian* Gulf. *Semiramis* Queen of the *Aſſyrians*, and of *Babylon*, built a Bridge over the narroweſt place of this River, being ſome three quarters of a mile over. The *Hebrews* call this River *Parah*, becauſe it fructifieth; and from thence the *Græcians* call it φέρω, or φορέω, to bear fruit, the *Germans*, **Fruchter**, which in Engliſh is, fruitful or pleaſant. And therefore St. *Ambroſe* ſaith, it is derived from *Euphranein*, that is, from rejoycing; for that overflowing the Fields, it cauſeth them the next year to flouriſh with all kind of Fruit and pleaſant Flowers. The Water of this River is very foul and dirty, ſo that it is unfit to drink; according to that of *Jeremy*, chap. 2. *What availeth it thee to go into Aſſyria, that thou mighteſt drink of the Water of Euphrates?* If a man takes this Water in a Veſſel, and let it ſtand but two hours, the Dirt and Sand will lye at the bottom thereof two inches thick. Therefore the

Inhabitants near about it are wont to take a great Pot that holdeth a good quantity, whereinto putting Water, they let it ſtand till all the filth be ſunk to the bottom, and ſo they clear Water to drink.

Nilus taketh the beginning from a certain Mountain in *Mauritania* the Lower, not far from the Ocean, and iſſues from a Lake which they call *Nidiles*, and partly from other Lakes, and is increaſed with the Snow Waters falling from the Mountains of the Moon in *Africa*, 3200 miles from *Jeruſalem* towards the South. Some think it took the name from *Nileus* a certain King thereabouts; others, from the Soil which is yearly brought down in the Stream, whereby all *Ægypt* is made fruitful; from whence ſome think it was called *Servius Nilus*, for that it bringeth down new Mud with it. The *Hebrews* call it *Gihon*, becauſe it breaketh out of the Earth with great Violence. This River comes through the Deſarts of *Æthiopia*, and ſo with great Violence comes into *Egypt*, where it is divided into ſeven Streams, and in times paſt had ſeven Gates, the names of which were *Canopicus*, or *Heracliticus*, *Bolbitinus*, *Sebinitticus*, *Pharmiticus*, *Mendeſius*, *Taniticus*, and *Paluſiacus*; the two outward Gates of which, *viz. Canopicus* and *Paluſiacus*, were 160 miles aſunder. *Appianus* ſaith, there are two other Gates called *Tineptimicus* and *Diolcus*: this ninth Gate is divided at a City and place called *Delta*, taking the Name from the likeneſs that it hath to the Greek Letter ſo called. So that *Nilus* is divided into nine Gates, by which nine Gates it falls into the Mediterranean Sea. There are many that think that Paradiſe was only in *Egypt*, and that then it had only but four ſtreams, and that at the Flood it was confuſed into nine, and they would ſeem to prove their Opinions out of the 31 Chapter of *Ezekiel*, where he calleth *Egypt* a Garden of Pleaſure. But this differeth from the deſcription of *Moſes*, for it is not ſcituate in the Eaſt, but rather the South from *Jeruſalem*, and far diſtant from the two Eaſtern Rivers, *Euphrates* and *Hiddikel*, by which the holy Scriptures do principally denote Paradiſe. Wherefore it may be concluded, that *Egypt* was only a part of Paradiſe, not Paradiſe it ſelf; and that this River was one of the Rivers, not all, the Streams of which River, at ſome times of the year, *viz.* in the Summer Solſtice, when the Sun is near the Dog-ſtar, begins to ſwell and overflow the Banks, by reaſon of the melting of the Snow which lies upon the Mountains of the Moon, and ſo drown all the places near unto it, through the Land of *Egypt*, leaving behind it certain Slime and Mud, by which it comes to paſs that the Country is very fruitful, and ſerves them inſtead of Rain, at which time of the Year (for this happens once every year) the People and Inhabitants of the Country retire themſelves to their Towns, Cities, and Caſtles, ſcituated upon Rocks, Mountains, and high Grounds, from whence it happeneth that they ſuſtain very little diſcommodity or loſs by any ſuch Inundation. They alſo keep little Boats, whereby they paſs from

from one place to another, becauſe all their Paſſages and Foot-paths are then drowned with Waters. There are many pretty Obſervations which the People of *Egypt* were wont to take notice of in the riſing of this Water, for they had certain Staves whereby they meaſured the depth of it; if it roſe but to twelve Cubits (which is ſix yards in height, they then ſtood in fear of great Famine, ſo alſo if it was but thirteen, for then the Water was not deep enough to make the ground fertile; but if it roſe to fourteen or fifteen, then they were in great hope, and did not doubt of a fruitful Year; and if to ſixteen, they then greatly rejoyced at their Proſperity, and kept Banquets and Feaſts, and were aſſured that the ſucceeding year would be very plentiful; but if it roſe above, they laid aſide all ſigns of Joy, and lived very ſparingly, and with great Sorrow; this great Inundation of Waters fore-ſhewing Scarcity, and Want, and Famine, and Peſtilence, and Death. And thus *Nilus* yearly, every year is to them inſtead of Rain, for *Egypt* is without Rain.

In Autumn, at ſuch time as the Sun going out of the laſt face of *Libra*, entreth into *Scorpio*, the Waters of *Nilus*, by little and little, retire themſelves into their Banks, and the Earth becomes quite uncovered of Water: about which time, the Country being exceeding hot, the Earth is preſently made dry in all thoſe places, ſo that in the Month of *October* they may both till and ſow their Land. In this River the Crocodile and the Ichneumo breed, of the nature of which two, you may ſufficiently read in *Geſner*. There alſo breeds the Pelican, of which St. *Jerom* ſaith, there are two kinds, one that lives upon the Water, another that lives upon the Land: theſe Birds, as ſome affirm, kill their young ones upon their Beak, and then leave them lying in their Neſt for three days; at the end of which time, the Female grievouſly wounds her ſelf upon the Breaſt, and pouring her Blood upon her young ones, revives them again. This Bird may very well be a type and figure of our Bleſſed Saviour, who ſhedding his precious Blood upon the Croſs for our Sins, after the third day roſe again, and that he might reſtore us to Life that be dead in Sin, poureth out his Blood upon us, whereby we are made capable of Eternal Life.

Of the Place where Adam *and* Eva *dwelt after the breaking of the Commandment.* Gen. 3.

ADAM and *Eva*, being driven out of Paradiſe, dwelt at *Damaſcus*, 160 miles from *Jeruſalem*, as *Munſter* and others write: the Townſmen of *Damaſcus*, at this day ſhew the place where *Cain* ſlew his Brother *Abel*; and it is well to be believed that this City receives her Name thereby, for *Damaſcus* ſignifies blood-ſhedding, or a place which hath drunk up Blood.

Of the Place where Cain *dwelt.*

CAIN, after he had ſlain his Brother *Abel*, dwelt in the Land of *Nod*, a Land of Fear and Diſquiet, in the Town of *Hanoch*, and, as ſome think, it was the ſame place where *Babylon* (after *Noah's* Flood) was built, being four hundred and eighty miles from *Jeruſalem* Eaſtward.

Of the Place where Noah *dwelt.*

NOAH, ſignifying quiet and reſt, dwelt in *Armenia*, ſix hundred miles from *Jeruſalem* Northward, hard by Mount *Ararat*, upon which Mount, the Ark, (after the Flood) ſtayed it ſelf, *Gen.* 8. *Ptolomæus* nameth theſe high Hills in *Armenia*, *Gordes*, which are alwayes covered with Snow, and no man may get upon them.

Sem.

SEM who in the Holy Scriptures is called *Melchiſedech*, that is, a King of Righteouſneſs, dwelt in the City of *Jeruſalem*, which as then was called *Salem*, that is, a City of Peace.

Nimroth.

NImroth was the firſt Prince and Regent upon Earth, and built *Babylon*, which is ſix hundred and eighty miles from *Ieruſalem* Eaſtward. *Strabo* writeth, That in *Babylon* there was an old four-ſquare Tower built of Brick, four hundred and ſixteen Ells high *, and each ſide thereof four hundred and ſixteen Ells broad: This without doubt was a piece of the Tower of *Babylon*, the top whereof ſhould have reached up to Heaven, *Gen.* 22.

* *That is* 200 *yards high.*

Babel or *Babylon* ſignifieth a Confuſion, becauſe in that place God confounded the Work-mens Tongues, when they built the Tower of *Babylon*.

The Travels of Abraham.

1. ABraham went out of his own Countrey of *Ur* in *Chaldæa*, to the City of *Haran* in *Meſopotamia*, which is 376 miles.

2. From *Haran*, by Gods commandment he went to *Sichem*, which is four hundred miles.

3. Fom *Sichem* he went to the Plain and Wood of *Mamre*, to the Hill between *Bethel* and *Hay*, which is 28 Miles.

4. From thence he went into *Egypt*, travelling Southward 240 miles.

5. Out of *Egypt* he went again into *Canaan*, to the Hill that lyeth between *Bethel* and *Hay* which is 240 miles, *Gen.* 13.

6. From

6. From thence he went to the Plain of *Mamre* near *Hebron*, 32 miles.

7. From the Plain of *Mamre*, he went to *Dan*, which is 124 miles, and there overthrew the four Kings which had taken *Lot* Priſoner, *Gen.* 14.

8. Then he purſued the Enemy for the ſpace of 80 miles to *Hobam* in *Phœnicia*, which lieth in the left ſide of *Damaſco*, *Gen.* 14.

9. From *Phœnicia*, he went to *Sodom*, where *Melchiſedeck* met him, which are 160 miles, *Gen.* 14.

10. From *Sodom*, he went back again to the Plain of *Mamre*, which are 40 miles.

11. From the Plain of *Mamre*, he went to *Gerer*, which is ſix miles, where his Son *Iſaac* was born, *Gen.* 20. 21.

12. From *Gerar*, he went to *Beerſaba*, which is 12 miles, where he took an Oath of King *Abimilech*.

13. From *Beerſaba*, he went to Mount *Moriah*, which is 40 miles, where he would have offered his Son *Iſaac*, *Gen.* 22.

14. From Mount *Moriah*, he returned again to *Beerſaba*, which is 40 miles.

15. From *Beerſaba*, he and his Wife went to the Plain of *Mamre* by *Hebron*, which is 16 miles, and there they died and were buried, *Gen.* 23. and 25.

So that all the Travels of the Patriarch *Abraham* were 1794 miles.

Now followeth the deſcription of the Towns and Places.

THE Town of *Ur* in *Chaldæa* where *Abraham* was born, at this day is called *Orchæ*, (as *Petrus Aptianus* writeth) and is diſtant from *Jeruſalem* 624 miles Eaſtward. It ſeemeth it either took that Name from Light or Fire, or elſe from Divine Worſhip, for there they uſed to offer many burnt Offerings, but at that time they committed Idolatry, for which cauſe *Abraham* went from thence, perceiving that the *Chaldæans* took the Fire for their God, becauſe Fire came down from Heaven and conſumed their Offerings. Learned men therefore are of Opinion, that the *Chaldæans* in the Town of *Ur*, worſhipped the Fire for their God.

Haran or Charan, that is, Wrath.

HAran is the chief City in *Meſopotamia*, where *Abraham* for a time dwelt with his Father *Thara*. There the rich Roman *Craſſus* with his Army was overthrown by the *Parthians*, and is diſtant from *Jeruſalem* 440 miles North-Eaſtward, taking its Name from the Water Charan which runneth through it. But at this day the City is called *Ophra*, lying eleven days Journey from *Moſſel* or *Nineveh*, as *D. Leonard Ronwolfe* writeth, who in *anno* 1575, upon the thirtieth of *January* was in that Town. *Ophra* or *Haran* is a fair City well inhabited, and indifferent great, compaſſed about with

with Walls and Towers, richly furniſhed with Merchandize, but eſpecially with fair Coverlets of divers colours, that are made therein.

There is likewiſe great Trade and Traffick for divers kinds of Wares brought thither by *Caravans*, which are great Numbers of Camels, Horſes, and other Beaſts, that carry great Burdens, with many men to conduct them, which traffick and travel from one City to another.

This City in times paſt belonged to the *Parthians*, even then when *Craſſus* the rich *Roman*, fifty three years before the Birth of Chriſt, robbed the Temple of *Jeruſalem*, and of thoſe holy Relicks bare away to the value of ſix Tuns of Gold: for which, God puniſhed him openly; for upon the ſixth of *June*, after he was by the *Parthians* overthrown hard by *Haran* in *Meſopotamia*, and there taken and ſlain; the *Parthians* pouring molten Gold into his Mouth, ſaid, Drink now thy fill (thou greedy Wretch) of that which thou ſo long haſt thirſted after, for with this thou mayſt fill thy greedy Throat.

In this overthrow were ſlain thirty thouſand *Romans*, and by that means the City of *Haran* returned again under the *Parthians*.

After that, the *Perſians* took it; but now it is under the *Turk*.

In this City of *Haran* at this day there is to be ſeen a Well of very clear Water, at which *Rebecca* gave drink to *Eleazer Abraham*'s Servant, and to his Camels, *Geneſ.* 24. 19. This Well by the Townſ-men is called *Abraham*'s Well: there alſo *Rachel*, *Laban*'s Daughter, firſt ſpake with the holy Patriarch *Jacob*, who turning the ſtone off from the Well, gave her Sheep of the Water to drink.

This Water hath a very pleaſant Taſte, and is a notable Type of holy Baptiſm; for like as the holy Fathers took their Wives by this Well, ſo Chriſt receiveth his holy Congregation by the Well of Baptiſm, in his Word and holy Sacrament. This is the right Well of *Iſrael*, which floweth into Everlaſting Life.

The City of *Haran* (now called *Ophra*) lieth from *Nineveh* 232 miles Weſtward.

Sichem, a Shoulder.

Sichem is a Town in *Samaria*, on the borders of *Ephraim*, lying on Mount *Garizim*, 36 miles from *Jeruſalem* North-ward. It takes the Name (as *Phil. Melanchthon* writeth) from the place whereon it ſtandeth, like a Shoulder; for *Sichem* ſignifies a Shoulder.

Of this Town I will ſpeak more at large in the New Teſtament, for that by it Chriſt ſpake with the *Samaritan* Woman, *Joh.* 4.

In this Town, *Dina*, *Jacob*'s Daughter was raviſhed, *Gen.* 34. and there the Bones of the Patriarch *Joſeph* were buried, *Joſh.* 24.

Abi-

Abimelech for ſpight, and upon no occaſion, utterly deſtroyed the Town, and having razed it to the ground, ſowed it with Salt, *Iudg.* 9. But *Ieroboam* King of *Ieruſalem* built it up again, and dwelt therein, 1 *Kin.* 12.

It was a free Town, whither a Man-ſlayer might reſort that had killed any man by chance, and ſave himſelf, *Joſh.* 20.

Mount *Garizim*, whereon the Town of *Sichem* ſtood, was a piece of Mount *Ephraim*.

Tanais, *in Hebrew* Zoan, *an Inn, or Houſe of Harbour.*

TANAIS or *Zoan*, was the chief City in *Egypt*, where *Pharaoh* in *Abraham*'s time kept his Court, as we read in the thirteenth Chapter of the fourth Book of *Moſes*, and *Pſal.* 58. and lieth 232 miles from *Ieruſalem*, South-eaſtward. Four miles from *Tanais* ſtood the Kingly Town of *Memphis*, which was likewiſe built before *Abraham*'s time; but at that time it was not ſo famous as *Tanais*, for there is not one word ſpoken of *Memphis* in the Books of *Moſes*. But when time ſerves I will ſpeak more of theſe two places.

Of the Mount between Bethel *and* Hay.

THIS Hill is four miles from *Jeruſalem*, upon the North, lying between the two Towns of *Bethel* and *Hay*, and is called Mount *Ephraim*; where *Abraham* at his return out of *Egypt* the ſecond time, ſet up his Tabernacle, of purpoſe to be converſant with *Melchiſedeck*, who dwelt in *Ieruſalem*; and with him gave thanks to God for the ſingular favours that he had ſhewed toward him, in delivering his Wife *Sara* from the hands of *Abimelech* King of *Egypt*, who would have raviſhed her, and, as he feared, indangered his Life. In this place *Lot* ſeparated himſelf from *Abraham*, and went to dwell in *Sodom*.

Of the Plain or Oak of Mamre.

THE Plain of *Mamre* ſtood a mile from *Hebron*, towards the Eaſt, and diſtant from *Jeruſalem* twenty two miles South-eaſtward. In this Valley there was a fair and pleaſant Wood, where a certain young man called *Mamre* dwelt. This man was Brother to *Eſcal* and *Aner*, mentioned by *Moſes*, *Geneſ.* 14. who, according to the cuſtom of Gentlemen with us in theſe times, built up his houſe near to a pleaſant Wood or Bottom, which, as ſome think, was called after his name, *Mamre*. Others, (of which Opinion is *Ierom*) of *Æton*, which ſignifies a Valley or Tree (an Oak-tree, ſaith he.) But *Joſeph* and *Ægeſippus* call it a Terebinth tree, which both Summer and Winter beareth green Leaves like a Palm-tree, the Sap or Juyce whereof is very good for Medicine. *Abraham* dwelling near to this Tree, being entertained by the three Brothers as a Stranger, grew into ſuch favour and familiarity with them, that he converted them from Paganiſm, and taught

taught them to know the true and ever-living God. To gratifie which great favour, they aided him in his War againſt the four Kings that had taken *Lot* Priſoner, and gave him free liberty to inhabit in, and uſe the Plain thereabouts for his Cattel: before whoſe door (as ſome Authors affirm) this Terebinth or Oak-tree ſtood, and ſo continued from the beginning of the World, till the time of *Conſtantine* the Great, it being lawful for none to cut a bough of it, or touch it with a Hatchet, becauſe it was in thoſe days accounted a holy Tree, and viſited by divers Strangers: and then *Helena* cauſed a fair Church to be built in that place; and ſo much the rather, for that *Abraham* ſitting under that Tree, the three Angels appeared unto him in the Similitude or Likeneſs of men, *Gen.* 8. 1, 2. And ſome are of Opinion, That becauſe of this, the Jews offered Incenſe to their Gods, and committed Idolatry upon high Mountains and under green Trees, *Ezek.* 16. There was alſo a double Cave made of white Marble, which as *Joſephus* ſaith, was very fair and beautiful to the eye, and curiouſly wrought and poliſhed; wherein *Abraham*, *Iſaac*, and *Jacob*, with their Wives *Sarah*, *Rebecca*, and *Leah* were buried; and as ſome think, was that Cave which he purchaſed of the *Hittites*, *Gen.* 23. 34. But that *Adam* and *Evah* lye buried in the ſame place, ſeeing there is no warrant for it in the holy Scriptures, I let it paſs; becauſe, whatſoever hath not Authority of Scripture to prove it, may as eaſily be contemned as allowed. But, *Abraham's* Sepulchre in *Jerom's* time was to be ſeen, being old and decayed.

Of Hebron.

THIS City was not only a Kings Seat, but a Prieſts alſo, being built not long after the Flood, and ſome ſeven years before that City of the *Ægyptians* called *Zoan* or *Tanis*, *Numb.* 13. and was placed upon a goodly high Mountain very pleaſant and delectable. It taketh the name from *Chabar*, which ſignifieth to accompany; and from thence, *Chebron* or *Hebron*, a pleaſant and delectable Society. It was a metropolitan City in the Tribe of *Juda*, and after called *Kiriatharba*, as it appeareth in *Joſh.* 14. taking that Name from *Arba* the Chief Governour of that City. This man was one of the *Anakims*, and a very mighty Prince. Others there are that ſay, the City being divided into four parts was thereof called τετράπολιν for *Arba* ſignifies a Quaternion, from the Rote *Raba* four ſquare. It was firſt built by *Heth*, the Son of that curſed *Canaan*, whoſe Poſterity (the *Hittites*) inhabited in it; and ſuch was their Hoſpitality, that they entertained *Abraham*, being a Stranger and Traveller. Theſe People dwelt * there until *Joſhua's* time; and then one *Hoham* was King thereof, who with other Kings, oppoſing the Children of *Iſrael*, was by them ſlain, and had their Country waſted and deſtroyed. This Town was after made a Town of Refuge, and belonged to the Inheritance of *Caleb*, and was together with *Mamre* in the Tribe of *Juda*, *Joſ.* 20. Here *David* was firſt anointed King, and reigned therein for the ſpace of ſeven years, 2 *Sam.* 5. But this Town, by the injury of Time, and oppreſſion of the Enemy is now become deſolate, only ſome few old Relicks are to be ſeen, to ſhew there had been a Town there. Nevertheleſs there is a Town not far from it which retaineth the name, placed in a very fruitful Valley called *Mamre* to this day. Here, while it was under the Juriſdiction of the Chriſtians, ſtood a Cathedral Church, and a Biſhops See; but the *Turks* have turned it into a Mosko, or one of their Churches. Into this place they will not ſuffer any Chriſtian to enter. The Inhabitants take upon them to ſhew unto Strangers many things, as the Vault or Cave wherein *Abraham* was buried, the place where *Cain* killed *Abel*, the Well where *Adam* and *Evah* wept ſeven years for the death of their Son; with many ſuch like Fables which are to no purpoſe, ſeeing they are not warrantable by Scripture.

* Here alſo dwelt *Siſai*, *Abiman*, and *Thalmas* the ſons of *Anak*.

Some Bows-ſhot Eaſtward from this place is the Field of *Damaſcus*, where the red Earth lieth whereof they feign Man to be made. It is naturally tough, and may be wrought like Wax or Pitch. There is alſo that is white of the ſame kind, and this is conveyed to many places by the *Saracens*, and ſold at dear Rates. They uſe it either for the teering of Sepulchres, or to mingle with Salves and Unguents.

Of Gerar.

GErar is the uttermoſt Town in the Land of *Canaan*, and lieth between the Deſarts of *Sur* and *Cades*. *Gen.* 20. Here King *Abimelech* kept his Court at ſuch time as *Abraham* came thither; and here *Iſaac* was born, *Gen.* 21. It takes the name from *Gor*, which ſignifies a Pilgrim or Traveller, and did well agree with the Condition of the ancient Patriarchs that ſometimes lived there, becauſe for the moſt part they were like Pilgrims and wayfaring men, *Gen.* 47. It lay ſix miles from *Hebron* South-weſt, and from *Ieruſalem* 30, upon the Territories of the Tribe of *Juda*.

Of Beerazaba.

BEerazaba is a Town ſcituated upon the utmoſt Bounds of the Holy Land, forty miles from *Ieruſalem* South-weſtward, and is derived from *Beer* and *Shebuah*, and ſignifieth the Well of Covenant: for *Abraham* having digged a Well near to this place, *Abimelech* King of *Gerar* entred into League with him, and his Poſterity. *Iſaac* alſo renewed this League in this place, as appears, *Gen* 21. It is now called *Gallim* or *Giblin* by the Jews. In S. *Hierom's* time it was a great Town.

Of Moriah.

UPON this Mount *Abraham* would have offered his Son *Iſaac*, and ſtood not far from *Salem* or Mount *Sion*, where *Melchiſedech* dwelt. They were ſo near, that *Melchiſedech* upon the Tower of *Sion* might eaſily ſee the Angel that ſpake with *Abraham*, when he renewed the Covenant with him concerning his Seed and Poſterity; and is derived from *Mor* or *Murar*, which ſignifies bitter Myrrh, becauſe, as *Gregorius* ſaith, the Church is ever ſubject to Affliction; For all they that will ſerve God and live religiouſly, muſt ſuffer Perſecution, *Mat.* 16. 2 *Tim.* 3. and *Iarr*, which ſignifies to fear.

How Abraham *may be typically apprehended.*

Abraham ſignifies the Father of a Multitude, from *Ab*, *pater*, a Father; *Ram*, *excelſus*, Mighty; and *Hamon*, *multitudinis*, Of a Multitude. Not in regard of the Jews only, but all thoſe that in ſucceeding times ſhall be ingrafted into the Church, and partake of everlaſting Life through the Mediation of Chriſt Jeſus, the promiſed Seed, *Gal.* 3. *Epheſ.* 1. *Acts* 3. and is a Type and Figure of God the Father; for, that as *Abraham* was the Father of many, yet had but only one Son: ſo although God be the Father of all Nations, yet had but one only Son, Jeſus Chriſt, begotten of his own Eſſence from before the beginning of the World. And as *Abraham* ſo loved God, that for his ſake he would not have ſpared his only Son; ſo God ſo loved *Abraham* and the World, that he gave his only begotten Son to die for the Salvation of their Souls.

The Travels of Lot.

LOT travelled with *Abraham* from *Ur* in *Chaldæa*, to *Haran* in *Meſopotamia*, which is 336 miles, *Gen.* 12.

2. From *Haran* they travelled to *Sichem* in the land of *Canaan*, being 400 miles.

3. From *Sichem* they travelled through *Moræ*, to the Hill lying between *Bethel* and *Hay*, which is 24 miles.

4. From the Hill between *Bethel* and *Hay*, they went into *Ægypt*, which is 240 miles, *Gen.* 13.

5. From *Ægypt* they went into the Land of *Canaan*, to the Hill lying between *Bethel* and *Hay*, where *Abraham* had dwelt before, which is 240 miles, *Gen.* 13.

6. From

6. From the Hill between *Bethel* and *Hay* *Lot* ſeparated himſelf from *Abraham*, and went to the Town of *Sodom* Eaſtward, which is 28 miles, *Gen* 13.

7. In the Town of *Sodom* *Lot* was taken Priſoner, he and all his houſhold, and led away to the Town of *Dan*, which is 32 miles, *Gen.* 14.

8. And when *Abraham* had delivered him out of the hands of his Enemies, and purſued them, he returned with him from *Dan* to *Hobam* in *Phœnicia*, lying on the left ſide of *Damaſcus*, being 80 miles.

9. From *Phœnicia*, *Abraham* came again with *Lot* to *Sodom*, which is 160 miles.

10. Laſtly, when the Lord had determined to rain Fire and Brimſtone on *Sodom*, *Lot*, according to his Commandment, went thence to *Zoar* a little Town near adjoyning, where being drunk with Wine, he committed Inceſt with both his Daughters; but after, coming to the knowledge of his Offence, he was ſo ſore afflicted in his Conſcience, that with extream Grief he died. *Luther* ſaith, that *Abraham* took him to *Hebron* with him to comfort him, and that there he died. *Hebron* is 36 miles from *Sodom*.

So all the Travels of the Patriarch *Lot* were 1652 miles.

The Deſcription of the Towns and Places where he travelled: and firſt of Sodom.

THE Cities that were deſtroyed with Fire and Brimſtone from Heaven, were four in number, that is, *Sodom*, *Gomorrah*, *Adama*, and *Zeboim*, lying 24 miles from *Ieruſalem* South-eaſtward, where now the Dead Sea runs. The fifth was the City *Bela*, called alſo *Zoar*, which was ſpared for *Lot*'s ſake, and diſtant from *Sodom* two miles. This, *Lot* accounted but a little City; but there are that ſay it was a very ſpacious and Princely place, near to which his Wife for her Diſobedience was turned into a Pillar of Salt, and not far off he committed Inceſt with his two Daughters. And although *Luther* be of opinion, that that alſo within a while after was burnt, yet this cannot be certainly proved, eſpecially becauſe it remaineth even to this day, ſituated both in the ancient place, and called by the ancient Name; unleſs ſome new City hath been lately built in the ſame place, and is now called after that name, which I cannot think to be true. *Sodamah* ſignifieth a Myſtery; *Gomorrah*, a Faggot of Thorns; *Adamah*, Red Earth; *Zeboim*, Fertile and Pleaſant; *Zoar*, the burning of *Bela*; for in ancient times it was called *Bæla*. It is the received Opinion, that the Country wherein theſe five rich and opulent Cities ſtood was called *Pentapolis*.

Of the Lake or Dead Sea, called Aſphaltides.

IN the very ſame place where theſe Cities were burnt and deſtroyed, there is at this day to be ſeen a Lake about 36 Miles long, and in ſome pla-

ces ſix, in others eight, and twelve miles over. It boileth with Pitch and Brimſtone, and in ſome places paſſeth by the name of the Salt Sea, and in others, the dead Sea, becauſe of the noiſome and venomous Air that riſeth out of it, inſomuch as the very Birds that fly over it fall down dead; and if a Beaſt do but drink of it mix'd with Water, it makes him incurably ſick. It is of a wonderful nature, for whatſoever heavy thing you fling into it will not ſink, but ſwim upon the top, be it either Iron, Lead, Copper, or any other weighty matter: of which *Veſpaſian* the Emperour having notice, to make experience of what he had heard, made a Journey of purpoſe to ſee it, and with him took certain condemned men, who for their Offences had deſerved Death; theſe he manacled, and where he thought it to be deepeſt cauſed them to be thrown in; but they roſe up again with ſuch violence as if ſome Storm or Tempeſt had ſent them up. The Water thereof changeth three times a day, and ſhineth againſt the Sun with divers colours, caſting out Fire and great Cakes of Pitch much reſembling Bulls without heads, and of that quantity. This Pitch is good for divers things, as to calk Ships, to lay upon Cables, and to uſe in Medicines; wherefore ſuch as come to this Sea and know the nature of it, have certain Skifs and Inſtruments wherewith they draw theſe Cakes of Pitch to their Ships, to which it cleaveth ſo faſt, it being naturally tough, that being brought to Land they cannot get it off again but by the help of Urine. Upon the Banks thereof grow Trees that bear fruit of divers kinds, as Apples, and ſuch like; which are fair and pleaſant to the Eye, but if you either touch or open them you ſhall find nothing but Duſt.

Brittenbacchus ſaith, In this place the Serpent *Tyrus* (whereof they uſe to make Treacle) is found. It is a little Serpent about half a Cubit long, and a Finger thick, being of divers colours, and is ſo venomous, that where it biteth there is no remedy, unleſs by cutting off the Member: the Head of it is rough and hairy, and there ſeemeth to lye upon the Tongue of it, if it be angry, a fiery flame. The ſame Author ſaith, that a little from *Zoar*, between this Lake and the Mountains of *Engedi*, the Pillar whereinto *Lot's* Wife was turned, is yet to be ſeen ſhining like Salt. The furtheſt part of this Sea Northward lies 14 miles from *Jeruſalem*: toward the Eaſt the River *Jordan* runneth into it.

The Travels of the two Angels that led Lot *out of* Sodom.

THeſe two Angels having ſpoken with *Abraham* in the Valley of *Mamre* near *Hebron*, forthwith went to *Sodom* ſome 40 miles diſtant from that place, where *Lot* having entertained them into his Houſe, by their help was delivered, together with his Wife and two Daughters, from that miſerable Deſolation of the *Sodomites*.

Of

Of Lot's *two Daughters.*

LOT eſcaping his Deſolation, and ſeeing a Preſident of God's Judgment fallen upon his Wife for her diſobedience, fearing that he ſhould not continue ſafe in *Zoar*, left that, and turned aſide into the Wilderneſs, and continued there among the Mountains, although the Lord had promiſed him ſafety in this Town: wherefore continuing in a Cave in the Wilderneſs, the eldeſt of his Daughters loſing her Husband in this Deſtruction, ſuppoſing that all men had been deſtroyed, counſelled her Siſter to commit Inceſt with her Father. *Lot* being now oppreſſed with Care, by reaſon of the former Calamities, gave himſelf, at the Inticement of his Daughters, to drink Wine, inſomuch as with the Exceſs he became drunk: at which time, not being himſelf, he begat by his two Daughters two Sons; the eldeſt had a Son whom ſhe called *Moab*, which ſignifies, the begotten of his Father; whereby the Impudency of this Woman is laid open to the World, in that ſhe was not aſhamed of her Sin. Of him came the *Moabites* and dwelt upon the North-ſide of the Lake *Aſphaltides*, ſome 32 miles from *Jeruſalem*. The youngeſt Daughter had a Son, which ſhe called *Ben-ammy*, that is, The Son of my People; for although ſhe bare him with great ſhame, yet ſhe dwelt among the People of God. Of him came the *Ammonites* that dwelt beyond Mount *Gilead*, threeſcore miles from *Jeruſalem* North-eaſtward.

Of the four Kings that took Lot *Priſoner.*

THE firſt of them was called *Amraphel* King of *Shinear* or *Babylon*, the Son of *Ninus* and *Semiramis*, as ſome think, and is called ſometime by the name of *Beroſus*, ſometime *Ninus*. He kept his Court at *Babylon* in *Chaldæa*, which is 680 miles from *Jeruſalem* Eaſtward. This *Ninus* is called *Amraphel*, becauſe of the notable Victories that he won, and the number of Countries and Provinces he conquered.

The ſecond was *Arioch*, or *Arrius*, his Son. He was thus called becauſe of his Courage and Cruelty in War; for *Arioch* ſignifies a mighty roaring Lion; *Arius*, *Mars*. This man, during the life of his Father, was created King of *Laſſir*, that is, *Aſſyria*, for ſo it is called in the *Chaldæan* Tongue; the chief City whereof is *Nineveh*, and lies from *Jeruſalem* North-eaſtward ſix hundred eighty four Miles.

The third was *Keder-laomer* King of the *Elamites* in *Perſia*, 1200 miles from *Jeruſalem* toward the Eaſt. This Prince had a great command in that Country. *Kedar* ſignifies an Ornament or Crown; *Laomer*, well deſerving.

The fourth was *Thideal* King of the Nations. He kept his Court in *Damaſcus*, the Metropolis of *Aſſyria*, ſome 160 miles from *Jeruſalem* Northward.

ward. *Thideal* ſignifieth an exalted Lord; of *Alah*, that is, to be lifted up.

Theſe four Kings were Confederates, and bent their Expedition principally againſt *Aſtoroth* and *Kiriathaim*, which they took, and ſpoiled all the Country round about with Fire and Sword: and their Armies being retired from the Spoil, met in the Valley of *Siddim* (where now the Dead Sea runneth) and there pitched their Tents. In this place, after a cruel and ſharp War, they conquered the five Kings of that beautiful and pleaſant Soil of *Pentapolis*, (for ſo it was called becauſe of thoſe five Cities that were in it) where, among others, they took *Lot* Captive, with all his Subſtance.

Of *Aſtoroth*.

Aſtoroth ſeems to be the City of *Venus*, becauſe the Citizens thereof worſhipped her: for *Aſtoroth* is a Goddeſs of the *Sidonians*, and is compounded of *Aſh*, which ſignifies a company of Stars, and *Tor*, placed in order. The *Syrians* call *Venus Aſhtoroth*. This Town lay in the Land of *Gilead*, and belonged to the half Tribe of *Manaſſes* beyond *Jordan*, 56 miles from *Jeruſalem* North-eaſtward. In this City the four Kings of the Eaſt conquered the Gyants of *Karnaim*, that were mighty Princes and Commanders there, when they made War againſt that and *Kiriathaim*. Not far from hence alſo in the Land of *Ham*, there dwelt certain Gyants called *Zuſim*, of *Zus* and *Hamah*, which ſignifies to ſtir up Commotion. Theſe were very great, ſtrong, and ſtately People, and had the Command of all the Countries thereabouts, which they held in great fear, and were conquered by the four Kings.

Of Kiriathaim.

Kiriathaim was a City in the Tribe of *Reuben* beyond *Jordan*, Joſh. 13. twenty two miles from *Ieruſalem* towards the Eaſt, and ſo called becauſe it was divided into many Parts and Diviſions. The Heathens corruptly call it *Carthage*. The *Hebrews* derive it from *Kiriath*, which ſignifies a City, and *Emah*, Terror. Here dwelt the *Emims*, a grave and fearful people; for ſo their name ſignifies.

Of Hazezon Thamar.

THIS City took the name from a Palm-tree, or a Palm bank. Of this kind of Wood the *Iſraelites* made their Arrows, and therefore derive it from *Charar*, which ſignifieth to ſhoot; and *Thamar*, a Palm-tree. This City ſtandeth upon the Bank of the Dead Sea, twenty miles from *Ieruſalem* North-eaſt, upon a very fruitful Soil, where was found plenty of Palm-trees and precious Balſam; and by ſome called *Engedi*, or the Lambs Well, being derived from *Ein* and *Gedi*, which ſignifieth *Fontem hæduli*

hæduli lactantis, that is, The Well of a ſucking Lamb or Goat. Not far from hence ſtood the Cave where *David* cut off the outward lap of King *Saul*'s Garment, 1 *Sam.* 24.

Of the plentiful Valley Siddim.

THIS Valley ſtood there where now the Dead Sea runneth, and took that name from the fertility of the Soil, and ſeems to have ſome affinity with the Hebrew word *Sadel*, which ſignifies a Field, partly arable, partly Paſture and Medow, furniſhed with Trees, Herbs, and Orchards. In this place ſtood divers Wells of Bitume, from whence the Inhabitants fetch'd Cæment to build their Houſes with; but after, for their Wickedneſs (which was ſo great, as it appeareth in *Gen.* 18. *that the Cry thereof aſcended into Heaven*) the Lord did grievouſly puniſh them, firſt with War, by which the Inhabitants were deſtroyed; and after that, with Fire and Brimſtone from Heaven; ſo that (as is aforeſaid) this goodly Valley is nothing but a ſtinking Lake.

The Travels of the Ægyptian *Maid* Hagar.

AFter *Sara* had preferred *Hagar* to that high Grace as to make her equal with her ſelf, ſhe growing proud thereof, contemned her Miſtreſs, and in recompence of that Favour, carried her ſelf very preſumptuouſly towards her; which *Sara* ſeeking to reſtrain, offered to her Son hard Meaſure; which *Abraham* (upon her Complaint) winked at: whereupon, *Hagar*, partly oppreſs'd with Grief, partly with Envy, privily ſtole away from her Miſtreſs, and went from the Valley of *Mamre* near *Hebron*, to the Well of Life, ſixteen Miles Southward, *Geneſis* 16. and it is to be thought, that her Journey tended towards *Ægypt*, which was her native Country; for this Well lay directly in the way as they went down into *Egypt*. This flight of *Hagar* without doubt did greatly trouble *Abraham*'s Houſe, and put him and his Wife into a great ſorrow and fear, leſt ſhe ſhould deſtroy her ſelf and the Infant, or fall into ſome other Danger. Wherefore, that God might make evident the exceeding Care he had of them, he ſent an Angel unto *Hagar*, and willed her to return unto her Maſter: which Angel, ſome think was the Son of God, for he was called by the name of *Jehovah*, *Gen.* 16. which name was not communicated to any created Angel. Whereupon, *Hagar*, according to his Command, went back again to her Miſtreſs *Sarah* into the Valley of *Mamre*, 16 miles, *Gen.* 16.

From *Hebron*, *Hagar* went with her Miſtreſs to that Kingly City *Gerar*, ſix miles, *Gen.* 20.

At

At *Gerar* ſhe and her Son *Iſmael* were put out of her Maſters houſe, and going in the way that leadeth into *Egypt*, they loſt themſelves in the Wilderneſs of *Beerſaba*, after they had travelled twelve miles from *Gerar*: where, oppreſs'd with want both of Water and other neceſſaries, ſhe fainted and her Son alſo; wherefore ſhe laid him under a Tree, and about a Bows ſhoot off ſate down and wept, expecting nothing but death. As ſhe was in this miſery, God heard the voice of the Child, and ſent an Angel unto her, ſaying, *Fear not, for I will make of thy child a great Nation. And God opened her eyes, and lo, cloſe by her there was a Well, ſo ſhe went and filled her bottle, and gave her Boy drink.* At this time *Iſmael* was fifteen years of age; So God bleſſed the Child, and he became an Archer, and lived in the Wilderneſs.

From thence ſhe and her Son went into the Wilderneſs of *Pharan*, eighty miles, where *Iſmael* married an *Egyptian*, Gen. 21. So all the Travels of *Hagar* the *Egyptian* Maid were 132 miles.

Of the Fountain of Hagar, *which is alſo called the Well of Life.*

THIS Well lieth between *Bared* and *Kades-Bernea*, ten miles from *Jeruſalem* towards the South. Some call it the Well of the Living and Seeing, becauſe God did there look mercifully upon *Hagar*, when ſhe fled from her Miſtriſs. Here *Iſaac* dwelt, and had his two Sons, *Eſau* and *Jacob*, *Geneſ.26.* Afterwards it was called the Well of the Living God, and ſeemeth myſtically to repreſent Baptiſm, the Lavor of Grace and Regeneration by the operation and ſpecial working of the Spirit: for the Church (like *Hagar* with her Son *Iſmael*) travelling through the Wilderneſs of this World, is preſs'd with a multitude of Sins; and ſeeing her own miſery, finds no remedy but by Faith in Chriſt Jeſus, to be delivered from ſo heavy a Burthen; wherefore they joyning together in Prayer, crave the merciful audience and gracious aſſiſtance of God, That it would pleaſe him of his goodneſs to refreſh them with the Water of Life, the Doctrine of Grace, that ſo they may be made capable of eternal Glory. For *Hagar* ſignifies a Pilgrim, and *Iſmael*, a godly and good man whom the Lord heareth: who travelling together with his Mother the Church in this World, fighteth againſt the Enemies thereof, and ſhooteth the Arrows of Faith againſt all infernal and cruel Beaſts. For *Schamah* ſignifies, He hath heard; and *El*, The Almighty God, who mercifully heareth the fervent Prayers and Petitions of the Juſt; according to that of St. *James*, ch.5.15.

Iſmael was born *Ann. Mundi* 2035. *Abraham* being then 86 years of age. He was circumciſed at thirteen, he went from his Father at fifteen; he was at *Abraham*'s Funeral, being 89 years of age; he died when he was 137 years of age, fifty years after the death of *Abraham*, and left behind him twelve Sons, as *Jacob* did, which were the Princes of their Families, as was his. Of which the Apoſtle *Paul* hath an excellent Allegory; *Abraham* had two Sons, one

one by the Bond-woman, another by the Free-woman: he that was of the Bond-woman was according to the Fleſh, but he that was of the Free-woman was by Promiſe. By which things another thing is meant: for the one, which is *Agar* of Mount *Sinai*, gendereth unto Bondage; for *Agar* or *Sinai* is a Mountain in *Arabia*, and anſwereth to *Jeruſalem* that now is; and ſhe is in Bondage with her Children: but *Jeruſalem* which is above is free, for it is written, *Rejoyce thou Barren, &c.* Wherefore we are no more of the Bond-woman, (which is the Law) but of the Free; not by our own Works or Righteouſneſs, but by Faith in Chriſt, who maketh us Heirs of that Heavenly *Jeruſalem*.

Where Iſhmael *dwelt.*

PAran a City of *Arabia* the Stony, ſtood an 104 miles from *Jeruſalem* South-ward, and taketh the name from fertility; for *Parah* with the *Hebrews* ſignifies a fruitful root. From this Metropolitan Town, the Deſart of *Arabia* the Stony, near *Cades*, taketh name: of which mention is made, *Num.* 13. and 14. *Deut.* 1. *Gen.* 14. 21. *Habac.* 3. and is called the Deſart of *Pharan*. Here *Iſhmael*, that excellent Archer and Hunter dwelt, after that with great power and ſtrength he had conquered all the Neighbouring Princes and People thereabout. His Poſterity alſo inhabited theſe Parts, and after his name were called *Iſhmaelites*, ſome eighty miles from *Jeruſalem* toward the South. Theſe People were excellent Souldiers, and of noble courage; their principal delight was ſhooting, and therein they exceeded others, living for the moſt part by Hunting and Pillage, and ſo they continue to this day. The *Saracens*, who likewiſe had their abiding in thoſe Parts, were derived from that Family, though they had rather take their name from *Sara*, and from thence *Saracens*: Theſe are of the Opinion of the *Turks*.

The Travels of Eleazar *the Servant of* Abraham.

AFter *Eleazar* had ſworn to his Maſter to take a Wife for his Son *Iſaac* of the Generation of his Fathers, he went from the Valley of *Mamre* near *Hebron*, to *Haran* a City of *Meſopotamia*, 468 miles off, and there made a Contract with *Rebecca* the Daughter of *Bethuel*, and Siſter of *Laban*, whom he took along with him, and returned to his Maſter. So that his Journey to and again was 944 miles. Theſe things happened in the Year of the World 2089, and before Chriſt, 1879, *Iſaac* then being forty years of age.

This *Eleazar* was Steward of *Abraham's* houſe, and born at *Damaſcus*, the chief City of *Syria*. He was ſo called, becauſe God was his help; *Eleazar* being a compound word of *El* and *Ezar*, which ſignifies *Almighty God the helper.*

helper. From whence we may perceive, that God is the Keeper of the Poor, and a ready helper in time of Tribulation; according to that in the *Pſalms*, *All they that know thee truſt in thee; becauſe thou, O Lord, heareſt their Prayers, and bringeſt them out of trouble.*

Rebecca, as it ſhould ſeem, took her name from the expectation of *Eternal Life*; for *Rebechan* in Hebrew doth denote ſuch a Woman, *which expecteth a free delivery from all Calamity, and an inheritance of eternal Life.* Therefore *Rebecca* is a notable Type of the Church of God, which is the Spouſe of Chriſt, ſhadowed in *Iſaac*; as ſhall hereafter be more plainly manifeſted.

The Travels of the Patriarch Iſaac.

ISaac being young, went with his Father *Abraham* from *Berzeba* to Mount *Moriah*, where his Father would have offered him unto God, as the Lord commanded him, which is forty miles, *Geneſ.* 22.

2. From thence with his Father he returned again to *Berzeba*, which is forty miles.

3. From *Berzeba* he travelled with his Father to *Hebron*, by the Plain of *Mamre*, which is 16 miles.

4. From the Plain of *Mamre*, *Iſaac* travelled Southward, to the Fountain of Life, which is 16 miles, and there he dwelt, *Gen.* 24.

5. From thence he returned back again to his Fathers Burial, who was laid in that double Cave in *Mamre*, which is 16 miles.

6. From thence he returned back again to the Well of Life, where he dwelt; 16 miles.

7. From the Fountain of Life, he went to *Gerar*, which is eight miles; where *Abimelech* ſeeing the Beauty of his Wife *Rebecca*, would have raviſh'd her, and for fear, ſhe told him that ſhe was his Siſter, *Gen.* 26.

8. From *Gerar*, *Iſaac* went Weſtward to the Valley of *Gerar*, which is eight miles, and there he cauſed the Well to be digged up again, which the Inhabitants had ſtopped up, *Gen.* 26.

9. From thence he went to *Beerſaba*, which is four miles; where the ſame Night the Lord appeared unto him, and ſaid, *I am the God of thy Father Abraham, fear not, for I am with thee, and will bleſs and multiply thy ſeed for my Servant* Abraham's *ſake*, Gen. 26.

10. From *Beerſaba* he returned again to *Hebron* by the Plain of *Mamre*, which is 16 miles: here *Abraham*, *Sarah* and *Rebecca* died, and were buried, *Gen.* 35. So all the Travels of the Patriarch *Iſaac* were one hundred forty eight miles.

The

The typical ſignification of Iſaac.

THE Name of *Iſaac* is derived from Laughter; for *Zakah* in *Hebrew* is as much as *quod riſit* is in *Latin*, which ſignifieth that he laughed; and from hence *Zechock* ſignifies a *Laughter*, and *Iſaac*, *Mirth*, or *one that rejoyceth with Mirth.* This Name was given to him by God before his Nativity, *Gen.* 17. 18. There were ſeven that were named by God before their Nativity, *viz. Iſhmael*, *Gen.* 16. *Iſaac*, *Gen.* 17. *Cores* or *Cyrus* King of the *Perſians*, *Eſa.* 44. *Sampſon*, *Judg.* 13. *Joſia* King of *Juda*, 1 *King.* 13. *John Baptiſt*, and *Jeſus Chriſt* the Son of God, *Luke.* 1. of whom *Iſaac* was a notable Type. For Chriſt is our true rejoycing, the Laughter, Mirth, and Delight of the whole Church of God. *Abraham* upon the day of the Nativity of *Iſaac* made a great Feaſt, to which, no doubt, he called many godly men, and perhaps ſome of the Patriarchs: for there was then living *Sarag*, *Arphaxad*, *Salah*, *Heber*, *Thamar*, and *Sem*, the Son of *Noah*, who alſo had a certain knowledge of Gods promiſe to *Abraham*, and that of the ſeed of *Iſaac* ſhould come the Saviour of the World.

And as *Abraham* when he would have offered his Son unto the Lord, carried the Fire and the Sword, but *Iſaac* the Wood upon which he ſhould be ſlain and burned, (O miſerable ſight, eſpecially to a Father, to ſee his only Son and Heir, which was miraculouſly begotten, even then when he was without hope of Iſſue, burnt to Aſhes before his Face! This was on Mount *Moriah*, a little from *Salem* or *Jeruſalem*) even ſo our Saviour Chriſt, for the ſins that man commits and carries about him, bore upon his Shoulders the wooden Croſs, whereupon he was offered an acceptable Sacrifice to his Father, that ſo by his Mediation and Satisfaction we might receive Pardon for them: and this was likewiſe done upon Mount *Calvary*, a little from *Jeruſalem*. And as the Lord provided another Sacrifice for *Abraham*, that ſo he might ſave his Son, which was a Ram tied and intangled in Thorns; ſo God provided a Sacrifice for the Salvation of the World, even Jeſus Chriſt our Mediator, who is that immaculate and precious Lamb of God; whoſe Head being crowned with Thorns, and hanging upon the Croſs, by his precious Death opened unto us the door of eternal Life, and made us capable of everlaſting Happineſs, *John* 19. 1 *Peter* 1. Such was the love of *Abraham*, a Father, unto God, ſuch the love of God, a Father, unto man, that they ſpared not their only Sons, the one typically to repreſent the other. The other, that is, the only begotten Son of God, to dye effectually for *Abraham*, *Iſaac*, and all Mankind, *Joh.* 3. *Gen.* 22.

The Travels of the Patriarch Jacob.

FRom *Beerſaba Jacob* went to *Bethel*, which is 48 miles, and there he ſaw a Ladder that reached down from Heaven, whereby the Angels aſcended and deſcended. *Geneſ.* 28.

2. From *Bethel* he went to *Haran* in *Meſopotamia*, which is 432 miles; where he marryed *Leah* and *Rachel*, *Gen.* 28.

3. From *Haran* in *Meſopotamia* he went to Mount *Gilead*, which is 380 miles: and when *Laban* purſued him (at the Commandment of the Lord) he made a League with him, *Gen.* 31.

4. From Mount *Gilead* he went to *Mahanaim*, which is 16 miles, and there he met with the Angels of God, *Gen.* 31.

5. From *Mahanaim* he paſſed the Water and went to *Penuel*, which is four miles, and there wreſtled with the Angel of God, *Gen.* 32.

6. From *Penuel* he went to *Succoth*, where he pitched his Tents, two miles, *Gen.* 33.

7. From *Succoth* he paſſed the River of *Jordan*, and went to *Sichem*, not far from *Salem* (about eight miles) where his Daughter *Dinah* was raviſhed, *Gen.* 33.

8. From thence he went to *Bethel*, which is eight and twenty miles, *Gen.* 31.

9. From *Bethel* he went to *Bethlehem Euphrata*, which is twelve Miles; in which way *Rachel* died, and was buried not far from *Bethlehem*; then *Jacob* went forward, and ſet up his Tents near to the Tower of *Eder*, a mile from *Bethlehem* towards the South, *Gen.* 35.

10. From *Bethlehem Euphrata* and the Tower of *Eder*, he returned again to the Valley of *Mamre* near *Hebron*, to his Father *Iſaac*, which is 20 miles, *Gen.* 35.

11. From *Hebron* he went to *Beerſaba*, which is 16 miles, *Gen.* 38.

12. From *Beerſaba* he went to the Town of *Ony* a little off *Ægypt* in the land of *Goſſen*, which is 168 miles, where *Joſeph* his Son gave him honourable Entertainment, *Gen.* 46.

This was the Chief City of Ægypt.

13. From *Ony* he went to the City **Zoan*, which is alſo called *Tanis*, twenty eight miles, where he was preſented to King *Pharaoh*, *Gen.* 47.

14. From *Tanis* he returned to *Ony*, which is 28 miles, and there he dwelt and dyed in the Land of *Goſſen*, *Gen.* 49.

The Deſcription of the Towns and Places to which *Jacob* travelled.

Of Bethel.

BEthel was a Town in the Tribe of *Benjamin*, eight miles from *Jeruſalem* towards the North, and ſignifies *The houſe of God*. In times paſt it

it was called *Luz*; but *Jacob* ſeeing in that place the Viſion of the Ladder, with the Angels aſcending and deſcending upon it, and becauſe there the Lord renewed the Covenant with him concerning his Seed, and the coming of Chriſt; he therefore called it *Bethel*.

Afterward, *Jeroboam* having unlawfully uſurp'd the Kingdom of *Rehoboham*, cauſed a Calf to be ſet up there; for which cauſe, it was then called *Bethaven*, which ſignifieth *the houſe of Sin and abominable Offence*. *Vatablus* is of opinion, that there are two *Bethels*, one in the Tribe of *Benjamin*, the other in the Tribe of *Ephraim*, both not far from *Hay*: but if this ſhould be granted, then theſe two Towns ſhould ſtand within two miles one of the other, which ſeemeth very abſurd; therefore I dare boldly affirm, that there was but one *Bethel*, which ſtood upon the borders of *Benjamin* and *Ephraim*, both Tribes bordering upon the South-ſide of the Town of *Luz*, *Joſh.* 16. and 18.

This Town of *Bethel* was at firſt in the Suburbs of *Luz*, until the Diviſion of the Tribes; for then both theſe Tribes of *Ephraim* and *Benjamin*, ending in that place, ſo much increaſed this Town, that they became both one City, and ſo were called *Bethel*, *Ie.* 28. and 25. *Joſh.* 7. and 18.

From hence there is a two-fold Myſtery to be apprehended: the firſt, of *Jacob*, whoſe ſleeping in this place upon a Stone, cauſed this City or Town to be built, and to retain the name of *Bethel*, that is, *The houſe of God*. So whoſoever ſeeks to have eternal Life, muſt reſt upon that corner ſtone Chriſt Jeſus, the Son of the everliving God, and by faith be incorporated into the Church, which is the Houſe of God, of which Chriſt (the anointed of the Lord) is both King and Prieſt for ever. Secondly, as *Jacob* reſting upon this corner Stone, ſaw the Angels aſcending and deſcending from Heaven unto Earth, ſo by this Incorporation into the body of the Church (of which Chriſt is the Head) by Faith and Baptiſm, our Souls are made capable to aſcend into that heavenly Tabernacle, which he hath prepared for all thoſe that believe: according to that in *John* 14. *I am the way, the truth, and the life, no Man cometh unto the Father but by me only*. And whoſoever is aſſured of this Ladder (that reacheth from Heaven unto Earth) may well ſay with *Jacob*, Surely the Lord Jeſus Chriſt is in this place; here is nothing but the Houſe of God, and here is the Gate of Heaven; as Chriſt himſelf teſtifieth in the tenth of *John*, *I am the door, and whoſoever entreth not by me, &c.* So that Chriſt is the Head of his Church, the Ladder that aſcendeth into Heaven, and the door whereby we may enter into eternal Life.

Of Gilead.

THIS Land of *Gilead* was a Country that lay between *Jordan* and the Mountain of *Gilead*, or rather between the Sea of *Galilee* and the Mount-

Mount *Gilead*, ſixty miles from *Jeruſalem* towards the South-eaſt: for the Mountains of *Gilead*, beginning at Mount *Gilead*, extended thence unto [illegible], and ſeparated the Countrey of *Iſrael* beyond *Jordan*, from [illegible] of the *Ammonites*. But that part which lieth between the Sea [illegible] and *Ammon*, is properly called *Gilead*; for when *Jacob* and *Laban* [illegible] covenant either with other, in the Mount *Gilead*, they gathered a [illegible] of Stones, and making a Banquet, eat together upon it, *Gen.* 13. and [illegible] thence that Mountain, and all the Countrey thereabouts, took the [illegible]; For *Laban* in the *Syrian* Tongue is called JEGAR SAHADUTA, *the heap of covenant*. But *Jacob* in the Hebrew Language, called that Mountain, together with all the Countrey thereabouts, *Galeed* or *Galaad*; *the heap of teſtimony*: for *Gal* ſignifieth *a heap* or *grave*, and *Galal*, *he rolled*, or *he thruſt into a round heap*. From whence the Greek word κύκλος, *to roul*, and κυλίω, *a circle*, is derived: Alſo *Edah* ſignifies *teſtimony* with the Hebrews, being derived from *Id*, which ſignifies *teſtatus eſt*, that is, *he beareth witneſs*; and from hence ἴδωις, amongſt the Grecians is derived, which ſignifieth *a witneſs*. This Land of *Gilead* was very fertile and pleaſant, being adorned with many Caſtles and ſtrong Cities: and in this Countrey the Prophet *Eliah* was taken up into Heaven in a fiery Chariot, 1 *Reg.* 17. 2 *Reg.* 2. The Grecians call this *Decapolin*, from ten Cities that are ſtrongly built in that Countrey, *Marc.* 7.

Of Machanaim.

Machanaim was a City of the Levites in the Tribe of *Gad*, near to the floud of *Jordan* and *Jaboch*, forty four miles from *Jeruſalem* toward the South-eaſt, and ſcituate in the Land of *Gilead* beyond *Jordan*; being ſo called of the Patriarch *Jacob*, becauſe there he ſaw the Tents and Army of Angels, which he underſtood to be his aſſiſtants againſt his Brother *Eſau*, whom he feared, *Gen.* 31. For *Chana* ſignifieth *Caſtrametatus eſt*, that is, *the Tents are meaſured out*; from whence *Machanaim* is the proper name of a place, being derived from *two Tents of Angels* which appeared to *Jacob*, that they might defend him in his Journey; *For the Angels of God compaſs them about that fear him*, Pſalm 33. and therefore *Jacob* with great Joy brake out and ſaid, *The Tents of God are here*, and called it *Machanaim*. This was aſſigned to the Levites, *Joſh.* 21. and here *David* was received, when he fled from his Son *Abſalom*, 2 *Sam.* 17. Here *Jacob* wreſtled with the Angel, *Gen.* 32.

Of Pnuel, or Penuel.

THIS Town was upon the Eaſt-ſide of *Jordan*, cloſe by the mouth of the River *Jaboch*, in the Tribe of *Gad*, forty miles from *Jeruſalem* towards the South-eaſt; and is derived from *Panah* and *El*, which ſignifies, *He beheld the Almighty God face to face*: and for that cauſe he called it, *Penuel*, or *Pnuel*, which is, *the face of God*, *Gen.* 32. The Tower of this Town was deſtroyed in *Gideons* time, *Judg.* 8.

Of Succoth.

THIS is a Town beyond *Jordan*, not far from *Penuel*, in the Tribe of *Gad*, 40 miles from *Jeruſalem* towards the South-eaſt. Here *Jacob* ſet up his Tabernacles, and continued for a while; from whence it borrows the name. For *Sachach* ſignifies *a covering*, and from thence it is called *Succha*, and σκέπη with the *Greeks*, which ſignifies, *a ſhield*, *covering*, *defence*, or *tabernacle*: Of this Town there is mention in *Joſh.* 13. 2 *Chr.* 4. *Gideon* cauſed the Inhabitants of this Town of *Succoth* to be torn to pieces with thorns, *Iudg.* 8.

Of Salem.

Salem is a Town of the *Sichamites*, lying towards the Eaſt ſide of the River *Iordan*, and in the midſt of the Tribe of *Manaſſes*, forty miles from *Ieruſalem* towards the North, not far from *Sichem*, where *Dinah*, *Iacob's* Daughter, was raviſhed, *Gen.* 33. and 34. In *Ænon* near to this place *Iohn Baptiſt* baptized, and ſignifies *a City of Peace and Integrity*.

Of Bethlem Euphrata.

THIS Town was diſtant from *Ieruſalem* towards the South, ſix miles; it was ſcituated in a pleaſant and fruitful Countrey, and from thence took the Name: for *Bethlachem* is called *The houſe of Bread*; *Euphrata* ſignifies *fruitful*, being derived from *Parah*, that is, *to fructifie*; and *Baith* ſignifieth *a houſe*, from the affinity that it hath to *Banah*, that is, *to build*: ſo that *Baithlachem* doth denote unto us *the houſe of bread*, and other fruits and meats that are fit to be eaten. Here was Chriſt the Son of God born, that Bread of Life, of which whoſoever eateth ſhall live eternally, *Ioh.* 6. And here *David* was the ſecond time anointed King, 1 *Sam.* 16. Of this Town you may read more *Luke* 2.

Of Rachels *Grave.*

ABout a mile from *Bethlem* towards the North, *Rachel* the Wife of *Iacob* was buried, over whom he ſet a ſtately Sepulchre, made of twelve Marble ſtones, or Pyramides; theſe Stones are ſeen to this day upon the right hand of the way, as you go from *Bethlem* to *Ieruſalem*: and from thence all the Land thereabouts is called the Land of *Rachel*. For when *Herod* killed the innocent Children, all the Inhabitants thereabouts wept and would not be comforted, *Matth.* 2. *Ierem.* 31.

Of the Town of Æder.

THis was a Watch Tower of the *Bethlemites*, about a mile from *Bethlem*, towards the South, and was ſo called from the flocks of Sheep that reſorted thither: for *Migdal* ſignifies *a Tower*, and *Æder*, a flock or Herd; for thereabouts were very fertile Paſtures. Here the Angels told the Shepherds of the Nativity of Chriſt, lying at *Bethlem* in a Manger: and in the place of that Tower there was a Church built, which in *Ieroms* time was called *Angelus ad Paſtores*, becauſe the Angels there appeared to the Shepherds. Here *Iacob* dwelt for a time, and in this place *Reuben* lay with *Billah* his Wife, *Gen.* 36.

Of Goſen *and* Ony.

G*Oſen* was a very delectable and fruitful Countrey in the Land of *Egypt*, the Metropolitan whereof was *Ony*, two hundred miles from *Ieruſalem*, towards the South-weſt: In this City *Iacob* dwelt.

The typical ſignification of the Patriarch Jacob.

J*Acob* ſignifies a *Supplanter*, and was a Type of Chriſt, who is that Supplanter of Sathan, and by his death hath broken his head in pieces. Again, he is the type of a Chriſtian man: for as he, wreſtling with the Angel, obtained a Bleſſing; ſo every good man continually ſtriving with Perſeverance in Prayer, ſhall at length obtain an everlaſting bleſſing: for, for this cauſe was *Iacob* called *Iſrael*, that is, the Prince of God, in that he prevailed with God: ſo all thoſe that belive in Chriſt, are called Princes of the Kingdom of Heaven; becauſe by his Mediation they have prevailed with God, and are made partakers of Eternal Life.

Iacob had two Wives, *Leah* and *Rachel*; *Lea* ſignifies *wearied*, and was a type of the old Moſaical Church: for that was oppreſſed and wearied with the Laws of *Moſes*, and brought forth Prieſts, Levites, Kings, and Warlike Princes, by which the People of the Jews became oppreſſed and wearied by extream Labours, and at length were miſerably extinguiſhed: for as it is in the fifteenth of the *Acts* of the Apoſtles, *The Law of Moſes was an intollerable and troubleſom Burthen.* But *Rachel* ſignifies a *Sheep*, and is a Type and Sign of the Church of God in the New Teſtament, as Chriſt himſelf ſpeaketh in the tenth of *John*, *My ſheep hear my voice and follow me, and I will give them eternal Life.*

Sheep are naturally patient and peaceable; ſo all ſuch as are of Chriſts Church, ſeek after Patience and Peace. *Leah* was nothing ſo fair, but much more fruitful; *Rachel* was nothing ſo fruitful, but a great deal fairer. *Leah* was the Mother of *Benjamin*, which ſignifies *Sorrow*; *Rachel* of *Ioſeph*, who was a Type of Chriſt.

Of the Travels of Eſau.

E*SAU* travelled from Mount *Sier* in *Meſopotamia*, to the Town of *Pnuel* or *Penuel*, eighty miles, to meet his Brother *Jacob*: where the ſingular civility and humility of *Jacob* towards him, is worthy obſervation. For he firſt ſent to meet him, then he did him obedience to the ground ſeven ſeveral times, and ſo ſaluted him, ſaying, Lo, theſe are the Children which God of his Grace hath given thy Servant. From whence it may be gathered, That it becometh every man (if it be poſſible) to win his Enemy to Peace and Concord rather by Humanity and Humility, than by force: for *Eſau*, ſeeing this kind of Reverence, though before he had a full determination to do him violence, yet now he comes to meet him, embraces him, takes him about the neck, begins to weep, and kiſſes him, yea, ſuch was their love, that they both wept with joy, *Gen.* 33.

After, *Eſau* returning, went home to *Sier* back again, eighty miles: theſe things hapned in the year of the World 2206; when both Brethren were about 89 years of Age, and in the year before Chriſt 1762.

Of Mount Sier.

MOUNT *Sier*, where *Eſau* and his Poſterity dwelt, is forty miles from *Jeruſalem* towards the South; and was ſo called of *Sier*, the King or Lord thereof, of whom came the *Horrites*, who being driven thence by the fourteen Sons of *Eſau*, into *Arabia* the Stony, where they continued, *Gen.* 36. It was called *Edom* of *Eſau*, and then *Idumæa*, *Gen.* 25. and the Inhabitants thereof *Edomites*, or *Idumæans*.

The typical meaning of Eſau.

E*SAU* ſignifies a *Factor*, and was ſo called from Redneſs: The Enemies of the Church colouring themſelves red with the blood of the Godly: For as *Rebecca* had in her Womb two Sons, that is, *Eſau* and *Jacob*, one elected the other reprobated: ſo in the Church there are found two ſorts of People, good and evil; ſome are wicked and impious, contemners of Gods word, and perſecuters of the Church; as after, the poſterity of *Eſau* was. But there are others that are the faithful Children of God, that hope through the mediation of our bleſſed Saviour, to be made heirs of everlaſting happineſs, and be crowned with him in his Kingdom with the Crown of Glory. So that here the ſaying of our Saviour may be verified; *the firſt ſhall be laſt, and the laſt ſhall be firſt*; for *Eſau* was the eldeſt, yet loſt his Birth-right; and *Jacob* was the youngeſt, yet got the Bleſſing.

Of the Travels of the Patriarch Juda.

JUDA travelled from *Sichem*, where *Jacob* dwelt, and went to the Town of *Odulla*, ſome forty and four miles, where he was married to the daughter of one *Chananei*, whoſe name was *Schuah*, which ſignifies, *a happy Saviour*, by her he had two Children in that place, *viz.* *Ger* and *Onan*.

From thence he went to *Timnah* to ſhear his Sheep, ſix miles: and as he turned aſide out of the way, he committed inceſt with his daughter-in-law *Thamar*, when ſhe was about 26 years of Age.

Afterwards he went twice with his Brethren into *Egypt*, to buy Corn at *Zoan*, where *Joſeph* at that time was; for the Famine was very great round about. So that reckoning his Journey twice two and again, it amounted to 822 miles; for *Zoan* was 208 miles from *Hebron*, where *Jacob* and his Sons dwelt.

Laſtly, he returned again with his Father and his Brother into *Ægypt*, 208 miles. Theſe things happened in the year of the World 1239. and before Chriſt 1729.

The Deſcription of the Towns and places to which the Patriarch *Juda* travelled.

Of Odullam.

THIS was a Town in the Tribe of *Juda*, eight miles from *Jeruſalem* towards the South-weſt, and ſignifies *The Teſtimony of the Poor*: being derived of *Ed*, which ſignifies *a Teſtimony*, and *Dallimo*, ſuch as are called *Poor*. Here *David* hid himſelf from the fury of *Saul* in a *Cave*, 1 *Sam.*22. *Jerom* knew this Town, and ſaith that it was a Village. This was a Type of the Faithful, who being ſtill ſubject to the calamities and miſeries of this World, and perſecuted for Righteouſneſs ſake, are glad with *David* to ſeek Holes and Caves to defend them from their wicked Perſecuters.

Of Thimnah.

THimnah is a City in the borders of the Tribe of *Judah* and *Dan*, ſcituated in Mount *Ephraim*, ſix miles from *Jeruſalem* towards the North-weſt, and ſignifies *a perfect and fully finiſhed City*; being derived from *Thamam*, that is, *fully and abſolutely finiſhed*; for it was adorned with many very fair and ſpacious Buildings, ſet up by *Joſhua*: for in his time it was a fair and large City, and at ſuch time as the Children of *Iſrael* invaded *Canaan*, he had much ado to win it: Therefore the Children of *Iſrael*, for his great Valour, and to manifeſt their thankfulneſs towards him, they gave it to him and to his Poſterity for ever; and here he lyeth buried, *Joſhua* 24. Here *Sampſon* married his wife, and by the way killed the *Lyon* mentioned in the fourteenth of *Judges*.

Judges. This is a Type of the Church, wherein Chriſt Jeſus the true *Joſhuah* is the Head, illuminating the ſame by the bright ſhining beams of his Goſpel, the luſtre whereof hath gone throughout the whole World.

Of the Travels of the Patriarch Joſeph.

WHEN *Joſeph* was ſent from *Hebron* by his father *Jacob*, he went to *Sichem* to ſeek his brothers, 60 miles, *Gen.* 37.

2. from thence he went to *Dothan*, four miles, where by his Brothers, he was thrown into a Pit, and after ſold to the *Iſhmaelites*, *Gen.*37.

3. From *Dothan* he was carried to *Tanis* in *Egypt*, and there ſold to *Potipher*, *Pharaohs* chief Steward, 272 miles.

4. From *Tanis* he went to meet his Father in the Land of *Goſen*, which is 28 miles, *Gen.*46.

5. From thence he turned back again to *Tanis*, and preſented his Father and Brethren unto *Pharaoh*, *Gen.* 47. which is 28 miles.

6. From thence he went back to *Ony* to ſee his Father, who now was ſick unto death, there receiving his Bleſſing, he cloſed his eyes: which was 28 miles.

7. From thence he returned back again to *Tanis*, which is 28 miles.

8. From *Tanis* he went back to *Ony* with a great company of Horſes and Chariots, preparing an honourable Funeral for his Father, *Gen.* 15. being 28 miles.

9. From *Ony* he went to *Atad*, which lies upon the further ſide of *Jordan* toward the Eaſt; which is 240 miles, where he made a great lamentation for the Death of his Father ſeven days, *Gen* 50. The reaſon why *Joſeph* went thus far about, was becauſe he went with ſuch a company towards *Hebron*, that the *Idumæans*, through whoſe Country he ſhould have gone, would not ſuffer him to paſs that way, ſtanding in fear of his power.

10. From *Atad* he went to *Hebron*, the Metropolis of the Tribe of *Judah*, near to which ſtood the double Cave in the Vale of *Mamre*, where *Jacob* was buried, which was 40 miles, *Gen.*50.

11. From thence to *Heliopolis*, a City of the *Ægyptians*, where *Joſeph* ſet up a ſtately *Academy* for all *Ægpyt*, which was accounted 200 miles.

12. From thence he went to *Tanis*, or *Zoan*, which was the chief defence and Metropolitan City of all *Ægypt*, being accounted 6 miles.

So all the Travels of the Patriarch *Joſeph* was 1962 miles.

A Deſcription of the Places and Cities through which *Joſeph* travelled.

Of Dothan.

DOTHAN was a City in the Tribe of *Manaſſeh*, forty and four miles from *Jeruſalem* towards the *North*, and diſtant ſix miles from *Tiberias* towards the *Weſt*, and ſignifies *a commandment*, being derived of *Dothor Dathath*, that is, *he commandeth* or *ordaineth*. Here *Joſeph* was thruſt into an empty Ditch, and ſold to the *Iſhmaelites*, *Gen.*37. Here *Elias* the Prophet, being beſieged by the *Syrians*, ſhewed to his Servant the Hoſt of Angels that defended him with the Chariots of Fire, &c. 2 *King.* 6. Here *Holophernes* was ſlain, who had pitched his Tents againſt *Bethulia*; for *Dothan* is a City which at this day remaineth at the foot of the Mount of *Bethuel*, being ſcituated in a fertile and pleaſant place, compaſſed about with fair Vines, Olives, and pleaſant Medows, where the Inhabitants do ſhew that ancient Ditch wherein *Joſeph* was caſt, when his brothers ſold him to the *Iſhmaelites*; according to that of *Solomon*, *One Generation paſſeth, and another cometh, but the Earth indureth for ever.*

Of Heliopolis, *or the City of the* Sun.

THIS City is called by the Prophet *Eſay*, *chap.*19. *Irheri*, which ſignifies *The City of the Sun*, and is derived of *Ir* and *Cheres*, which ſignifies *The brightneſs of the Sun*, and diſtant from *Jeruſalem* 224 miles, towards the South-weſt, ſix miles and a half from *Zoan*, or *Tanis*. This was a goodly City, and in times paſt the Kings of *Ægypt* have in that place kept their Courts and places of reſidence. Here was a flouriſhing Academy, wherein was taught Aſtronomy, Coſmography, and many other Liberal Arts and Sciences, with great care and diligence, but principally Divinity (as *Munſter* ſaith) being adorned with many benefits and priviledges; for it was thought that the Patriarch *Joſeph* was the firſt Founder of it, and taught there, *Gen.*47. Here dwelt *Dioniſius* the *Areopagit*, a Student of *Athens*, who at ſuch time as our Saviour Chriſt was crucified, at Noon day (the Moon then being in the full) ſeeing the Sun totally darkened, ſaid to his Maſter *Apollophan*, *Either the God of Nature ſuffereth, or the Fabrick of the World is diſſolved.* The ſaid *Dioniſius* was afterwards converted by the Apoſtle *Paul*, in the City of *Athens*.

Of Goræn Atad.

THIS Town, or Corn-floor, was beyond *Jordan*, not far from *Bethabara*, 16 miles from *Jeruſalem* towards the South-eaſt, (Here *Joſeph* and the reſt of the *Ægyptians* bewailed the Death of *Jacob*) and took the name from Thorns and Briers that compaſſed it every where about.

The

The Interpretation or Allegory of the Patriarch Joſeph, *and of his Life.*

JOSEPH was a type of Chriſt divers ways: for as *Joſephs* Coat, being of divers colours, was dipped in the Blood of Goats, ſo Chriſt, being very God, taking upon him the Humane Nature, and ſprinkled with the Blood of his ſtripes and wounds, (being the Lamb of God ſlain for the ſins of the World) was alſo made changeable and of divers Colours. Again, as *Joſeph* was ſent by *Jacob* to ſeek his Brethren, ſo Chriſt was ſent by God, his Father, to ſeek the loſt ſheep of *Iſrael*, which, according to the fleſh, were his brethren, *Mat.*15. And as the Brethren of *Joſeph* were ſo great Enemies to him that it was impoſſible for them to diſſemble their hatred towards him, but that both in words and deeds, they muſt needs expreſs their bitterneſs, (Envy being the common companion of Virtue) the *Jews*, the brethren of Chriſt, to whom the knees of all things both in Heaven, in Hell, and in Earth bow, perſecuting him with Taunts, Mocks, and Stripes, yea, unto death, becauſe he profeſſed himſelf to be a good man, and the Son of the Ever-living God.

And as the *Iſhmaelites* and *Midianites*, to whom *Joſeph* was ſold by *Judah*, was of the ſtock of *Joſeph*, the one being derived from *Iſhmael* the Son of *Abraham* by his maid *Hagar*, the other of *Midian* the Son of his ſecond wife *Keturah*: ſo Chriſt was ſold by *Judas*, his Diſciple, to the *Jews*, his kindred according to the fleſh, if you reſpect the Nation. The difference was in the price; *Joſeph*, the Type, being ſold but for twenty pieces of Silver, Chriſt, the Subſtance, ſold at thirty. The End of the Book of *Geneſis*.

Of the Travels of the Prophet Moſes, *and the Children of* Iſrael *out of* Ægypt.

IN the year of the World, 2412, and before Chriſt, 1554, *Moſes* (being then about forty years old) fled out of *Ægypt* into the Land of *Midian*, 180 miles, where he married *Ziporah*, the daughter of *Rivel*, *Exod.*3.

2. From thence he went to Mount *Sinai*, or *Horeb*, 64 miles, *Exod.*3.7.

3. From Mount *Horeb*, he returned to *Midian* to his brother, 65 miles *Ex.*4.

4. From *Midian* he went to *Thanis* in *Ægypt*, 180 miles, *Ex.*12.13.

5. From thence he went with the Children of *Iſrael* to *Raemſes*, 48 miles, *Ex.*12.

6. From *Raemſes* he went to *Succoth*, 8 miles, *Ex.*13. *Num.*33.

7. From *Succoth* he went to the Wilderneſs of *Etham*, eight miles.

8. From

8. From E*tham* he went to *Habiroth*, which lyeth right againſt *Baal-zephon* 16 miles, *Num.*3.

9. From *Habiroth*, they paſſed through the middle of the Red Sea, and travelled three days though the Wilderneſs of E*tham*, reſting themſelves at *Marah*, which is forty miles: There *Moſes* threw a piece of Wood into the Water, being bitter, and preſently it became Sweet as ſoon as the Wood was thrown in. *Exod.*15.*Num.*33.

10. From *Marah* he went to *Elim*, where there ſtood 12 Wells of Water and 70 Palm Trees, which is eight miles, *Ex.* 16. *Nu.*33.

11. From *Elim* they went toward the South, 6 miles, and reſted themſelves by the Red Sea, *Num.*33.

12. From the Red Sea they went to the Wilderneſs of *Zin*, where it rained *Manna* from Heaven, which is 16 miles, *Num.* 32.

13. From the Wilderneſs of *Zin* they went to *Daphca*, which is 12 miles. *Num.* 33.

14. From *Daphca* they went to *Alus*, which is twelve miles, *Num.* 33.

15. From *Alus* they went to *Raphidim*, being 8 miles: there *Moſes* ſtrook the Rock, and preſently Water iſſued forth, *Ex.* 27.

16. From *Raphidim* they went to mount *Sina*, which is eight miles: there God gave the Commandments, *Ex.* 19, & 20.

17. From *Sina* they went to the Graves of *Concupiſcence*, becauſe there the Children of *Iſrael* murmured againſt God for Fleſh, and lo it rained *Quails* into the Camp: which is 8 miles, *Num.* 11.

18. From the Graves of *Concupiſcence* they went to *Hazeroth*, which is 8 miles, there *Miriam* (*Moſes* ſiſter) was ſtrook with *Leproſie*, *Num.*12.

19. From thence they went to *Rithma*, which is 8 miles, *Num.* 33.

20. From *Rithma* they went to *Rimon-Parets*, which is ſix miles, *Num.*33.

21. From *Rimon-Parets* they went to *Libanon*, which is ſix miles.

22. From *Libanon* they went to *Riſſa*, which is ſix miles, *Num.* 33.

23. From *Riſſa* they went to *Kehelatha*, ſix miles, *Num.* 33.

24. From *Kehelatha* they went to the Hill of *Sephar*, which is four miles.

25. From the Hill of *Sephar* they went to *Harada*, four miles and a half, *Num.* 33.

26. From *Harada* they went to *Maceheloth*, four miles. *Num.* 33.

27. From *Maceheloth* they went to *Thahath*, four miles, *Num.* 33.

28. From *Thahath* they went to *Thara*, four miles, *Num.* 33.

29. From *Thara* they went to *Mithka*, four miles, *Num.* 33.

30. From *Mithka* they went to *Caſmona*, eight miles, *Num.* 33.

31. From *Caſmona* they went to *Moſeroth*, 32 miles, *Num.* 33.

32. From *Moſeroth* they went to *Bneiaecon*, 24 miles.

33. From *Bneiaecon* they went to Mount *Gidgad*, 20 miles.

34. From Mount *Gidgad* they went to *Jotbatha*, 24 miles, *Num.* 33.

35. From

35. From *Jotbatha* they went to *Ebrona*, 20 miles, *Num.* 33.

36. From *Ebrona* they went to *Eziongaber*, 28 miles.

37. From *Eziongaber* they went to the Wilderneſs of *Zin-Kades*, 48 miles.

38. From *Zin-Kades* they went to Mount *Hor*, as God commanded, 48 miles, where *Aaron* died.

39. From Mount *Hor* they went to *Salmona*, 28 miles.

40. From *Salmona* they went to the Town of *Phunon*, 20 miles.

41. From *Phunon* they went to *Oboth*, 24 miles.

42. From *Oboth* they went to *Igim* upon the Hill *Abarim*, 16 miles.

43. From *Igim* they went to *Dibon Gad*, 16 miles, there is the Water *Sarum*, *Num.* 31. 33.

44. From *Dibon Gad* they went to *Almon Diblathaim*, 16 miles, *Num.*33.

45. From *Almon Diblathaim* they went to the Hill *Abarim*, 16 miles.

46. From the Hill *Abarim* they went downward over the River *Arnon*, to the Field of the *Moabites*, to the Town of *Iachra*, 16 miles, where *Moſes* overcame *Sehon* King of the *Ammorites*, with all his Camp. *Numb.* 21. *Deut.* 2.

47. From *Iachra* they went to *Hesbon*, four miles, which Town *Moſes* won from the King of the *Ammorites*, *Num.* 21. *Deut.* 2.

48. From *Hesbon* they went to the Town of *Iaezer*, which *Moſes* won, eight miles, *Numb.* 21. *Deut.* 2.

49. From *Iaezer* they went to E*drei*, twelve miles: there *Moſes* overthrew King *Og* with all his Army at *Baſan*, *Num.* 21. *Deut.* 3.

50. From E*drei* they went to Mount *Libanus*, 56 miles, which *Moſes* won. *Num.* 21. *Deut.* 3.

51. From Mount *Libanus* they returned back again to the Field of the *Moabites*, forty miles, by which Field lyeth the high Hill *Piſga*, where *Moſes* died, *Deut.* 34.

So all the Travels of the Patriarch *Moſes* were 1424 miles.

The Deſcription of the Towns and Places by which *Moſes* travelled with the Children of *Iſrael*.

Of Midian.

M*Idian* was a metropolitan City of the *Midianites*, near to the Red Sea, ſome 160 miles from *Jeruſalem* towards the South, and ſignifies a Meaſure, being derived of *Madad*, which ſignifies, He hath meaſured. Here *Jethro* (*Moſes* Father-in-law) dwelt. In this Town the Kings of *Idumæa* kept their Court, 1 *Reg.* 11. There was alſo another City of the ſame Name, that ſtood near to *Arnon*, ſome twenty four miles from *Jeruſalem* towards the Eaſt; ſo that the *Midianites* had their ſeat partly near the Red

Sea,

Sea, in *Arabia Petræa*, and partly upon the Confines of the *Moabites*, taking their beginning from *Midian* the Son of *Abraham*, which he had by his Wife *Kethura*, *Gen.* 25.

Of Horeb.

HOREB is a Mount of the *Midianites*, and is ſometimes called by the name of *Sina*. It lieth 420 miles from *Jeruſalem* towards the South. In this place God appeared to *Moſes* in a flame of Fire, *Exod.* 3. And as *Bernard Britenbach* ſaith, in this place there is a Chappel built, called the Church of S. *Mary* in the Buſh. In this Chappel there is a place ſhewed where God ſpake with *Moſes*, Ex. 3. but how true, that I leave, becauſe there are many Churches built by *Monks* for no other purpoſe but to deceive Travellers and Pilgrims of their Mony.

Of Raemſis.

THIS is one of the ſtrong Cities which the *Iſraelites* built for *Pharaoh*, and is a Metropolitan City in the Land of *Goſſen*, 174 miles from *Jeruſalem* towards the South-weſt, and ſignifies Joy and Delight, being derived of *Raam* and *Sus*, that is, to leap for joy.

Of Pihachiroth.

THIS was a certain *Plain* lying between two Hills neer to the Red Sea, and was called *Pinaehiroth*, which ſignifies a Mouth cut, or carved out; where the children of *Iſrael* pitched their Tents. Here *Pharaoh* invaded them when they went out of *Ægypt*, taking opportunity of the place: for they having on either ſide of them a high Mountain, before them the Red Sea, and behind them a cruel and mighty Tyrant, to the judgment of man, had no means to eſcape. But the Lord, to expreſs the mightineſs of his Power, and that the children of *Iſrael* might know who it was that delivered them, made them a Paſſage, and led them under the conduct of *Moſes* through the Red Sea; in that very place drowning their Enemies which had thought to make a prey of them. A little from this place the Temple of the Idol *Baal-zephon* is to be ſeen.

Of the Red Sea.

THE Red Sea is 160 miles from *Jeruſalem* Southward, betwixt, *Arabia* and *Ægypt*, and, as ſome are of opinion, it taketh the name of the red Scales that grow therein, wherefore in Scripture it is alſo called the Scaly Sea. Some ſay it taketh the name from red Sand that lies upon the ſhore, caſt up by the Sea. Others ſay, that the redneſs thereof hapneth becauſe of the ſhadow caſt into the Water by the Mountains thereabout. The Vulgar are of opinion, that it is naturally red by reaſon of the Water; but it is not ſo becauſe

becauſe it is like the water of of the Ocean, clear and ſalt. *Strabo*, *lib.* 16. obſerveth that this Sea was ſo called from *Erithræa*, and thence *Mare Arithræum*; becauſe the word *Erithræum* in Greek ſignifieth red or purple: the *Latines* call it *Mare rubrum*, and we, the red Sea. This *Erithræ* was Son to *Perſeus* and *Andromeda*, who ſometimes dwelt in the Iſland of that Sea. It is alſo called the *Arabian* Gulf, running from the South to the Weſt; and by the *Hebrews*, *Iamſuph*, a Scaly Sea, all which names are at this day uſed: at the utmoſt bounds hereof are ſeen the admirable works of *Pharaoh Meco*, who would have brought this Sea to the River *Nilus*, that ſo he might have ſailed thence into the *Mediterranean* Sea: but this work he could not finiſh, being oppoſed by the wiſe men of *Egypt*. Here alſo grows certain Trees that are as red as *Braſil* wood.

Of the myſtery of the Red Sea.

AS *Moſes* led the Children of *Iſrael* through the Red Sea, and delivered them from the Bondage and Captivity of the Kings of *Ægypt*; ſo Jeſus Chriſt, the Son of God, by his precious Blood, has delivered us from the houſe of Bondage, and the tyranny of *Sathan*: and as *Pharaoh* and all his Hoſt was there drowned; ſo the Sin of *Adam*, Death, and the Devil, in that Sea of Chriſts blood is utterly drowned, and we delivered from the Pit of Hell.

Of Baal-Zephon.

THIS was an Idol erected by the *Ægyptians* near to the ſhore of the Red Sea, and is called *Baal-zephon*, that is, *the Lord of defence and watchfulneſs*, becauſe, as they thought, he reſiſted Fugitive Servants, as *Fagius* and other *Hebrews* obſerve: being derived from *Baal*, which ſignifies a Lord, and *Zapha*, that is, that hath ſeen, or to behold and ſee. The Temple of this Idol ſtood cloſe by the ſhoar of the Red Sea upon a high hill, very curiouſly wrought, ſo that the Children of *Iſrael* going through the ſame could not chuſe but ſee it, yet nevertheleſs they went ſecurely, when *Pharaoh* and all his Hoſt were drowned, notwithſtanding that their God of Defence was ſo near them.

Of Marah.

THIS is a place in the Deſart, which took the name of *bitterneſs*, diſtant from *Jeruſalem* 160 miles, towards the South-weſt. Here *Moſes* made the Water ſweet by throwing in Wood: The myſtery whereof is, when *Adam* and *Evah* had eaten of the forbidden Fruit, they brought bitterneſs through all the World, yea, the bitterneſs of Sin and Death: but God ſhewed unto *Moſes* another Tree, that is, our Lord Jeſus Chriſt, who being thrown into the Waters of bitterneſs, Afflictions, Calamities, Miſeries, yea, and the Death of the Croſs, for our ſakes and ſins underwent the curſe of the Law; that ſo taking away the bitterneſs, we might be made capable of that ſweet and delectable place of Eternal Life.

Of Elim.

THIS was the ſixth reſting-place of the *Iſraelites* in the Deſart, 120 miles from *Jeruſalem* toward the South-weſt; and is derived from *Aial*, which ſignifies a Hart, a ſtrong and ſwift Creature, of which it ſeems there were great multitudes which reſorted to this place to drink: and from thence it is called *Elim*. Here ſtood 12 Fountains and 70 Palm-trees.

Of Sin.

THIS was a thorny place in the Deſart, 156 miles from *Jeruſalem* towards the South-weſt. Here it rained down Quails and Manna from Heaven; being a Type of our Saviour Jeſus Chriſt, that Heavenly Manna which raiſeth us up unto Eternal Life, *Joh. 6.* and is derived of *Manah*, which ſignifies to diſtribute; and therefore *Man* or *Mannah* ſignifies a diſtributive Gift, or Meat fallen from Heaven diſtributively. *Sin* ſignifieth a thorny place, from *Zemeh*, which ſignifies a Buſh: for Chriſt flouriſheth in the midſt of his Enemies, *as a Lilly amongſt thorns*, *Can. 2. Pſal.* 10.

Of Raphadim.

Raphadim was a place where the Children of *Iſrael* pitched their Tents in the Deſart, not far from Mount *Sinai*, 132 miles from *Jeruſalem* towards the South-weſt, and ſignifieth a Graſs bench ſtrewed with ſweet herbs and flowers; being derived from *Raphad*, which is as much as to ſay, in our Language, *To make a Bed or place for one to lye down on.* Here *Moſes* ſtruck the Rock, out of which Water iſſued, *Exod.* 17. which was a Type of that Spiritual Rock Chriſt Jeſus, 1 *Cor.* 10. who being ſtruck with the ſtaff of the curſe of the Law, out of his precious wounds and ſide ſent forth that Water of Life which runneth into Eternal happineſs. In this place the Children of Iſrael fought againſt the *Amalekites*, and overcame them, *Ex.* 17. and here *Jethro* came unto *Moſes*, where, according to his counſel, there were ſeventy Elders choſen over the People, *Ex.* 18. This was a fruitful and pleaſant place.

Of Mount Sinai.

Sinai is 120 miles from *Jeruſalem* towards the South, and becauſe in that place there are many Buſhes and Thorns, it is called *Sinai*; for *Senaeh* ſignifies a Buſh. Here the Law (which we call the Ten Commandments) was given; and not unfitly, becauſe like Thorns they prick and vex the Hearts and Conſciences of wicked men. It is alſo called *Horeb*, or *Chareb*, which ſignifies a place made dry. *Bernard Britenbach*, and many others, in the Month of *September* 1483, went purpoſely to ſee this Mountain, and with great Labour aſcended to the top thereof; for (as he ſaith) it is a great Mountain, and of an extraordinary height; in the lower part round, in the upper

upper part divided into two tops or mountains, one ſtanding toward the Weſt, the other toward the Eaſt. That toward the Weſt is called *Horeb*, that to the Eaſt, *Sinai*. And from theſe two it is ſometimes called *Horeb*, ſometimes *Sinai*, being both one Hill of the Baſe. Between theſe there lies a fair and ſpacious Plain, in the middle whereof (and, as it may be thought, in the midſt of the Mountain) there ſtands a Monaſtery, near to which there is adjoyning a very pleaſant Garden and Orchard, plentifully furniſhed with Date-trees, Fig-trees, and many others, very profitable and pleaſant; where in antient times there were many Monks that continued there. But it happened, that a certain number of Pagans, in hope to find ſome Booty, came from a Haven of the Red Sea, called *Thor*, and upon a ſudden broke in upon them, and put forty of them to the Sword; from whence it was ever after called the Abbey of the forty Martyrs. Now it remains deſolate, few or none inhabiting there, only two Monks of *St. Katharines* Order, and theſe are alſo grievouſly troubled with the incurſions of the *Arabians*. The Orchard alſo is deſtroyed with Locuſts, and the ground become barren. In this Orchard there ſtands a little Chappel, in which there is a Cave where *S. Onuphrius* the Anchoriſt lived.

At the foot of Mount *Sinai*, upon the North, ſtandeth the Monaſtery of St. *Katharine*, of which the Emperour *Juſtinian* was the firſt Founder: it is compaſſed about with a Wall; cloſe by it ſtandeth a goodly Orchard, furniſhed with divers Trees of Fruit, pleaſant and delightful; in that there ſtandeth a goodly Fountain, which watereth all about it. In this place there are a great number of poor Monks, which get their Living by their hands, in the Deſart thereabouts. They ſay that here ſtood the golden Calf, ſpoken of *Exodus* 32. And they ſhew a round ſtone lying there, where they ſay *Moſes* broke the two Tables that were given him by God. To Pilgrims alſo they ſhew the Tomb of St. *Katharine*, ſtanding upon the right ſide of the Quire, with certain other Relicks of hers. Upon the left ſide of the Quire, there ſtands a little door by which you enter into a place called the Chappel of *St. Mary* of the Buſh, where they ſhew the place of the Buſh in which God appeared unto *Moſes*: And, to give grace to their Superſtitions, there may none enter into that place but he muſt put off his hoſe and ſhoes. There is another place, where, they ſay, God commanded *Moſes* to bring up *Aaron*, *Nadab*, and *Abihu* with him, and the ſeventy Elders; with many other Superſtitious Chappels, which would be too tedious and frivolous to recite. Not far from this, there ſtandeth alſo a *Mosko* of the *Saracens*, full as fair and ſpacious as that of St. *Katharines*, to which there is adjoyned a certain Turret; hither the *Arabians* and *Saracens* do alſo often come to viſit St. *Katharine*.

At the Aſcent of the Mount *Horeb*, near to the Monaſtery of St. *Katharine*, there ſtandeth a Fountain of very clear Water, in the likeneſs of a Bow,

made of Stone, reaching from the one ſide of it to the other; and ſtandeth like unto an Arch or Gate. A little above that, at the foot of Mount *Horeb*, is to be ſeen the Cave where *Eliah* reſted when the Lord ſpake unto him, 1 *Reg.*19. Something above that, is the Cliff of the Rock where *Moſes* ſtood by Gods appointment, when he paſt by, and he ſaw his back parts, *Ex.*33. A little beyond that, is the top of Mount *Horeb*, where is built a little Chappel that hath an Iron Door, the Keys of which are in the Monks Cuſtody of the Abby of Saint *Katherine*. In this place they ſay *Moſes* received the two Tables of Stone, wherein the ten Commandments were written by the Finger of God. *Ex.*34. There is none that enters into this Chappel but with great Reverence, bare-foot and bare-legged, and caſting themſelves upon the Earth, kiſs it. About fifteen paces from this, they ſhew the Cave wherein *Moſes* faſted forty days and forty nights, *Ex.*24.34. A little above that there is a Mosk, to which there daily reſorts *Arabians* and *Saracens*, in honour of *Moſes*, whom they reverence as a Prophet. Between theſe there lieth a Well of cold wholſom Water, which is called *Moſes* Well. Here ſeemeth in times paſt to have been ſome Monaſtery; for there are divers Ruins of Walks and Buildings to be ſeen. This Mountain is round, and difficult to Aſcend: it is 7000 ſteps to the top, and from thence the Red Sea and the Arm thereof (where *Pharaoh* was drowned when he followed the Children of *Iſrael*) may eaſily be diſcerned.

Mount *Sina* is much higher than this, and lyeth two days Journey from the Red Sea: Upon the top whereof are many Rocks and great Stones. From thence you may ſee ſundry places, as, a Mountain lying in *Thebaidæs*, the great Haven of the Red Sea, the Deſart of *Elim* and *Sur*, with many others. The Deſarts round about take the name from the height thereof; and are called the Deſarts of *Sina*.

Of the Graves of Concupiſcence.

THeſe Graves are 112 miles towards the South from *Jeruſalem*, where the Children of *Iſrael*, luſting after Meat, were fed by the Lord with Quails; and for their diſobedience died miſerably. It was alſo called *Tabarah*, which ſignifies *an inflammation*, being derived from *Baar*, *to Burn*, becauſe here the Wrath of the Lord was kindled againſt them, and he ſtruck the uttermoſt parts of their Tents with Fire from Heaven, and conſumed them, *Numb.*11.

Of Hazeroth.

THis is a place in the Deſart, ſome 32 miles from *Jeruſalem* towards the South, the name thereof being derived from *Chazer*, which ſignifieth *a Cave*, about the Mouth whereof there groweth long Graſs; And therefore from hence *Chazer* is alſo taken for Graſs. Here *Miriam* the Siſter of *Moſes* and *Aaron* was ſtrook with Leproſie.

Of

Of Rithmah.

RIthmah takes name from *Juniper*; for *Rothæm* in Hebrew ſignifies Juniper. It is diſtant from *Jeruſalem* 112 miles toward the South-eaſt. Here the Children of *Iſrael* pitched their Tents, *Num.*33. and here it is very likely the Angel of the Lord appeared to the Prophet *Eliah*, and brought him meat and drink.

Of Rimmon Parez.

IN this place the Children of Iſrael, the ſixteenth remove, made their abiding, being an hundred and eight miles from *Jeruſalem*, towards the South-eaſt. Here, it is thought, the Children of Iſrael found great ſtore of Pomegranates, whereof diviſion was made amongſt them. For *Rimmon* is as much as a grained Apple, or a Pomegranate; and *Parez*, He hath divided.

Of Libnah.

LIbnah is the ſeventeenth place where the Children of Iſrael ſtayed, and was ſo called from the abundance of Frankincenſe that was found there; for *Libnah* ſignifies white Frankincenſe. This is an 104 miles from *Jeruſalem* toward the South-weſt.

Of Riſſa.

HEre the Children of Iſrael pitcht their Tents, being about an 100 miles from *Jeruſalem* toward the South-eaſt; it took the name from the fruitfulneſs and abundance of Flowers and Herbs that grow there; and is derived from *Raſa*, which ſignifies to make moiſt, for there were uſually exceeding pleaſant and ſweet dews.

Of Chehelah.

CHehelah was the nineteenth place where the Children of Iſrael made their abiding in the Deſart, being 92 miles from *Jeruſalem* toward the South-weſt, *Num.*33. and ſignifies a Congregation, or Church, being derived from *Rahal*, that is, He hath aſſembled. This was a type of the Church, where all the Elect and Faithful People of God travel through the Wilderneſs of this wicked world.

Of Saphar.

SAphar is a mountain in the Deſart of *Arabia Petræa*, 88 miles from *Jeruſalem* toward the South-weſt. This was the twentieth Remove; the name of the place being ſo called, partly of their Tents, partly of the roundneſs of the mountains.

Of Harada.

HArada was full of wild Beaſts, which ſtruck the People into a mighty fear; ſo called, as being derived from *Charada*, which ſignifies Terror or trembling. Here the Children of Iſrael ſtayed the one and twentieth time, it being 80 miles from *Jeruſalem*, toward the South-weſt.

Of

Of Thahath.

THIS is a certain Valley 68 miles from *Jeruſalem*, towards the South-weſt, and is derived from *Tachath*, which ſignifieth a certain Plain, or low place.

Of Maceheloth.

THIS was the two and twentieth abiding of the *Iſraelites*, being 72 miles from *Jeruſalem* towards the Southweſt. Here a Congregation of the Tribes of *Iſrael* was called; for *Maccheloth* ſignifieth a Congregation or meeting together. Sometimes it is taken for the Church, being derived from *Rahal*, *i.* He aſſembleth together.

Of Tharah.

THIS was a memorable place in the Wilderneſs, where the *Iſraelites* had a breathing time; for now growing near to the Borders of the Land of *Canaan*, after ſo many Journeys, they began to reſt themſelves, becauſe of the Wars they were ſhortly to undertake. And it is derived of *Roah* and *Tarah*, which ſignifieth a breathing-time. Here was the 24th Manſion of the *Iſraelites*.

Of Mithca.

HERE was the twenty fifth Manſion of the *Iſraelites*, being but 56 miles from *Jeruſalem* toward the South-weſt, in the utmoſt Borders of the Land of *Canaan*, and no doubt took the name from the delightful and pleaſant taſte of Grapes: For *Mitka* ſignifies the ſame that *Mitheth*, that is to ſay, ſweetneſs and pleaſantneſs.

Of Cades Barnea.

CAdes *Barnea*, a City of the *Idumæans*, (being derived of *Kadas* and *Barah*, that is, *a holy place*) is forty miles from *Jeruſalem* towards the South; from this place *Moſes* ſent Spies into the Land of *Canaan*, who brought of the Fruit of the Land, but all of them diſcouraged the People, only *Caleb*: wherefore they murmured, and the Lord was angry, and would not ſuffer them to enter into the Land of Promiſe: So turning their Journey, they went to *Ezeongaber*, 148 miles, ſo that they travelled in the Deſart forty years, before they could enter into the Land of Promiſe. Of this you may read, *Gen.* 14, 16, 20. *Num.* 13.27, 33, 34. *Deut.* 1. *Pſal.* 29. *Ezek.* 47.

Of Chaſmona.

IN this place the Children of *Iſrael* ſet up their Tents, a little before they ſent Spies into the Land of *Canaan*: it is not far from *Cades Barnea* towards the South. For the twelve Spies were not ſent from the City of *Cades Barnea*, but from their Tents; and of this ſtill diſtribution or ſending, (for one out of every Tribe was choſen) it took the name. For *Caſmona* ſignifies

fies, a ſtill diſtribution, being derived of *Chaſca* and *Manah*, he ſtilly diſtributed.

Of Moſeroth.

Moſeroth was the twenty ſeventh Manſion of the Children of *Iſrael* in the Wilderneſs, and diſtant from *Jeruſalem* 72 miles towards the South, where the Lord cauſed them to return back for their murmuring, towards the South, that ſo they might live juſt forty years in the Wilderneſs, *Num.* 14.33. This place ſeemeth to take the name thereof from Traditions, for there *Moſes* repeated to the *Iſraelites* the Law of the Lord; and for this cauſe their Tents were called *Moſeroth*, which ſignifies Traditions, and is derived of *Maſar*, that is, to Preach.

Of Benei Iaacon.

THIS was the twenty eighth Manſion of the *Iſraelites*, ſo called becauſe there their Tents were fairly ſet up, with pleaſant Walks and places about them; for *Benei Iaacon* ſignifieth a Building or fair Walk; being derived of *Bana* and *Akah*, that is, He hath ſet up an Houſe; and was 96 miles from *Jeruſalem* Southward, *Num.* 33.

Of Hor Gidgad.

AT this Mountain the Children of *Iſrael* ſtayed a while, becauſe it was a fertile and pleaſant place, as *Moſes* himſelf witneſſeth. It is an hundred and twelve miles from *Jeruſalem* towards the South; being derived of *Harar*, a Mountain, and *Glebam* a Plow, *Plin. l.* 20. *ep.* 20.

Of Jotbatha.

THIS was the thirtieth Manſion of the *Iſraelites* in the Wilderneſs, being 132 miles from *Jeruſalem* toward the South, and took the name from the pleaſantneſs and fertility of the Wilderneſs; being derived of *Jatab* and *Batha*, a certain good and pleaſant waſte or wilderneſs.

Of Arbona.

THIS place being very diſcommodious and no whit profitable, the Children of *Iſrael* were conſtrained to remove their Tents with great weeping and lamentation; for *Arbona*, being derived from *Abar* and *Naha*, ſignifies partly to remove, and partly to weep.

Of Æzion Gaber.

THIS was a Town of the *Idumæans*, near the Red Sea, 148 miles from *Kades-Barnea*, and 174 miles from *Jeruſalem* towards the South. Here the *Iſraelites* ſet up their Tents, and here *Solomon* made his Navy, which he ſent to *Ophir* to fetch Gold, 1 *Kin.* 9. This City no doubt took the name of the ſtrength and multitude of Trees, whereof theſe Ships were built; for they

they were very fair Ships,and of excellent Workmanſhip. *Æzion Gaber* ſignifieth a *ſtrong tree*; being derived of *Ez* and *Gaber*, that is a Tree of ſtrength.

Of Zin-Kades.

THIS was a great Wilderneſs lying between *Æzion-Gaber* and *Kades-Barnea*, being 184 miles in length, abounding with thorns and high mountains. Upon the North-ſide thereof lay Mount *Seir*, and *Kades-Barnea*, and towards the South the Red Sea. It was called *Paran* and *Zin*, of the abundance of Thorns that grew there; for *Zin*, of *Zanan*, ſignifies a ſharp thorn; *Zinnim*, full of Thorns; and *Kadeſh* Sanctity or Holineſs. Here *Moſes* and *Aaron* having ſtruck the Rock twice, at length it brought forth Water; but for their murmuring and incredulity God would not ſuffer them to go into the *Land* of *Canaan*. This lay an 120 miles from *Jeruſalem* toward the South.

Of the Mountain Hor.

HOR is a Mountain of the *Idumæans*, eighty eight miles from *Jeruſalem* toward the South-eaſt, and is derived of *Harar*, which ſignifieth a great Mountain: here *Aaron* died. The King of the *Canaanites* which dwelt toward the South, in a Town called *Arad*, upon the Borders of *Judæa* and *Arabia Petræa*, hearing that *Aaron* was dead, invaded the *Jews* with a great Army, diſcomfited them, and took ſome of them Captives. But after, the *Iſraelites*, to revenge this injury, took and deſtroyed divers Cities which belonged to the *Canaanites*, and put the Citizens to the Sword. This Countrey is called *Chormah*, which ſignifieth a curſe or deſolation.

Of Zalmona.

THIS was a place in the Deſart of *Zin-Kades*, where the *Iſraelites* pitch't their Tents, being 80 miles from *Jeruſalem* to the South-eaſt; and took the name from ſhades, or little ſheds under which the *Iſraelites* dwelt: for *Zalmona* ſeems a compound of *Zel* and *Mun*, which ſignifies a ſhady place, and ſeems to have affinity with *Manah*, to diſtribute here and there.

Of Phunon.

THIS was a City of the *Idumæans*, ſcituated in the Wilderneſs of *Arabia Petræa*, 64 miles from *Jeruſalem* towards the South-eaſt; and takes the name from a fair and flouriſhing City. For *Panan* in *Hebrew* ſignifies an high Pinacle, from whence one might ſee all Parts of the World. Here *Moſes* ſet up the braſen Serpent.

Of Oboth.

THIS was the thirty ſeventh Manſion of the *Iſraelites* in the Wilderneſs, and was fifty ſix miles from *Jeruſalem* towards the South-eaſt, and ſignifies a Serpent called *Python*. Here the *Arabians* received an anſwer from the Devil by way of Conjuration.

Of

Of Igim.

THIS was the thirty eighth Manſion of the *Iſraelites*; ſo called, becauſe of the multitude which were aſſembled near to a Mountain called *Abarim*, 52 miles from *Jeruſalem* toward the South-eaſt; for *Igim* ſignifies a Congregation.

Of Dibon Gad.

THIS was the thirty ninth Station of the *Iſraelites* in the Deſart, being fifty two miles from *Jeruſalem* towards the South-eaſt, neer to the Floud *Zared*, bordering upon the *Idumæans* and *Moabites*, running from thence into the Red Sea, and, as it ſeems, taketh name from deſcending into a ſtrong place.

Of Almon Diblathaim.

THis place ſtands beyond the Red Sea, ſome forty miles from *Jeruſalem* towards the Eaſt; and taketh name from a Frail of dried Figs; for *Alam* ſignifieth, he hath hidden; and *Debeleth*, A Frail of dried Figs. Here was the fortieth Manſion of the *Iſraelites*, and lay cloſe by the River *Arnon*, *Num.* 21. and 23.

Of the Mountaines Abarim.

THeſe Mountaines lay 32 miles from *Jeruſalem* towards the Eaſt, and taketh the name from Paſſing along; for *Abar* is as much as to ſay, he went along. Between theſe Mountains and the Lake *Aſphaltites*, near to the Eaſtern River of the Dead Sea, the *Moabites* inhabited.

Of Jahza.

THis was a City of the *Levites*, the Sons of *Merar*, in the Tribe of *Benjamin*, 24 miles from *Jeruſalem* Eaſtward, *Joſ.* 21. Here *Moſes* overcame the King of the *Ammonites*, and put them to death, *Num.* 21.

Of Chezbon.

THis was the Metropolis of *Sehon* King of the *Ammorites*, who held the Country beyond *Jordan*; and becauſe he would not ſuffer the Children of *Iſrael* to paſs through his Dominions, therefore *Moſes* made War upon him, put him to death, and gave all his Countrey to the Tribes of *Reuben* and *Gad*. This was a Fair Town, and after fell to the *Levites*, *Num.* 21. 33. *Deut.* 1, 2, *&c.* and took its name from *Cheſchebon*, which ſignifies an Artificial underſtanding: for *Chaſchaf* is as much as *excogitavit*, that is, he hath found out; and *Cheſchæf* is, an Artificial and ingenious Work.

Of Jæzir.

JÆzir was a City of the Prieſts in the Tribe of *Gad*, 36 miles from *Jeruſalem* towards the Eaſt, and in *Jeroms* time was a ſmall Village, and ſignifies

fies, the Lord is my help; being derived of *Jah*, that is, the Lord God; and *Ezer*, the helper.

Of Edrie.

THIS is a City in the Countrey of *Gilead*, beyond *Jordan* and the *Galilean* Sea, thirty two miles from *Jeruſalem*, South-eaſtward, near the Lake of *Gaderin*, where *Og* the King of *Baſan* was overcome by *Moſes*; and after fell to the Tribe of *Manaſſes*, *Num.* 21. *Joſh.* 13. *Deut.* 13. S. *Jerom* ſaith, that in his time this Town was called *Adar*. *Og* ſignifieth a Cook, or one that baketh Bread upon coals. *Ædriæ* ſignifies an heap of bright Clouds; being derived of *Adar* and *Hi*, that is, a clear heap.

Of Aſtoroth.

THIS was a Metropolitan City of *Baſan*, four miles diſtant from *Edrei*, and 56 from *Jeruſalem* toward the South-eaſt. It ſtood beyond *Jordan*, and belonged to the half Tribe of *Manaſſes*: of which you may read before in the Travels of *Lot*.

Of Piſgah.

THIS was an high Mountain in the Plain of the *Moabites*, againſt *Jericho*, 240 miles from *Jeruſalem*, Eaſt-ward. It took the name from the Cities *Piſgah* and *Nebo*, and therefore is called ſometimes *Piſgah*, ſometimes *Nebo*. Here *Moſes* died. *Nebo* ſignifies a City of the Prophets: *Piſgah*, the top of a Hill.

The Travels of the Prophet Balaam.

THERE are many which think that this Prophet *Balaam* was of the Poſterity of *Nahor* the Brother of *Abraham*, and an Inhabitant of *Charan* in *Meſopotamia*, *Gen.* 11. *Joſephus* ſaith, he dwelt near to *Euphrates*: and St. *Jerom*, in a City called *Phatura*, of which there is mention, *Num.* 22. and ſignifies an obſcure Prophet, or Oracle which interpreteth. For *Pathar* with the Hebrews, is the ſame that, He hath interpreted, is with us.

Wherefore this Prophet travelled from *Pithora* or *Phatura* in *Meſopotamia*, to *Abel*, or the Plain of Vines, where his Aſs ſpake, *Num.* 22. which is 400 miles.

From thence he went to the Land of the *Moabites*, 40 miles, where, in the Mount of *Peor*, he bleſſed the Children of *Iſrael*. So all the Travels of this Prophet were 440 miles.

Of the Plain of the Vines.

THere is often mention of this place in the Scripture; and for the fertility of the Countrey, and plenty of ſweet Wines, there was a beautiful City built, called *Abel*, of the Vines, ſome 56 miles from *Jeruſalem*, South-Eaſtward, and was placed juſt in the way as they went from *Meſopotamia* into the Countrey of the *Moabites*. Whereby it appeareth, that near to this place the Aſs ſpake to *Balaam*, *Numb.* 22. In St. *Jerom*'s time there was found a little Village ſo called, where there was great plenty of Vines. Here *Jeptha* overcame the *Ammorites*, and made a great ſlaughter, *Judg.* 11.

The Travels of that Noble Captain Joſhuah.

JOSHUAH and *Caleb* travelled with *Moſes* from *Raemſis* out of *Ægypt* through the Red Sea, and came to *Kades-Barnea*, 268 miles.

From *Kades-Barnea* they were ſent forth with other Spies to the Land of *Canaan*, *Num.* 13. and went out of the wilderneſs of *Zin* and *Paran*, and came to the Town of *Rechob* in *Galilee*, 140 miles.

From thence they went to the Town of *Hamath* in *Syria*, which was after called *Antiochia*, 188 miles.

From *Hamath* or *Antiochia* they returned again to *Hebron*, 304 miles, where, upon the ſide of the River *Eſcol*, they cut off a Bunch of Grapes, with the ſtalk, which was as much as both they could bear upon their ſhoulders, *Num.* 13.

From *Hebron* they returned again to *Kades-Barnea*, twenty miles. There all the People murmured againſt *Moſes*, *Num.* 14. Hereby it is to be ſeen, that the Spies, in forty dayes, travelled 648 miles in the Land of *Canaan*, that is, every day 16 miles and a little more.

After that, *Joſhuah* and *Caleb* travelled with *Moſes* and the Children of *Iſrael* to *Ezeon-Gabir*, and from thence to the Town of *Jahza*, 464 miles.

From *Jahza* they paſs'd through two Kingdoms to Mount *Libanus*, eighty miles.

From Mount *Libanus* they returned again into the Land of *Sittim*, that lay by the hill *Piſgah*, in the field of the *Moabites*, 80 miles.

From the Land of *Sittim* they paſs'd through the River of *Jordan*, and came to *Gilgal*, ſix miles, where *Joſhuah* pitched his Camp, *Numb.* 21. *Joſh.* 4. 5.

From *Gilgal* he went to *Jericho*, two miles: there he aſſailed the Town with the ſound of Baſons, and won it, *Joſh.* 6.

From *Jericho* he went to *Ai*, being four miles, and took and burnt the whole Town, *Joſh.* 7. 8.

From *Ai* he returned to *Gilgal*, four miles, and there upon the Hill of *Ebal*, he built an Altar unto the Lord, and there were the Bleſſings and Curſings pronounced, *Joſh.* 8. *Deut.* 27.

From *Gilgal* he went to *Gibeon*, twelve miles. There the Sun ſtood ſtill during the Battel againſt the three Kings, *Joſh.* 10.

From *Gibeon* he went to *Ajalon*, two miles; here the Moon ſtood ſtill, *Joſ.* 10.

From *Ajalon* he went to *Aſeka*, four miles: there it hailed upon the Enemies that fled before Iſrael, *Joſh.* 10.

From *Aſeka Joſhua* returned again into the Camp at *Gilgal*, twenty miles, *Joſh.* 10.

From *Gilgal* he went to *Makeda*, where he hanged the five Kings, *Joſ.* 10.

From *Makeda* he went to *Libna*, two miles, and took the Town, *Joſh.* 10.

From *Libna* he went to *Lachis*, eight miles.

From *Lachis* he went to *Eglon*, eight miles.

From *Eglon* he went to *Hebron*, which is ſixteen miles, *Joſh.* 10.

From *Hebron* he went to *Debir*, one mile, *Joſh.* 10.

After that, *Joſhuah*, with one continued War, won all that part of *Judæa* which lay towards the South, bordering Eaſtward upon the Dead Sea, Southward upon *Cades-Barnea*, Weſtward upon *Aſdod* and *Gaza*, and Northward upon *Gibeon* and *Gilgal:* This circuit of Land containeth about an hundred fifty and ſix miles.

From *Gilgal Joſhua* went out with his Army about twenty two miles, to the River of *Merom*, where he ſlew the reſt of the Kings of the *Canaanites* in a memorable Battel, *Joſh.* 11.

From the River of *Merom Joſhua* chaſed his Enemies, and followed them to *Sidon*, which was 612 miles, *Ioſh.* 11.

From *Sidon* he went again to *Hazor*, 32 miles, which Town he burnt, *Ioſh* 11.

After that, *Joſhuah* at one time won all the Towns in the Holy Land, which lay Northward in the Lands of *Samaria* and *Galilea*, from *Gibeon* to Mount *Libanus*, and from the River of *Jordan* to the great Sea, called *Mare Mediterraneum*; which Countreys in circuit contain 280 miles.

After that *Joſhuah* returned again to his Camp at *Gilgal*, which lay 72 miles from the Town of *Hazor*, where he made a diviſion of the Land amongſt the Children of Iſrael, *Ioſh.* 14, 15.

From *Gilgal* he went to *Shilo*, twelve miles, where he made an end of dividing the Land, *Ioſh.* 18.

From *Shilo* he went to *Timnah Sera*, eight miles, and there he dwelt; for the Children of Iſrael gave him that Town for his own Inheritance, *Ioſh.* 19.

From *Timnah Sera*, *Joſhua*, not long before he died, came to *Sichem*, forty miles. There he aſſembled all the Tribes of Iſrael, *Ioſh.* 24.

From *Sichem* he returned again to *Timnah Sera*, forty miles, where he died and was buried, *Joſh.* 24. So all the Travels of Prince *Joſhuah* were 2392 miles.

The

The deſcription of the ſeveral Towns and Places to which *Joſhua* travelled.

Of Rechob.

THIS was a City of the Levites in the Tribe of *Aſher*, an hundred miles from *Jeruſalem* toward the North, *Num.* 13. and ſignifieth a broad Street, being derived from *Radhab*, that is, to extend out in length.

Of Hæmah, or *Chæmah.*

THIS was a City of the Levites in the Tribe of *Nephtali*, and was an hundred miles from *Jeruſalem*, upon the utmoſt bounds of the Holy Land, at the foot of *Antilibanus*, *Num.* 11. 34. *Joſh.* 19. derived from *Chamah*, that is furious, or burning with anger.

Of Gilgal.

THIS was a Town between *Jordan* and the City *Jericho*, twelve miles from *Jeruſalem* South-eaſtward; where the Children of Iſrael having paſt the River of *Jordan*, firſt made War upon all the Nations of the Land of *Canaan*. Here they ſolemnized the firſt Paſchal Lamb. After they came into this Land, Manna ceaſed, becauſe they then did eat the Fruits of the Countrey. Here *Joſhua* taking twelve ſtones out of *Jordan*, pitch'd them up for a memorial. Here the Tabernacle of God ſtayed for a time, which was the reaſon that afterward the *Iſraelites* committed Idolatry in this place, *Ioſh.* 4. 5. *Hoſ.* 2. 4, 9. *Amos* 5. Near to this place, *Ehud* the third Judge of the Children of Iſrael received gifts of them to carry to *Eglon* King of the *Moabites* dwelling at *Jericho*, where he killed him with a knife. Here *Saul* was the ſecond time confirmed King of Iſrael, 2 *Sam.* 10. and, as it ſeems, taketh name of Roundneſs, *Joſhuah* at this time building his Tent in a circular faſhion: for *Galal* ſignifies a round Wheel or Tent, compaſſed about with Ditches and Bulwarks.

Of Jerichò.

THIS is a City in the Tribe of *Benjamin*, two miles from *Jordan* and ſix from *Jeruſalem*, South-eaſtward. *Joſhuah* overcame this with the ſound of Horns or Trumpets, *Ioſh.* 26. *Heb.* 11. Here Chriſt reſtored the blind man to ſight, *Mat.* 6. converted *Zachæus*, *Luke* 19. and was called the City of Palms, by reaſon of the great plenty of Palms that grew there. You may read more of this hereafter.

Of Hai, or *Ai.*

HAI is a Town in the Tribe of *Benjamin*, near to *Bethel*, toward the Eaſt, where *Abraham* dwelt, *Gen.* 12. *Joſhuah* won this Town, *Ioſ.* 7. 8. It was ſo called of a Prophet that dwelt there, and ſignifieth, to be placed upon a heap:

heap: for *Ai* ſignifies *a heap*, lying partly equally, partly unequally. The Ruines of this Town were ſcarce to be found in St. *Jerom's* time.

Of Gibeon.

THIS was a Metropolitan City in the Tribe of *Benjamin*, the Inhabitants whereof became Petitioners to *Joſhuah* for Peace, *Joſ.* 9. 10, 18. 2 *Sam.* 21. Afterward it was given to the Prieſts. It is derived of *Gibeah* or *Gibeon*, which ſignifies a curled Hill. It was ſcituated on a Mountain four miles from *Jeruſalem*, toward the North. Here ſtood the Tabernacle of the Covenant, and the brazen Altar. Here *Saul* was firſt made King of *Iſrael*. Here he put the Sons of *Abimelech* the Prieſt to death, 1 *Sam.* 12. Here *Joſhuah* overcame the five Kings of the *Ammorites*. Here the Sun ſtood ſtill. Of this you may read more hereafter.

Of Ajalon.

THIS was a City of the Prieſts in the Tribe of *Dan*, four miles from *Jeruſalem* towards the South-eaſt, and taketh the name from an Hind; for *Ajalu* ſignifieth an Hind, a Beaſt very ſtrong and ſwift. Here the Moon ſtood ſtill. Here *Jonathan* taſted Hony, contrary to his Fathers command, for which he was judged to dye, 1 *Sam.* 14.

Of Azeka.

AZeka was a City of the *Ammorites* in the Tribe of *Juda*, eight miles from *Jeruſalem* toward the Weſt, near to *Odullam*, where *David* killed *Goliah*; and, as it ſeems, takes the name from Munition, or a place compaſſed about with an hedge; being derived from *Itſek*, he hedged about. This was a fair City in St. *Jerom's* time.

Of the Valley of Achor.

THIS Valley is diſtant from *Jeruſalem* twelve miles, and not far from *Jericho* and *Gilgal*, towards the North, taking name (as it ſeemeth) of *Achon*, that Thief mentioned in *Joſhuah*, who was ſtoned there; from whence it is called *Achor*, which ſignifies Trouble, becauſe of the terrible words that *Joſhua* ſpake unto him there. You may read of this, *Hoſ.* 2. *Eſay* 25. *Joſh.* 11. 15.

Of Makedah.

BEtween *Eleutheropolin* and *Bethlehem* this Town ſtood, being in the Tribe of *Judah*, ſome eight miles from *Jeruſalem*, towards the Weſt, and taketh the name of a Flower that hangs down the head, being derived of *Kadad*, which ſignifieth to hang down. Here *Joſhua* hanged the five Kings of the *Ammorites*, which he had formerly conquered, *Joſ.* 10.

Of

Of Libna.

LIbna is a City belonging to the Levites in the Tribe of *Judah*, and is ſcituated between *Eglon* and *Makeda*, ten miles from *Jeruſalem* toward the North-weſt, where the fourteenth King that *Joſhua* conquered kept his Court; and taketh the name from the abundance of Frankincenſe that is found there. For *Libnah* ſignifieth white Frankincenſe. *Zenacharib* beſieged this City. Some ſay it taketh the name from the Hebrew *Laba*, which ſignifieth white Bricks; becauſe there is found much matter whereof ſuch kind of Bricks are made.

Of Lachis.

LAchis is a City in the Tribe of *Judah*, and lieth between *Eleutheropolin* and *Hebron*, twenty miles from *Jeruſalem* towards the South-weſt, and two miles from *Rechila* toward the North, *Joſh.* 15. 2 *Chr.* 11. and taketh the name from Walking; being derived from *Jalach*, which ſignifieth, He hath walked. *Joſhuah* took the King of this City and put him to death: and *Zenacharib* King of the *Aſſyrians* beſieged it, but to little purpoſe.

Of Eglon.

EGlon, was a City in the Tribe of *Judah*, twelve miles from *Jeruſalem* Southward. *Joſhuah* took the King of this City and hanged him. It taketh the name from *Æcel*, ſignifying a Calf.

Of Debir.

DEbir was a City of the Levites, twenty two miles from *Jeruſalem* towards the South, and almoſt half a mile from *Hebron* towards the North-weſt. *Athniel* the Brother of *Caleb* won this Town, wherefore he gave him his Daughter *Archſa* to Wife. Formerly it was called *Kiriath-Sepher*, *i.* a City of Scribes and Students; for it was conſecrated to Learning. From hence it was called *Debir*, which ſignifies an Oracle, or an holy Altar; becauſe the Lord there by his Prieſts that were aſſigned for that purpoſe, did foretell and prophecy of things to come: being derived from *Debar*, that is, He hath ſpoken.

Of Aſdod, or Azotes.

THIS was a City of the Philiſtims, ſcituated upon the ſhore of the *Mediterranean* Sea, in the Tribe of *Dan*, and twenty two miles from *Jeruſalem* towards the Weſt. This Town was conquered by *Joſhua*, *Joſh.* 11. 1 *Reg.* 5. It was alſo taken by *Pſammiticus* King of *Egypt*, in *Manaſſes* time, as *Herodotus* ſaith, it is now a little Town, and is called *Azotus*. In times paſt it was a fair City, and took name from the fire of Love; being derived of *Eſh* which ſignifies a fire, and *Dod* beloved.

Of

Of Gaza.

GAza was a fair City of the *Philistims*, upon the shore of the Red Sea, some 24 miles from *Jerusalem* towards the South-west, and signifieth a strong Town, being derived from *Gazez*, to confirm. *Samson* being inclosed within this Town, took away the Gates and Bars thereof, and laid them at the foot of Mount *Hebron*, *Judg.* 16.

Of the River Merom.

THIS was a Lake not far from *Dothan*, some four miles from *Tiberias*, Westward, and forty four miles from *Jerusalem* towards the North; and is so called from the deepness of it, being derived of *Rom*, which signifies it was high, and *Marab*, bitter; whence *Merom*, a high bitter Water. Here *Joshuah* over-threw the Kings of the *Canaanites*, Josh. 11.

Of Sidon.

SIdon takes the Name of *Zod*, which signifies, He hath hunted, and was a famous Mart Town in *Phœnicea*, being a place scituated at the foot of that high Hill *Antelibanus*, near to the shore of the *Mediterranean*, sixteen miles from *Jerusalem* North-ward.

Of Libanus.

THIS is a Mountain of an extraordinary height, some 104 miles from *Jerusalem* North-ward, looking into *Syria* and *Phœnicia*. From thence the River *Jordan* taketh the beginning, being so called of two Springs or Wells, that is, *Jor* and *Dan*, rising from the bottom of this Hill. It seems to take the Name from the abundance of flowers and variety of sweet Smells or Dews that are there; and also of Frankincense or Gum Olibanum found upon it: it is a very fruitful Place, full of Springs and wholsome Herbs, so that no Serpent will abide in it: it is divided into two parts, the one lieth near *Sidon* West-ward, called *Antelibanus*; the other towards *Damascus*, upon the East, and is only called *Libanus*. It is so high that it serves for a Sea mark, and so much the more remarkable, for that (as some say) Snow lieth continually upon the top of it, so that a far off it seemeth white.

Of the River Jordan.

JOrdan is a pleasant sweet River watering the Holy Land (whereof you may read before.) It is named *Jordan* at *Cæsarea Philippi*, a little from the foot of *Antelibanus*, 104 miles from *Jerusalem*, North-ward: it passeth through the Lake *Samachoniten*, and divideth it into two equal Parts; from thence, running thorow a great part of *Galilee*, it falls into the Sea *Tyberias*, and there as it were divideth it into two parts, it watereth that part of *Judæa* called *Samaria*; and about Easter, which is the beginning of that Harvest, it floweth over the Banks, and fructifies many Countries lying near it: at length it falleth into the Lake *Asphaltites* and there endeth, about fourteen miles from *Ierusalem*, Eastward. So that from the first beginning of this River, to the end of it, is ninety two miles. It is called *Palah* by the *Hebrews*, which signifieth swift and hidden; because it riseth from a certain Well or Pit called *Phiala*, which is always full of Water, but from whence it springeth is unknown. *Joshua* about *Easter* passed upon dry ground through this River, even then when it was fullest of Water, *Ios.* 3. So did *Eliah* and *Elisha*, 2 *Reg.* Here *Naaman* the Leper wash'd himself, 2 *Reg.* 5. Here Christ was baptised by S. *John Baptist*, *Mat.* 3. *Luke* 3.

Of Hazor.

THIS was a Town in the upper *Galilee*, belonging to the Tribe of *Nephthali*: it was the chief Hold and City of the King of the *Canaanites*, being distant from *Jerusalem* eighty miles towards the North. This *Joshuah* destroyed with Fire and Sword. *Deborah* also the Prophetess, besieged it, took it, and put *Jabin* the King thereof to Death. In times past it was a very strong City, as the Ruines thereof testifie.

Of Siloh.

SIloh the City and House of God, was scituate on a high Mountain in the Tribe of *Ephraim*, four miles and somewhat better from *Ierusalem* towards the North. Here the Ark of the Covenant continued from the time that the *Israelites* first entred into the Land of *Canaan*, till *Eli* the Priest fetch'd it thence; in whose time it was taken by the *Philistims*, and he for very Grief therefore fell down and brake his Neck against a Stone, 1 *Sam.* 4. The Inhabitants hereabouts shew the Ruines of a certain Sepulchre standing upon the top of this Mount, where they say *Samuel* was buried: but that cannot be true, for he was buried at *Ramath*, which now is called *Arimathea*. Therefore it seems to be either the Ruines of *Eli*'s Sepulchre, who died miserably in that place; or else of the House of the Lord, which many years past stood there. *Schiloh* signifies happy and peaceable, being derived from *Schalah*, that is, to live at ease and in peace.

Of Timnah.

Of this you may read in the Travels of *Judah*.

The Type and Mystery of Joshuah.

JOshuah and *Jesus* is all one in Signification, that is, Saviour, or a Defender; and did typically represent our Saviour Christ; that as this *Joshuah*

ſhuah brought the Children of Iſrael through *Jordan* into the Land of *Canaan*, ſo Jeſus Chriſt, the true *Joſhuah*, and Saviour of the World, through that *Jordan* of Baptiſm, bringeth us into that place of Promiſe, Eternal Life.

Where the one and thirty Kings dwelt, overcome and ſlain by Joſhuah, Joſh. 10.

AS the Prophet *Moſes* won all the Land upon the one ſide of *Jordan*, ſo *Joſhuah* won all the Countrey on the other, from the Town of *Baalgadan*, beginning at Mount *Libanus*, not far from Mount *Hebron*, till you come to the Town of *Cæſarea Philippi*, and to the Hill *Seir*, where ſometime *Eſau* dwelt: all which is 160 miles long, and 28 or 32 miles broad.

The firſt King that *Joſhuah* overcame, dwelt in *Jericho*.

The ſecond King held his Court in *Ai*.

The third King dwelt in *Jeruſalem*, and was called *Adoni-bezec*, that is, a Lord of Righteouſneſs. This King *Joſhuah* hanged at *Makeda*, *Ioſ.* 10.

The fourth King called *Hoham*, dwelt at *Hebron*, and was likewiſe hanged at *Makeda*, *Ioſ.* 10.

The fifth King called *Percam*, dwelt at *Jarmouth* in the Tribe of *Juda*, twenty miles from *Jeruſalem* Weſtward.

The ſixth King, called *Japhia* dwelt at *Lachis*, two miles from *Jarmouth* Southward; he was alſo hanged at *Makeda*, *Ioſ.* 10.

The ſeventh King dwelt at *Eglon*, called *Debir*, and was alſo hanged at *Makeda*.

The eighth King was called *Horam*, and held his Princely Seat in the Tribe of *Dan*, in the Town of *Gezer*, 16 miles from *Jeruſalem* Weſtward: whom *Joſhuah* ſlew with all his men, *Ioſ.* 10.

The ninth King dwelt at *Debir*.

The tenth King held his Court at *Gerar* in the Tribe of *Judah*, 14 miles from *Jeruſalem* Weſtward.

The eleventh King dwelt at *Harma* in the Tribe of *Judah*, which is upon the borders of *Arabia deſerta*, not far from *Ziclag*, forty miles from *Jeruſalem* South-weſtward: this Town in times paſt was called *Zephal*, that is a Watch-tower, becauſe it ſtood upon a Hill. But when the Children of *Judah* had overthrown the whole Army of the *Canaanites*, they called it *Haram*, a Curſe, *Iudg.* 1.

The twelfth King dwelt at *Arat*, 22 miles from *Ieruſalem* Southward, which was a Town of the *Ammorites*, and took the name from the Aſſes that were in great troops within the Woods thereabout. It lay in the Tribe of *Iudah*.

The thirteenth King dwelt at *Libnah* in the Tribe of *Judah*.

The fourteenth King dwelt at *Odullam*.

The fifteenth King dwelt at *Makeda*. In this Town *Joſhuah* hanged five Kings, *Ioſ.* 10.

The

The ſixteenth King dwelt at *Bethel*.

The ſeventeenth King dwelt at *Tapnah*, not far from *Jordan* and *Jericho*, twelve miles from *Jeruſalem* North-eaſtward.

The eighteenth King dwelt at *Hepher*, ſix miles from *Jeruſalem* Northward; part of this Town was allotted to the Tribe of *Zabulon*. *Jonas* the Prophet was born in this Town, 2 *Reg.* 14. and is four miles diſtant from the Town of *Nazareth*, Southward.

The nineteenth King dwelt at *Aphek*; forty four miles from *Jeruſalem* North-ward, and two miles from *Jezreel*. There alſo the Ark of the Lord was taken, and there alſo the Sons of *Eli* the High Prieſt were ſlain, 1 *Sam.* 4. This Town was in the half Tribe of *Manaſſes*.

The twentieth King dwelt at *Lazaron*, eighteen miles and half from *Jeruſalem* North-weſtward, not far from *Joppen* and *Lidda*.

The one and twentieth King dwelt at *Nadan*, fourteen miles from *Jeruſalem* North-weſtward.

The two and twentieth King dwelt at *Hazor*.

The twenty third King dwelt at *Simron*, which Town was allotted to the Tribe of *Zabulon*, *Joſh.* 14. It lieth ſixty eight miles from *Jeruſalem* Northward, not far from the Town of *Nazareth* in *Galilee*.

The twenty fourth King dwelt at *Achſap*, eighty eight miles from *Jeruſalem* Northward, which Town was allotted to the Tribe of *Aſer*.

The twenty fifth King dwelt at *Tanaach*, forty four miles from *Jeruſalem*: this Town belonged to the Levites, and ſtood in the Tribe of *Manaſſes*, ſix miles from *Jezreel* Southward, *Joſh.* 21.

The twenty ſixth King dwelt at *Megiddo*, forty four miles from *Jeruſalem* Northward, ſcarce four miles from *Tanaach*. By this Town of *Megiddo* *Joſias* King of *Juda* was overthrown by *Pharaoh Necho* King of *Egypt*, 2 *Reg.* 23. In the Travels of *Joſiah* King of *Judah* I will ſpeak of this Town more at large.

The twenty ſeventh King dwelt at *Kades*, *Joſ.* 19. 21.

The twenty eighth King dwelt at *Jaknedam*, twenty ſeven miles from *Jeruſalem* Northward, being upon the *Mediterranean* Sea. This Town was allotted to the Tribe of *Zabulon*, and given to the Levites, *Joſh.* 21.

The twenty ninth King dwelt at *Naphet Dor*, which Town lay upon the Sea-Coaſt, between the Hill *Carmel* and the Town of *Ceſarea Stratonis*, forty eight miles from *Jeruſalem* Northward.

The thirtieth King dwelt at *Gilgal*, between *Jericho* and the River *Jordan*, and was the firſt King that *Joſhuah* overcame, and ſlew all his hoſt.

The one and thirtieth King dwelt at *Thirtza*, in the Tribe of *Manaſſes*, twenty four miles from *Jeruſalem*. In this Town *Jeroboam*, and after him, all the Kings of Iſrael kept their Courts, before *Samaria* was built.

The Book of *Judges*.

The Travels of Caleb *and* Athniel.

CALEB and *Athniel*, with all the Children of *Judah*, went from *Judah* to *Beſek*, forty four miles, where they took King *Adoni-Bezek* Priſoner, and cut off his Fingers and Toes, *Iudg.* 1.

From *Beſeck* they went to *Jeruſalem*, forty four miles, which they took by force, and burnt it, *Iudg.* 1.

From *Jeruſalem* they went to *Hebron*, 22 miles, which they took, and ſlew the Gyants that inhabited therein, *Iudg.* 1.

Not far from *Hebron* lay the Town of *Debir*, which *Athniel* won, and therefore *Caleb* gave him his Daughter *Achſa* for his Wife, *Iudg.* 1.

From *Debir* they went to *Zephat*, ſixteen miles, vvhich Tovvn they vvon, *Iudg.* 1.

From *Zephat* they went to *Gaza*, four miles.

From *Gaza* they went to *Aſcalon*, ſix miles, *Iudg.* 1.

From *Aſcalon* they went to *Hebron*, fourteen miles.

From *Hebron* they went back again to *Debir*, where *Athniel* dwelt, twelve miles. So all the Travels of *Caleb* and *Athniel* were 132 miles.

The Deſcription of the Towns and Places to which they travelled.

Of Beſeck.

Beſeck was a Metropolitan City of the *Canaanites*, near to the Water *Merom*, where *Adoni-Beſeck* kept his Court, forty four miles from *Jeruſalem* toward the North, and took the name of *Deſæck*, or *Bezeck* which ſignifies Lightning. Of this King you may read, *Judg.* 1.

Of Zephah.

THIS was a Town upon the Borders of the Tribes of *Judah* and *Simeon*; not far from *Siclag*, *Joſh.* 15. It takes the name from *Zaphah*, which ſignifies a Watch-Tower: and was alſo called by the Sons of *Judah*, (who deſtroyed all the Countrey) *Chorma*, which ſignifies a Curſe, or a deſolate place. To the Citizens hereof *David* ſent gifts, 1 *Sam.* 36.

Of Gaza.

OF this Town you may read more hereafter, in the Travels of the Ark of the Covenant.

The

The Typical Signification of Caleb.

CALEB ſignifieth An hearty man, or a man after Gods own heart, loving his Neighbour with all his heart. For *Col* is as much as *Omnius* which ſignifies all; and *Cala*, He forgiveth all; and *Leb* or *Lebbah* ſignifieth an Heart the ſeat and fountain of all Life. So that *Caleb* ſeems to take his name from a ſingular hearty affection, whereby he forgiveth his Neighbour. For as this man being of a noble Reſolution and Courage, in the 29 year of his age won *Hebron* a ſtrong City, and put to death the three Sons of *Anak*, terrible Gyants: ſo Chriſt the Son of God, that ſo loved the World that he gave himſelf for it, with more than humane reſolution conquered Hell, and thoſe three mighty Gyants incident unto it, the Sons of Sathan, Sin, the World, and Death.

Of Athniel.

IN the year of the World 1503, and before Chriſt, 2565, *Joſhuah* died: after whoſe Death, *Caleb* and *Athniel* Judged *Iſrael*; about which time the *Iſraelites* committed Idolatry, and worſhipped *Baal* and *Aſteroth*: wherefore the Lord ſuffered them to fall into the hands of *Cuſhan Riſhathaim* King of *Meſopotamia*. But becauſe of their Oppreſſion they cryed unto the Lord, and he ſtirred up *Othniel* the younger Brother of *Caleb*, who in the year of the World 2512 conquered *Cuſhan*, delivered the People, and governed *Iſrael* forty years, *Judg.* 3. *Athniel* or *Othniel* ſignifies the God of Time, being derived of *Æth*; that is, an Age: and is a Type of Chriſt, who is the God of Time; and in his due time conquered the World, and Sathan the Prince thereof, thereby delivering the poor afflicted members of his Church out of his miſerable Servitude and Bondage: for which cauſe God hath made him Judge over it, and given him full power and authority to Rule and Govern it.

Of Ehud *the third Judge of* Iſrael.

EHUD was the Son of *Gira* of the Tribe of *Judah*, and dwelt in the City of *Jericho*, or of the *Palms*. He was a valiant and reſolute man, lame of his right Hand, *Jug.* 3. and to the Judgment of man, not fit to be a Captain, being ſo infirm. Yet it happened that this man growing in favour with *Eglon* King of the *Moabites*, who at this time kept his Court in *Jericho*, (which Town he had but eighteen years before conquered) took opportunity by the Children of *Iſrael's* coming to *Gilgal* (for they came thither to offer unto the Idol, and to bring gifts of the King) to preſent theſe Preſents unto him; and becauſe of his former familiarity

liarity, was admitted to ſpeak in private with him in his Summer Parlour; where, as he was talking with him, he thruſt him into the Belly with a ſhort Knife: and locking the door, he fled back to *Seirah*, and told the Children of *Iſrael* what he had done. From thence they preſently went to *Ephraim*, there blew the Trumpet, and ſet upon the *Moabites*, and put them to the Sword, *Judg.* 3.

The Travels of Ehud.

EHUD went from *Jericho* to *Gilgal*, two miles.
From *Gilgal* he went to *Jericho*, two miles.
From *Jericho* he went to *Mount Ephraim*, ſix miles.
From Mount *Ephraim* he went to *Jordan*, four miles, where he overthrew ten thouſand *Moabites*. So all the Travels of *Ehud* were fourteen miles.

Of Mount Ephraim.

THIS Mountain is about eight miles from *Jeruſalem* towards the South, and extends it ſelf in Longitude to the City, near the *Mediterranean* Sea, called *Joppa*, which is diſtant from *Jeruſalem* twenty miles toward the North-weſt.

The Travels of the Sons of Hobab *the* Kenite.

THE Sons of *Hobab* the *Kenite* (*Moſes* Brother-in-law) went from *Jericho* to *Arad*, a City in the Tribe of *Judah*, ſcituated in the Deſart, toward the South, 44 miles. *Num.* 10. *Judg.* 1.

Of Arad.

ARAD is a City in the Tribe of *Judah*, 22 miles from *Jeruſalem* towards the South, taking the name of a multitude of Aſſes that were found thereabouts in the Deſart, and is derived from *Arod*, which ſignifies a wild Aſs, a rude Creature.

The Travels of Jael, *the Wife of* Heber *the* Kenite, *who killed* Siſera *the Captain.*

FROM *Arad* ſhe and her Husband went to the *Plain* of *Zaænaim*, and dwelt there, near to a Town called *Kades*, a Town of Refuge of the Levites, in the Tribe of *Naphtali*, 166 miles, there ſhe killed *Siſera*. This Town lieth 92 miles from *Jeruſalem* towards the North.

Of

Of Deborah *and* Barak.

DEBORAH was the Wife of *Lapidoth*, and dwelt under a Palm-tree between *Bethel* and *Ramath*, in Mount *Ephraim*, eight miles from *Jeruſalem*, towards the North: the Inhabitants thereabouts ſhew this Tree even to this day. *Barak* the Son of *Abineam*, a Noble Captain, lived in her time at *Kades*, a City of Refuge belonging to the Levites. She ſucceeded *Ehud*, in *An. Mun.* 2632. and before Chriſt, 1336 years.

The Travels of Deborah *and* Barak.

BARAK went firſt from *Kades Naphtali* to the Palm-tree, where *Deborah* dwelt, being 84 miles.
From thence he went with *Deborah* back again to *Kades*, being eighty four miles.
From *Kades*, with 10000 men, they went to the Hill *Thabor*, thirty ſix miles. Here (as *Joſephus* writeth, *lib. Antiq.* 4.) there fell ſuch a ſhower of Rain and Hail upon the Enemies of the *Iſraelites*, that through the extream violence thereof, they were diſperſed, and *Siſera* their Captain conſtrained to leave his Chariot, and to ſave himſelf by flight, never ſtaying till he came to the Tabernacle of *Jael*, the Wife of *Hebar* the *Kenite*, ſcituated in the Valley of *Zaænaim*, thirty ſix miles from the foot of the Mountain *Thabor*; where being aſleep, by reaſon of his great Journey, *Jael* ſtruck a Nail into the temple of his Head, ſo he died.
From thence *Barak* purſued the Enemies with great ſlaughter, to *Haraſeth* of the *Gentiles*, a City in the upper *Galilee*, near to the Lake of *Samachoniten*, 28 miles. This City is eighty miles from *Jeruſalem* towards the North. *Joſeph. Ant. lib.* 5.
From *Haraſeth* he went to the Plain of *Zaænaim*, where he found *Siſera* ſlain in the Tabernacle of *Jael*, as *Deborah* the Propheteſs had told him.
From thence *Barak* with all his Army went to *Hazor*, where *Jabin* King of the *Canaanites* kept his Court, and of a ſudden conquered the City, and put to death all the Inhabitants, *Joſeph. Ant. lib.* 5.

Of Thabor.

THABOR is a round and high Hill, ſcituated upon the Borders of the Tribes of *Iſſachar* and *Zabulon*, fifty ſix miles from *Jeruſalem* towards the North, and extendeth it ſelf to the River *Kiſon*, towards the South, and taketh the Name of *Light*, or a *pure air*, being derived of *Bo*, to *go and come*; *Tebuah*, to *bring forth fruit*, and *to give light*. For this Mountain *Thabor*, by reaſon of the Purity of the Air, is wonderful fertile and fruitful:

There

There was alſo a Town at the foot of it called by the ſame name. Here the Kings of the *Midianites*, *Zeba* and *Zalmuna* were ſlain by *Gideon*.

Of Hazor.

THIS is a great City in the Tribe of *Nepthali*, eighty miles from *Jeruſalem* towards the North, which *Joſhuah* deſtroyed with Fire and Sword; So did *Barak* alſo. The Ruines of this City is to be ſeen to this day.

The Myſtery of Deborah.

THE word *Deborah* ſignifies a *Bee*, and is a memorable Type of the Church. For as a Bee in all her actions ſoundeth pleaſantly; ſo the Members of Gods Church in all their actions ſing and ſound forth the praiſes of God, or by continual Prayers implore his aid and aſſiſtance; with the Bee ſucking from the Flowers of the Holy Scriptures, the ſweet and acceptable Doctrine of Faith, by which the hope of everlaſting Life is ſtrengthned in us, with the ſting of Gods Word repulſing all vain deluſions and idle imaginations, (the Temptations of the Devil) and thoſe waſpiſh affections of cruel and wicked men; according to that of *Eccleſiaſticus*, *the Bee is but ſmall, yet bringeth forth moſt pleaſant fruit, and preſenteth unto man many memorable inſtructions.* And as *Plato* ſaith, *The King of Bees, although without a ſting, yet Ruleth and Governeth his Commonwealth with great Severity and Juſtice.* So Chriſt the head of the Church, though he be a delectable Saviour of Souls, and without any Sting of Bitterneſs, yet doth he Rule and Govern it with ſingular Juſtice and Sincerity.

Of Barak.

AFter *Deborah* was appointed Judge of *Iſrael* ſhe ordained *Barak* for her chief Commander or Captain. He taketh his name from *Thunder* and *Lightning* typically repreſenting the Glory of Chriſt Jeſus, as chief Captain of the Church, who with the Thunder of the Law, and the Bright ſhining Glory of the Goſpel, deſtroyed the Enemies thereof; and by the Hoſts of Angels and Saints at the end of the World, will caſt them down with thunder and lightning into that Bottomleſs Pit, there to remain for ever.

Of the Travels of Gideon.

DEBORAH being Dead, *Zæba* and *Zalmuna* (Kings of the *Medeanites*) cruelly invaded the Land of *Judæa*; but the Lord taking compaſſion upon his People, ſent them a helper; one *Gideon* the Son of *Joas*, of the family of *Abiezer*, who was born at *Ophra* or *Ephron*, a City in the Tribe of *Manaſſes*, not far from *Mahanaim* on the Eaſt ſide of *Jordan*, ſome

ſome 44 miles from *Jeruſalem*, towards the North-Eaſt; and ſignifieth, a Rooter out; from *Gada*, that is, He hath rooted out. This man, at the appointment of the Lord, took upon him the charge of the People, and at *Ophra*, which ſignifies, *Duſt*, he deſtroyed the Idol *Baal*, pitching up in that place an Altar to the Lord: wherefore he was after called *Jeru-Baal*, taking that name from Revenge, becauſe he had deſtroyed the Idol. He began to Rule in *Iſrael* in the year of the World, 2672, and before Chriſt 1296.

From *Ophra*, *Gideon* went to *Harad*, which ſtandeth in the half Tribe of *Manaſſeh*, where he blew the Trumpet. From this place he ſent back 22000 of his Army, becauſe the Lord had ſo appointed. But the *Midianites* hearing of this preparation, provided a great Hoſt, and pitched in the Valley of the Hill *Moreh*: ſo *Gideon* taking only 300 with him, went over *Jordan*, and came to the Town of *Jeſreel*, (for *Joſephus* ſaith) ſixteen miles from *Harad*, where he gave the *Midianites* a wonderful Overthrow, *Judg.* 7. he alſo took there two Princes, *Oreb* and *Zeb*, and returned to the River *Jordan*, where he put them to death.

From thence he went to *Succoth* with his Army, in expectation to have refreſhed themſelves, but the Inhabitants ſhut him out of the Town, and gave him many deſpightful Words. This Town lay cloſe by *Jordan*, and here *Jacob* ſometime pitched his Tent.

From thence he went to *Penuel*, which is two miles; there alſo they uſed him unkindly and gave him bad Language.

From thence he went to *Nobach* with his Army, which is two miles.

From thence he went to *Jagbetha*, which is four miles, where he conquered *Zaba* and *Zalmuna*, Kings of the *Midianites*, who thinking themſelves ſecure, made no preparation for War till they were beſieged. This was a memorable Battel, and here the two Kings were put to Death.

From thence he followed the Enemy with a great Slaughter to *Karkor*, which is four miles.

From thence he vvent back to *Succoth*, vvhich is eight miles: here he put the Inhabitants of this Town to the Sword, and all the Elders and Princes he tore to pieces vvith Thorns, becauſe they had formerly denied him Entrance into the City.

From thence he vvent to the Caſtle of *Penuel*, which is two miles, and utterly deſtroyed it, even to the ground, and put all the Inhabitants to death becauſe of their mocks.

From thence he went to *Ophra*, four miles, where, gathering together all the Gold which he had taken from the *Midianites*, he made a rich Ephod, *Judg.* 8.

From *Ophra* he went to *Sichem*, where his Son *Abimelech* was born, which is ten miles.

From thence he returned back to *Ophra*, which is ten miles, and there he died, after he had judged Iſrael ten years. So all the Travels of *Gideon* were eighty two miles.

The Deſcription of the Towns and Places to which *Gideon* travelled.

Of Jezreel.

JEzreel was a fair City ſcituated upon a hill near to the Flood *Kiſon*, bordering upon the Tribe of *Iſſachar*, 48 miles from *Jeruſalem* towards the North; and ſignifieth *the Seed of God*, being derived from *El* and *Dara*, *the Seed of the Almighty God*. There was another of this name in the Tribe of *Judah*, *Joſh.* 15. In times paſt this was onely the Seat and chief abiding-place of the Kings of *Iſrael*. For *Ahab* and *Jezabel* kept their Court there, and *Joram* their Son, whom *Jehu* overcame: and here *Jezabel* was eaten up of Dogs. At this day this fair City hath in it but thirty Houſes; and is called by the Inhabitants of the Holy Land *Sanatham*, being ſcituated at the foot of the Mountain *Gilboah* Weſtward: in it there is a Watch Tower, upon the top whereof you may ſee through all *Galilee* to *Carmel*, and the Mountains of *Phœnicia*, alſo to Mount *Thabor*, and the Mountains beyond *Jordan*, called *Gilead*. Of this Town you may read *Joſ.*17,19. 2 *Sam.*2.

Of Nobach.

THis was a City beyond *Jordan*, and ſtood in the half Tribe of *Manaſſes*, thirty eight miles from *Jeruſalem* North-Eaſtward. In times paſt it was called *Kenah*, but after *Nobach* Prince of the half Tribe of *Manaſſeh* had conquered it, he called it *Nobach*, *Num.*23. and ſignifieth *a Prophet*, being derived of *Nabah*, or *Nabach*, *he hath propheſied*, or *cryed out*.

Of Jogbeha.

THis Town was built by the Children of *Gad*, and lies beyond *Jordan*, thirty four miles from *Jeruſalem* North-Eaſtward, and taketh the name from the height of the place where it ſtandeth; being derived from *Gabah*, which ſignifieth, *it excelleth in height*. Of this you may read, *Judg.*8.*Numb.*32.

Of Karkor.

KArkor is a City in the half Tribe of *Manaſſeh*, and is ſcituated beyond *Jordan*, ſome 40 miles diſtant from *Jeruſalem* North-Eaſtward, and taketh the name from *Kir*, which ſignifies *he hath deſtroyed*, or *ſubverted the Walls*, for here the two Kings *Zeba* and *Zalmuna* were taken. St. *Jerom* ſaith, in his Book *de locis Hebraicis*, That in his Time it was a fair Town.

The

The Typical ſignification of Gideon.

THis *Gideon* (whoſe name ſignifies *to root out*) deſtroyed and ſubverted the Enemies of the *Jews*: ſo Chriſt hath deſtroyed the Kingdom of Sathan, and daily rooted out all his impious and wicked members, which are Enemies to his Church.

The Travels of Abimelech, *the ſixth Judge of* Iſrael.

GIDEON being dead, *Abimelech* his Son went from *Ophra* to *Sichem*, which is ten miles, and there was choſen by the Citizens to ſucceed his father in the Government.

From thence he went back to *Ophra*, which is ten miles, and there put to death his ſeventy Brethren, all Sons of *Gideon*, but by divers Concubines; for God permitted *Bigamie*, but did not command it.

From *Ophra* he went ten miles into the Land of *Sichem*, and there was choſen King, about the Year of the World 2712.

From *Sichem* (which was the Seat of the Kingdom) he went to *Ophra*, being ten miles, there he judged *Iſrael* three Years.

After that he went the third time back to the *Sichemites*, which is ten miles, but they breaking promiſe with him, for very madneſs he cauſed the City to be deſtroyed, and Salt to be Sown in the place, that ſo ever after it might become Barren, accurſed, and unhabitable.

From *Sichem*, he went with his Hoſt to *Thebets* or *Thebez*, which is two miles, where he was mortally wounded by a woman that flung a ſtone upon him at the Siege of that Town, whereof he died, *Judg.*9.

So all the Travels of *Abimelech* were 52 miles.

Of Thebez.

THis was diſtant from *Sichem* two miles Northward, and from *Jeruſalem* thirty eight miles; it took the name from *Bitzah*, which ſignifieth *a deep Pond*.

Abimelech took his name from an *hereditary Kingdom*, or rather becauſe he obtained the Kingdom over *Iſrael* after his Father; and is as much as to ſay, *My Father is a King*; becauſe good Princes differ little from good Fathers: for *Mælech* with the *Hebrews* ſignifieth *a King*, *Malechah*, *a Queen*, and *Malchech*, *a Kingdom*. So that this name *Abimelech* properly ſignifieth *a King*, or *one that is a Father of his People*.

Of the flight of Jotham, *which was the Brother of* Abimelech.

JOtham ſignifieth *a perfect and ſwift man*, being derived from *Jatham*, that is, *perfect and ſwift*. This Man, at ſuch time as *Abimelech* put to death

the rest of his Brethren, to save his Life fled to Mount *Gerizim*, where he propounded the Riddle mentioned, *Judg.* 9. And after, from thence he went to *Beerah*, where he hid himself from the fury of *Abimelech*. All this was forty four miles.

Of Mount Gerizim.

Gerizim or *Garizim* was a Mountain in the Kingdom of the *Samaritans*, and extended it self in the Longitude as far as *Jericho*, near to Mount *Hebal*. In these two Mountains the Blessings and the Cursings were recited, of which, more shall be said hereafter; and it taketh the name from the felling down of Trees, being derived from *Garaz*, which signifieth, to cut or to fell down: here Christ spoke with the *Samaritan*, *John* 4.

Of Beerah.

Beerah was a Town in the Tribe of *Judah*, ten miles from *Jerusalem*, Westward. Near to this City *Judas Macchabeus* fought a memorable Battel against *Bacchides* and others, whom he conquered. It taketh the name from a clear Well, being derived of *Beer*, that is, he hath made clear.

Of Thola *the seventh Judge of* Israel.

In the third Year of this man's Rule, *Hercules*, King of the *Argives*, (famous for his twelve Labours) began to reign. *Macrob. lib.* 1.

Thola takes his Name from a *Red Worm*, or *purple Colour*, which colour is proper to Princes. He succeeded *Abimelech* in the Government of the *Jews*, and began to rule *An. Mun.* 2715. and 1253 Years before Christ. His Father's name was *Puah*, of the Tribe of *Issachar*. He dwelt in *Samir*, a City of Mount *Ephraim*, not far from *Jericho*, twelve miles from *Jerusalem* towards the North, and there he was buried, as you may see, *Josh.* 15.

Of Jair *the eighth Judge of* Israel.

In the tenth Year of this Judge, *An. Mun.* 2747. and before Christ 1221, *Hercules* died, and *Priamus*, King of *Troy*, began his Reign, which he lost forty Years after.

Jair succeeded *Thola*, and began his Government in the Year of the World, 2738, and 1230 Years before Christ. He took his Name from the singular Worth and noble Disposition that was in him. This *Jair* was one of the Tribe of *Manasseh*, he was lame of both his Feet, and was a man of great Estimation among the *Jews*, for there were thirty Castles and Towns that were called after his Name, *Judg.* 10. *Num.* 32. *Deut.* 3. *Jos.* 13. 1 *Chr.* 1.

1 *Chr.* 1. He dwelt at *Kamon*, a Town in the Tribe of *Gilead*, some forty eight miles from *Jerusalem* towards the North-East.

The Travels of Jephthah.

Jephtha was born at *Mizpah* in the Land of *Gilead*, and being driven into Exile by his Brothers, he fled into the Land of *Tob*, 48 miles from *Jerusalem*, *Judg.* 11.

From thence he returned to *Mizpah*, 48 miles, and there was chosen Prince, and began his Government *Anno Mundi*, 2760. and before Christ, 1208 Years, *Judg.* 11.

From *Mizpah* he went with his Army against the *Ammonites* to the City of *Aroer*, where he put them to flight, which is twenty six miles, *Judg.* 11.

From *Aroer* he pursued the Enemies to *Minneth*, which is eight miles, *Judg.* 11.

From *Minneth* he went to the Plain of the Vines, which is twenty four miles, *Judg.* 11.

From *Abel*, or the Plain of the Vines, he went to *Mizpah*, where he offered his Daughter for a Sacrifice to the Lord, *Judg.* 11. At that time he and the *Ephramites* got a memorable Battel, in which were slain 22000, *Judg.* 12.

So all the Travels of *Jephthah* were 322 miles.

Of the Cities and Places mentioned in his Travels.

Of Thob *or* Tob.

Thob or *Tob* to which *Jephthah* fled, is in the half Tribe of *Manasses*, beyond *Jordan*, not far from the Mountain of *Antilibanus*, a hundred and four miles from *Jerusalem* North-eastward: this was a very fair and plentiful Country, and therefore called *Thob*, being derived from *Thobah*, which signifieth, Good and Rare.

Of Mizpah.

Mizpah was a City in the Land of *Gilead*, in the half Tribe of *Manasses*, eighteen miles from *Jerusalem* North-eastward, and signifieth *a Watch-tower*, of *Zaphah*, *to look out*. In this Town *Gideon* dwelt, and after him, *Samuel*. It was afterward destroyed by *Judas Macchabeus*: you may read more of it, 1 *Sam.* 7. 10. *Jer.* 40, 41. *Josh.* 8. 1 *Reg.* 15. 2 *Chr.* 6. *Nehem* 3.

Of

Of Aroer.

THIS was a City of the *Moabites*, beyond *Jordan*, near the River *Arnon*, and fell to the Tribe of *Gad*, *Josh.* 12. 13. *Deut.* 2. and takes the name from *Turpentine*, being derived from *Arar*, that is, *He hath destroyed and rooted out*; and was so called, because *Jephthah* won a memorable Battel near to this place, *Jud.* 11. This is often mentioned in the Scriptures. There was another Town of this Name close by *Damascus*.

Of Minueth.

IN S. *Jerom*'s time (forty years after Christ) this Town was called Menneth, of *Mercury*, which the *Syrians* call *Meni*, from *Manah*, *to distribute*; being a Town of Merchants, which disperse their Commodities here and there; and stood beyond *Jordan* in the Tribe of *Reuben*, thirty two miles from *Jerusalem* toward the East.

Of the Plain of Vines.

Of this you may read more in the Travels of *Balaam*.

Of the Death of Jephthah.

THIS *Jephthah* was a famous Captain, and from thence took his Name; for *Jepthack* signifieth, *To make him an open way with the Sword*, being derived of *Patach*, *to open*; and after he had judged *Israel* six years died: the manner of whose Death is diversly reported; some say, that because he performed not his Vow effectually, therefore God struck him with a grievous Ulcer, so that as he was passing from City to City, in every place he left a Member. Others say, that he died in the City of the *Gileadites*, and that in memory of his singular Actions and noble Exploits, which by God's special Aid he atchieved, his Body was cut into pieces, and into every City of *Gilead* a Member sent, and there buried; which, as I take it, is the better Opinion.

Of Ebzan.

EBzan was the tenth Judge of *Israel*, and succeeded *Jephthah*; he began his Government in *Anno Mundi* 2666, and before Christ 1402. He was a *Bethlemite* of the Tribe of *Judah*; and as the *Hebrews* think, *Boez*, the Grand-father of King *David*: he had thirty Sons and thirty Daughters, and lived to see them all married, and took them home unto him into his own Family, (which doubtless was a great Blessing of God) and from thence took his Name; for *Ibsan*, or *Abezan*, signifieth, *The Father of a Flock*, or *Multitude*. He lived, dwelt, and was buried in *Bethlem Juda*, *Judg.* 12.

Of Elom.

IN the Year of the World 2773, and before Christ 1195. *Elom* the eleventh Judge of *Israel*, began to rule, and dwelt in *Ajalon* in the Tribe of *Zabulon*, who after he had governed ten Years, died, and was buried in the same Town. There was another City of the same Name in the Tribe of *Dan*, some four miles from *Jerusalem*, towards the West; where, at the Prayer of *Joshua*, the Sun stood still.

In the fifth Year of this man's Rule, the *Trojan* War began, *Ann. Mun.* 2777, before Christ, 1190.

Of Abdon.

ABdon, the twelfth Judge of *Israel*, succeeded *Elom*; and began to rule, *Anno Mundi* 2782, and before Christ 1185. He dwelt in the Tribe of *Ephraim*, in a Mountain of the *Amalekites*, sixteen miles from *Jerusalem*, Northwards. He ruled full eight Years, and then died, and was buried in *Pirithon*. *Abdon* signifieth *a Servant*: for he was a good Prince, but that in obeying others he lost himself. This *Abdon* was a great man, had forty Sons, thirty of which he saw married; and for his greater honour, had his Chariot drawn with seventy Asses; for they used them as we do Horses.

In the fifth Year of this Man's Rule *Troy* was taken.

The Travels of Sampson.

SAmpson was born in the City of *Zarea*, and brought up in the Tents of *Dan* and *Estahol*, *Jud.* 13. From thence he went to *Timnah*, which is twelve miles; there he fell in love with *Judah* the Daughter of a *Philistine*, *Judg.* 14.

From *Timnah* he went back to his Father to *Zarea*, and revealed his Affection; which is twelve miles.

He and his Father went back again to *Timnah*, to see the Maid, and by the way as he went he killed a Lyon; which is twelve miles, *Judg.* 14.

From thence he returned back again, which is twelve miles, *Judg.* 14.

Within a while after, *Sampson* and his Friends went again to *Timnah*, and by the way he found Honey in the Lyon that he had slain, and gave it to his Friends to eat; and when he came to the *Philistines* House he propounded

pounded the Riddle, whereof you may read, *Judg.* 14. Theſe things hapned in *Anno Mundi* 2791, and before Chriſt 1176, at which time, he ſucceeded *Abdon* in the Rule of the *Jews*.

From thence he went to *Aſcalon*, a City of the *Philiſtines*, and killed thirty of their men, and took away their Garments; which is 24 miles.

From thence he returned back again to *Timnah*, and delivered the *Philiſtines* which had unfolded the Riddle, thoſe change of Garments, *Judg.* 14.

From thence (being angry that his Wife had diſcloſed the Riddle) he returned to *Zarea* to his Friends; which is twelve miles, *Judg.* 14.

Within a while after, when his Anger was over, he returned back to his Wife to *Timnah*, which is twelve miles, it being then Wheat Harveſt, and carried with him a Goat, that ſo he might be merry, and be reconciled to her: but her Father ſhut him out of doors, (becauſe he had married his Wife to another Man) wherefore he took a Company of Foxes, and tying them Tail to Tail, put Fire-brands to their Tails, and turned them into the Wheat of the *Philiſtines*, and they ſet fire of all the Wheat and Vines, and Olives thereabout, *Judg.* 15.

From thence he went to a Cave in the Rock *Eta*, and there dwelt, which is twelve miles, *Judg.* 15. At the Rock *Eta Sampſon* was bound with two new Cords by the *Iſraelites*, and from thence led to *Ramah Lehi*, which is ſix miles, where he killed 1000 *Philiſtines* with the Jaw-bone of an Aſs, that he found in the way.

From thence he went to *Gaza*, a City of the *Philiſtines*, which is forty two miles: here he carried away the Gates of the City.

From *Gaza* he carried theſe Gates, with the Poſts, to the top of a Hill near *Hebron*, which is twenty miles, *Judg.* 16.

From *Hebron* he went to the River *Soreck*, where he dwelt with *Dalilah* the Harlot, and by her was deceived and taken of the *Philiſtines*, which are twelve miles.

Being taken of the *Philiſtines*, they put out both his Eyes, and bound him in Chains, and led him from thence to *Gaza*, which is thirty two miles: there they brought him into the Houſe of their God *Dagon*, to make them ſport; but he pulled down the Houſe, and a multitude of them were ſlain, where he alſo died, and was buried in the Sepulchre of *Manoah* his Father, between *Zerea* and *Eſthaol*, twenty eight miles from *Gaza*, and almoſt twenty from *Jeruſalem* towards the Weſt. This was in the Year of the World 1811, and before Chriſt, 1157.

So all the Travels of *Sampſon* were 240 miles.

The

The Deſcription of the ſeveral Towns and Places to which *Sampſon* travelled.

Of Zarea.

THIS is a City in the Tribes of *Juda* and *Dan*, near the River *Soreck*, and taketh the Name from a Cole, or Leproſie; being derived of *Sarag*, that is, He was Leprous; it ſtood eighteen miles from *Jeruſalem* Weſtward.

Of Eſthaol.

THis was a Town in the Tribe of *Dan*, two miles from *Zarea*, and ſtood near the River *Soreck*, ſome twenty miles from *Jeruſalem*, towards the Weſt, and taketh the name from a *Woman*, and *Fortitude*; for *Iſca* ſignifieth a Woman, and *El*, or *Ol*, ſtrong and powerful. Here *Sampſon* was brought up. In St. *Jerom*'s time this was called *Aſto*, not far from whence *Sampſon* lieth buried.

Of Timnah.

You may read of this in the Travels of *Judah*.

Of Aſcalon.

THis was a City of the *Philiſtines*, ſcituated upon the ſhore of the *Mediterranean* Sea, ſome thirty miles from *Jeruſalem* Weſtward, and to this day retaineth the figure of half a Circle: it taketh the name from an ignominious Fire, being derived of *Eſh* and *Kalon*, an ignominious light.

Of Gaza.

Of this Town you may read in the Travels of *Joſhuah*.

Of the River Soreck.

THis was a very pleaſant River, upon the Bank whereof, grew great plenty of Vines and Palms, from whence it ſeemeth to have taken the Name; for *Soreck* in *Hebrew* ſignifieth a Myrtle Branch, which bringeth forth a pleaſant Berry whereof excellent Wine is made. It takes the beginning at a Fountain in the Tribe of *Juda*, ſome twelve miles from *Jeruſalem*, towards the Weſt, where there is a very fertile Valley, in which, *Dalilah*, that betrayed *Sampſon* dwelt: and from thence it runneth through the Land of the *Philiſtines*, and falleth into the *Mediterranean* Sea.

Of the Rock Eta.

IN this Rock there was a Cave wherein *Sampſon* dwelt, as in a ſtrong Tower: it ſtood in the Tribe of *Juda*, near to the River *Soreck*, twelve miles from *Jeruſalem*, toward the Weſt, and ſeemeth to take the Name

from *Fowls*; for before that *Sampſon* inhabited there, a multitude of Fowls bred upon it, and therefore it was called *Eta*; for *Aith* ſignifies a Fowl. This Rock growing to decay was repaired again by *Jeroboam*, that Idolatrous King of *Iſrael*.

Of Sampſon.

SAmpſon or *Schimpſon*, according to the *Hebrew* Text, taking his Name from the Sun: for *Schæmæs* in Hebrew ſignifieth the Sun, and ſeemeth to have ſome Affinity with *Hercules*, which ſignifieth, The glory of the Air, for what can be ſaid to be the glory of the Air but the Light of the Sun, without which it would become exceeding dark? Wherefore, as ſome think, this *Sampſon* was the true *Hercules*; and thoſe noble Exploits that he did the *Græcians* attributed to their *Hercules*.

The typical Signification of Sampſon.

HE typically repreſenteth Chriſt divers ways; firſt, in his Perſon, he was a mighty Man; ſecondly, in his Profeſſion, he was a *Nazarite*; thirdly, in his Calling, he was a Prince and Judge; fourthly, in his manner of living, for he went from place to place, to revenge himſelf upon the Enemies of God's People, the Children of *Iſrael*; and in his Death: even ſo our Saviour Chriſt is that ſtrong man, who being mightier than the Devil, hath diſpoſſeſt him of his tyrannical Juriſdiction over the Souls of Mankind; hath taken away thoſe gates of Death, by his Mercy opening unto us the door of Life, that ſo being ſet at Liberty from that helliſh Impriſonment, we may be made Partakers of everlaſting Happineſs: he was alſo a *Nazarite* even from his Mothers Womb, born and bred there, tying himſelf to a Vow of Bondage, that we might be made free: he is a Prince for ever, and a Prieſt after the Order of *Melchiſedeck*: during the continuance of his Life in this Vail of Miſery, his chiefeſt Actions were to go from place to place, to teach, to do good, and to reſcue and relieve the poor diſtreſſed Members of the Church, who lay miſerably afflicted under the hands of Satan; healing ſome, relieving others, and bringing a third ſort into the ſtate of Grace: ſo that as *Sampſon* delivered the *Iſraelites* from the Bondage of the *Philiſtines*, Chriſt, our Prince and Judge, delivereth his from the Slavery of *Satan*; by his Death ſaving more Souls than in his Life. And thereby pulling down the ſtrong Buildings (the Temptations of Satan) hath laid them level with the Ground, that they ſhall never be reſtored again. And laſtly, after this Life ended, he ſhall be our Prince and Judge, and bring us to that place of Promiſe prepared for us in his everlaſting Kingdom.

The

The Travels of the Spies of the Danites.

SHortly after the Death of *Sampſon*, the Spies of the *Danites* went from *Zarea* and *Eſthaol* to Mount *Ephraim*, to the Houſe of *Michah*, which is twenty four miles, *Judg.* 18.

From thence they went to *Lais*, which is a hundred and four miles, *Judg.* 18.

From thence they returned to *Zarea* and *Eſthaol*, which is 126 miles, *Judg.* 18.

So all their Travels were 244 miles.

Of Lais.

LAIS was a City ſcituated at the Foot of Mount *Libanus*, ſome 104 miles from *Jeruſalem* towards the North, and was ſometimes called *Belenus*: this, becauſe it ſtood ſo far from Aid, was quickly conquered by the *Danites*, and by them utterly deſtroyed: it ſignifieth, a roaring or devouring Lyon. But after, being rebuilt by the *Danites*, they called it *Dan*, and the *Canaanites*, *Leſem Dan*; being derived of *Læſchæm*, which ſignifieth a Lyon.

The Travels of the Danites.

THE Army of the *Danites* went from *Zarea* and *Eſthaol* to *Kirjath-jearim*, and there pitched their Tents; which is ſixteen miles, *Jud.* 15.

From thence they went to Mount *Ephraim*, to the houſe of *Micha*, and took his carved Image and his *Levite* from him, which was eight miles, *Judg.* 15.

From thence they went to *Lais*, 104 miles.

So all the Travels were 128 miles.

Of Kirjath-jearim.

KIrjath-jearim was a City of the *Levites* in the Tribe of *Juda*, upon the Borders of the Tribe of *Benjamin*, about a mile from *Jeruſalem*, Weſtward. It ſometime belonged to the *Gibeonites*, *Joſh.* 9. and ſignifies a City of the Deſart or Woods; being derived from *Kiriath*, which ſignifies a City, and *Jaar*, a Wood or Forreſt. Here ſtood the Ark of the Covenant, after it had been in the Land of the *Philiſtines* ſeven months, and ſtood in the houſe of *Abinadab*, whoſe Son, *Eleazer*, (becauſe he was of the Family of the *Levites*) by conſent of the Children of *Iſrael* was conſecrated Prieſt thereof, to attend and keep it: here it remained forty eight Years, till *Da-*

vid fetched it thence with great Joy, 1 *Sam.* 7. & 2 *Sam.* 6. 1 *Chr.* 14. Here *Saul* was anointed King by *Samuel*; here the Company of the Prophets (that is, the Scholers of the Wise) came down from the more eminent places where the Ark of God was, with holy Songs and Instruments of Musick, and the Spirit of the Lord came upon *Saul*, and he sung and praised God with them. They called this the Hill of God, because the Ark of the Covenant stood in it, 1 *Sam.* 10. Here *Jonathan* the Son of *Saul* thrust out a Garrison of the *Philistims*, which held this Town in Subjection, 1 *Sam.* 14. Near to this place was the Valley *Rephaim* or of the Gyants; where *David* won a memorable Battel against the *Philistims*, and pursued them with great Slaughter even to the Plain of *Perizim*, 2 *Sam.* 15.

The Travels of the Levite, *whose Concubine the Inhabitants of* Gibeon *most wickedly abused.*

THIS *Levite* dwelt in *Ramath* in Mount *Ephraim*, from whence he went to *Bethlehem Juda*, which is sixteen miles, to fetch back his Concubine, or rather his Wife, which was the Daughter of a certain Citizen in *Bethlehem*, but a Bond-servant, not free; such they called Concubines, because they had neither the honour to be Mistress of the House, neither could their Posterity inherit the Lands or Goods of their Fathers, although before God they were lawful Wives, *Judg.* 19.

From *Bethlehem* they returned back again on foot to *Jerusalem*, which then was called *Jebus*, because the *Jebusites* inhabited there; which is six miles, *Judg.* 19.

From thence they went to *Gibeah*, not far distant from the City *Gibeon*, where after *Saul* kept his Royal Seat. 1 *Sam.* 22. Here the *Gibeonites* abused the *Levite*'s Concubine: which was almost four miles.

From thence he went home to his own City *Ramath* in Mount *Ephraim*, and there cut the dead Body of his Wife in twelve parts, and sent them throughout all the Tribes of *Israel*: which is eight miles.

So all his Travels were thirty four miles.

Of Ramath.

THIS was a City in Mount *Ephraim*, some eight miles from *Jerusalem* toward the North, and signifieth a high and lofty City, being derived of *Rom*, that is, It was high. This Town *Baesa* King of *Israel* would have fortified and repaired, after it had been decayed; but he was hindred by *Benhadad* King of the *Syrians*, that he could not finish what he had begun. There were many Towns and Cities of this Name, as *Ramoth* where *Ahab* dwelt, 1 *Reg.* 22. *Ramathaim Sophim*, or *Arimathea*, where the Prophet

phet *Samuel* dwelt, 1 *Sam.* 1. and there where the Ark of God stood, not far from *Gibeah*, was called *Ramah* also, *Judg.* 19. There was another *Ramath* in the Tribe of *Naphtali*, *Jos.* 19. all of them being so called because they stood upon very high Mountains.

The Travels of the Children of Israel *when they fought against the* Benjamites.

FRom *Mizpah* in the Land of *Gilead*, where they appointed to meet, (for in the Enemies Land they could not assemble themselves) the whole Army of the *Israelites* went to the Ark of God in *Shilo*, which was about 48 miles.

From thence they went with their Army to *Gibeah*, where they lost 22000 of their men, which is two miles.

From thence they returned to *Shilo*, and entreated God for Aid, which was two miles, *Judg.* 20.

From thence they went a second time to *Gibeah*, and entred Battel again with the Enemy; but because they trusted in their own Strength, therefore in this second Expedition there were slain 18000 of their men; which was two miles, *Judg.* 20.

From thence the whole Army of the *Israelites* returned back again, and before the Lord in *Shilo* lamented the Overthrow they had twice sustained, and with earnest Prayers implored his Aid, that they might obtain the Victory; which was two miles, *Judg.* 20.

From thence they returned the third time to *Gibeah*, and there with great Expedition renewed the War; and because they trusted in God, and not to their own Strength, they put to the Sword 25000 of the *Benjamites*, and won a notable Victory, *Judg.* 20. which was two miles.

Having taken and burnt the City of *Gibeah* with Fire, they returned back unto the Town of *Shilo*, which is two miles; and there before the Lord they began to lament the Calamity of the Tribe of *Benjamin*, saying, *Wherefore hath this thing happened, that one of the Tribes should be rooted out before thee*, Judg. 21.

From thence they went to *Jabes* in *Gilead*, and besieged and took it, and destroyed it to the Ground, which is fifty two miles.

From thence they returned back again to *Shilo*, and with them brought 400 Maids, which they gave to the *Benjamites* to be their Wives, *Judg.* 21. which was fifty two miles.

So all the Travels of the Children of *Israel* were 164 miles.

Of

Of Jabes.

THis was a City in the Land of *Gilead*, fifty two miles from *Jeruſalem* toward the North-eaſt; the Inhabitants whereof buried the Bones of *Saul* and *Jonathan* his Son, 1 *Sam.* 31. it is derived of *Jabeſh*, which ſignifieth a dry City.

Here endeth the Book of Judges.

The Travels of Elimelech, *and his Wife* Naomi.

E*Limelech* and his Wife went from *Bethlehem Juda*, into the Land of the *Moabites*, where he died, which is forty miles.

From thence ſhe returned with her Daughter-in-Law *Ruth* to *Bethlehem Juda*, where *Boaz* married *Ruth*; which is forty miles. So their Travels were eighty miles.

The firſt Book of *SAMUEL.*

The Travels of Hannah, *the Mother of the Prophet* Samuel.

HER Husband *Elkana* and ſhe went from *Ramathaim Sophim* in Mount *Ephraim* to *Shilo*, the Houſe of the Lord, which was twelve miles; where, by earneſt Prayers, ſhe obtained of the Lord a Son, 1 *Sam.* 1.

From thence ſhe returned back again to *Ramathaim Sophim*, and there *Samuel* was born, 1 *Sam.* 1. which was twelve miles.

From thence ſhe went to *Shilo*, to preſent her Son before the Lord, and he remained there with *Eli* to ſerve God all his Life, 1 *Sam.* 1. which is twelve miles.

From *Shilo* ſhe returned back again to her houſe, and bare *Elkana* a Son, and two Daughters more; which is twelve miles.

So all her Travels were forty eight miles.

Of Ramathaim Sophim.

THis City ſtood in Mount *Ephraim*, not far from *Lidda* and *Joppa*, ſome ſixteen miles diſtant from *Jeruſalem* North-eaſtward; and was ſometimes called *Ramah*. Here *Joſeph* (whoſe Addition was *Arimathea*) dwelt, that demanded the Body of our Saviour to bury in his own Sepulchre. It ſeemeth to be called *Ramathaim Sophim* (which ſignifies, the high places of the

the Prophets) becauſe there was an Academy or publick School of Prophets, which ſerved for the whole Land, in this City. At this day it is called by the Name of *Ramath*, having ſome Affinity to the ancient name *Ramah*.

How the Ark of God was borne from place to place, after it was won from the Children of Iſrael *by the* Philiſtines, 1 *Sam.* 4. 5, 6.

THE two Sons of *Eli* the Prieſt, *Hophni* and *Phineas*, carried the Ark of the Lord to *Ebenezer*, which ſignifies, the ſtone of my help; which was forty two miles, and is not far from *Apheck*, ſome forty eight miles from *Jeruſalem* Northward. Here the Ark of God was taken, and *Hophni* and *Phineas* died: old *Eli* alſo broke his Neck at this time, about the ninety eighth Year of his Age, and the fortieth of his Rule; for he ruled from the time of *Sampſon* until then, 1 *Sam.* 4. This happened *Anno Mundi*, 2850. and before Chriſt 1117. The Prophet *Samuel* ſucceeded him in the Government of the Church, and ruled 40 Years.

From *Apheck* the *Philiſtines* carried it to *Aſdod*, or *Azotus*, and ſet it in the Temple of their God *Dagon*, but the Idol fell down in the Night, and was broken to pieces before the Ark of the Lord, 1 *Sam.* 4. which was 160 miles.

From thence to the City *Gath*, which was four miles.

From *Gath* to the Sea-town *Gaza*, twelve miles.

From *Gaza* to *Ekron*, thirty two miles.

From *Ekron*, they placing it upon a new Cart drawn with two new milch Kine, it was brought back again to *Bethſemes*, which was twelve miles.

From thence it was carried to *Kirjath-jearim*, and placed in the houſe of *Abinadab*, where it was kept until *David*'s time, who fetched it thence to *Jeruſalem* with great Joy, about the Year of the World 2900, and before Chriſt 1068, which was two miles.

So all the while the Ark was from *Shilo*, it was carried hither and thither ſome 276 miles.

Of the Towns and Places to which the Ark of the Lord was carried.

Of Apheck.

THis was a City of *Samaria*, alotted to the half Tribe of *Manaſſes*, ſome half a mile from *Iſrael* toward the South, and forty four miles from *Jeruſalem* Northward. It ſignifieth an impetuous or violent Act; being derived of *Aphak*, which is as much as, He worketh violently, or offereth Violence. In this City, *Benhadad* King of the *Syrians*, going from one place to another to hide himſelf, was at length conſtrained to fly to *Ahab* King of *Iſrael*, to ſave his Life, and crave his Aid, 1 *Reg.* 20.

Of.

Of *Aſdod*, *Aſcalon*, and *Gaza*, you may read before.

Of Gath.

THIS was a Haven Town ſcituated upon the Banks of the *Mediterranean* Sea, diſtant from *Jeruſalem* thirty four miles toward the Weſt. It ſeemeth to take the name of the Abundance of Vines that grow thereabouts; for *Gath* ſignifieth a Preſs; or ſuch an Inſtrument wherewith Grapes are preſſed. This was *Goliah*'s Country. Here *Achis*, to whom *David* fled, governed, 1 *Sam.* 21, 27. and it is very like that all the Kings of this City were called *Achis*, as ſometime the Emperours of *Rome* were called *Cæſars*. There were other Kings of the *Philiſtines* that were alſo called by this Name.

Of Ekron.

THIS alſo was a City of the *Philiſtines* not far from the *Mediterranean* Sea, and near to *Aſdod*, ſome ſixteen miles from *Jeruſalem* Weſtward. At this day it is but a ſmall Town, and called by the Name of *Accaron*, having ſome Affinity with the ancient Name *Ekron*. The Inhabitants of this Town worſhipped *Baal-zebub* for their God. It taketh the Name from Extirpation, or ſuch a Town as *Penitus diſtruit*, hath rooted out even the Foundation; being derived of *Akar*, which ſignifieth, to extirpate.

Of Bethſemes.

THIS was a City of the *Levites* in the Tribe of *Juda*, *Joſ.* 15. 21. four miles from *Jeruſalem* Weſtward; and ſignifies, the Houſe of the Sun. Of this you may read more before.

The Travels of the Prophet Samuel.

Samuel's Mother brought him from *Arimathea* to *Shilo*, being twelve miles, where he was to ſerve the Lord God all his Life.

From *Shilo Samuel* went to *Mizpa* in the Land of *Gilead*; forty eight miles. Here *Samuel* called a Congregation, and made a ſolemn Sacrifice unto the Lord of a ſucking Lamb; and the Lord at the ſame time thundred from Heaven, and diſperſed the Army of the *Philiſtines*, ſo that they fled, 1 *Sam.* 7.

From *Mizpa* he went to *Arimathea*, 56 miles; there he dwelt, and built an Altar unto the Lord, 1 *Sam.* 7.

From thence he went yearly to *Bethel*, ſixteen miles, 1 *Sam.* 7.

From *Bethel* he went to *Gilgal*, two miles, 1 *Sam.* 7.

From *Gilgal* he went to *Mizpa* in the Land of *Gilead*, thirty ſix miles, 1 *Sam.* 7.

From

From *Mizpah* he went again to *Arimathea*, 56 miles. Thither came unto him the Elders of the Children of *Iſrael*, deſiring him to chuſe them a King, 1 *Sam.* 8.

Therefore he went out of the Town of *Arimathea*, about ſixteen miles, to *Ramath*, which lieth in the Land of *Ziph*, not far from *Bethlehem Euphrata*, and there *Samuel* anointed *Saul* the Son of *Kiſh* to be their King, 1 *Sam.* 10.

From *Ramath* he went to *Gilgal*, ſixteen miles. There he offered, and ſhewed *Saul* what he ſhould do, 1 *Sam.* 10.

From *Gilgal* he went to *Mizpah* in the Land of *Gilead*, thirty ſix miles: there *Saul*, by caſting of Lots, was choſen King, 1 *Sam.* 10.

From *Mizpah* he returned to *Arimathea*, fifty ſix miles, 1 *Sam.* 10.

From *Arimathea* he went to *Bezeck*, 44 miles, where *Adoni-Bezeck* was taken, whoſe Fingers and Toes the Children of *Iſrael* cut off. There *Samuel* and *Saul* cauſed an Army of Men to iſſue out againſt the Children of *Ammon*, 1 *Sam.* 11.

From *Beſeck Samuel* and *Saul* paſſed over *Jordan* to *Jabes* in *Gilead*, ſixteen miles, and there overthrew *Nahaz* King of the *Ammonites*, and all his Hoſt, which done, *Samuel* ſaid unto the Souldiers, *Let us now go unto* Gilgal, *and there renew the Kingdom.*

From *Jabes* in *Gilead* he went to *Gilgal*, thirty ſix miles. There *Saul* was placed in his throne Royal, 1 *Sam.* 11.

From *Gilgal Samuel* went to *Arimathea*, which is twenty miles.

From *Arimathea* he went again to *Gilgal*, twenty miles, and there he ſharply rebuked King *Saul*, becauſe he had offered a Sacrifice contrary to his command, 1 *Sam* 13.

From *Gilgal* he went to *Gibeon*, twelve miles, 1 *Sam.* 13.

From *Gibeon* he went to *Arimathea*, twelve miles.

From *Arimathea* he went to *Gilgal*, twenty miles; there he rebuked King *Saul*, becauſe he did not wholly deſtroy the *Amalekites*, and *Samuel* himſelf hewed the Body of *Agag* King of the *Amalekites* in pieces, 1 *Sam.* 16.

From *Gilgal* he went to *Arimathea*, twenty miles.

From *Arimathea* he went to *Bethlehem*, ſixteen miles, and there he anointed *David* King, 1 *Sam.* 16.

Then he returned again to *Arimathea*, ſixteen miles, where he died, and was buried, 1 *Sam.* 28.

So all the Travels of the Prophet *Samuel* were 364 miles.

Of *Arimathea*, *Mizpah*, *Ramath*, and the reſt of the Towns mentioned in his Travels, you may read before.

The typical ſignification of Samuel.

Samuel is derived of *Shemuel*, that is, deſired of God: and was a Type of God the Father: For as *Samuel* anointed *David*, ſo God anointed his beloved Son with the Oil of Gladneſs, and of the Spirit, *Pſal.* 45. *Eſa.* 61.

The Travels of King Saul.

SAUL went from the Town of *Gibeon* to Mount *Ephraim*, four miles, to ſeek his Father's Aſſes, in *An. Mund.* 2870, and before Chriſt, 1908.

From Mount *Ephraim* he paſſed through the Land of *Saliſa*, to the Borders of the Town of *Salem*, 12 miles.

From *Salem* he went to the Land of *Gemini* in the Tribe of *Benjamin*, ſixteen miles.

From the Land of *Gemini* he went to *Rama*, four miles; there by *Samuel* he was anointed King, 1 *Sam.* 10. This Town lay not far from *Bethlehem*, and cloſe by it lay *Rachels* Grave. There certain men met with *Saul* in the Borders of *Benjamin* at *Zelach*, and ſhewed him that his Fathers Aſſes were found; which was about a mile from *Jeruſalem*.

From thence *Saul* went about two miles to *Zilzah*; there three men met him (that travelled to *Bethel*) and gave him two Loaves of Bread, 1 *Sam.* 10.

Then he came to the Mount of God, which is the Town of *Kirjath-jearim*; there a company of Prophets met him, and prophecied: then the Spirit of God came upon *Saul*, and he began to prophecy: which was about ſix miles from *Bethlehem*.

From *Kirjath-jearim* he went again to *Gibeon*, which is four miles, 1 *Sam.* 10.

Then he went again from *Gibeon* to *Gilgal*, and there he offered, and *Samuel* ſhewed him what he ſhould do: which is 12 miles, 1 *Sam.* 10.

From *Gilgal* he went to *Mizpa* in the Land of *Gilead*, thirty ſix miles, where he was choſen King.

From *Mizpa* he went again to *Gibeon*, forty eight miles.

From *Gibeon* he went to *Beſeck*, forty miles; there he gathered certain Souldiers, and led them againſt *Nahas* King of the *Ammonites*, 1 *Sam.* 11.

From *Beſeck* he went with his Army to *Jabes*, ſixteen miles; there he overthrew *Nahas* with all his Hoſt.

From *Jabes* in *Gilead* he went to *Gilgal*, thirty ſix miles. There he was placed in his Princely Seat, 1 *Sam.* 11.

From *Gilgal* he went to *Michmas*, four miles: there he ſent 3000 men out of *Iſrael*, to his Son *Jonathan* to *Gibeon*.

From

From *Michmas* he went to *Gilgal* with his Army, four miles. There he offered, for which *Samuel* rebuked him, 1 *Sam.* 13.

From *Gilgal* he went to Mount *Benjamin*, about twelve miles, not far from *Gibeon*.

From *Gibeon* he went to *Michmas*, eight miles. There *Jonathan* overcame the Army of the *Philiſtines*, 1 *Sam.* 14.

From *Michmas Saul* followed the Enemy to *Ajalon*, twelve miles. There he would have ſlain his Son *Jonathan*, becauſe he had eaten a little Honey, 1 *Sam.* 14.

From *Ajalon* he went to *Gibeon*, four miles, where he kept Court.

From *Gibeon* he went to the Land of the *Moabites*, 28 miles; which he overcame. 1 *Sam.* 14.

From the Land of the *Moabites* he went into the Countrey of the *Ammonites*, 40 miles; which Countrey he overcame, and took in all their Towns.

From the Land of the *Ammonites* he went to *Gibeon*, 60 miles, 1 *Sam.* 15.

From *Gibeon* he went into the Land of *Edom*, or *Idumæa* (as it is commonly called) forty miles, and overcame all the Countrey.

From *Idumæa* he returned again to *Gibeon*, forty miles.

From *Gibeon* he went with an Army about 600 miles, to *Zoba* in *Armenia*, which he overcame, 1 *Sam.* 14.

From the Kingdom of *Zoba* he returned to *Gibeon*, 600 miles.

After that, he went out againſt the *Philiſtines*, 12 miles, and as the Hiſtory ſheweth, *Saul* had Wars with the *Philiſtines* during his life, 1 *Sam.* 14.

From the *Philiſtines* he returned again to *Gibeon*, unto his Palace, twelve miles.

From *Gibeon* he went into the Wilderneſs of *Sur*, 160 miles; there he overcame the *Amalekites*, 1 *Sam.* 15.

Alſo he overcame the whole Countrey, from the Town of *Peluſo* to the Red Sea, which is 92 miles.

From thence he went again into *Jury*, to the Town of *Carmel*, 140 miles, 1 *Sam.* 15.

And from thence he went unto *Gilgal*, 32 miles. There the Prophet *Samuel* rebuked him, becauſe he did not wholly deſtroy and conſume the *Amalekites*: and there *Samuel* hewed the Body of *Agag* King of the *Amalekites* into ſmall pieces, 1 *Sam.* 15.

From *Gilgal* he went to *Gibeon*, twelve miles.

In the eleventh year of *Saul*, *An. Mun.* 2881, and before Chriſt, 1807, *David* being then about twenty years of age, was anointed King by *Samuel*. Within a while after, *Saul* was vexed with an evil Spirit: then *David* played unto him upon the Harp, by which he was eaſed. Soon after he went forth with his Army towards *Socho* and *Aſekah*, which was ſome eight miles diſtant from *Gibeah*. There *David* killed that famous Champion *Goliah*, 1 *Sam.* 15.

 From

From thence the *Iſraelites* followed the chaſe of the *Philiſtines* to the Valley and River *Soreck*, four miles; and thence unto the Gates of their Cities, that is, to *Ekron*, which is eight miles; to *Aſcalon* twenty miles; and to *Gath*, which was twenty four miles, all the way putting the *Philiſtines* to the Sword. So that there died in this Fight 30000 of them, 1 *Sam.* 17.

* From the place where *David* killed *Goliah*

Then they returned back again, and ſpoiled and burnt the *Philiſtines* Tents, where they found great Riches, twenty four miles.

From *Socho* and *Aſeka* he returned again to *Gibeon*, eight miles: there the Women came out of all places in the Town dancing, and with loud voices ſinging, Saul *hath ſlain a thouſand, but* David *ten thouſand*, 1 *Sam.* 18.

From *Gibeon* he went to *Arimathea*, two miles, minding to kill *David*, and came to *Naioth* in *Ramoth*, where *Samuel* and *David* were: but the Spirit of God came upon *Saul*, and he prophecied, falling down upon the ground before *Samuel* and *David*, all that day, and the night enſuing, 1 *Sam.* 19.

From thence he returned again to *Gibeon*, twelve miles: there he thought to have killed his Son *Jonathan* with a Spear, becauſe he excuſed *David*. There alſo he cauſed eighty five Prieſts to be put to death, becauſe the High Prieſt *Abimelech* at *Nob* had given *David* of the Shew-bread to eat, and had delivered him *Goliah*'s Sword, 1 *Sam.* 21, 22.

From *Gibeon* he went to the Levitical Town *Nob*, twelve miles, where he ſpared neither man nor woman, young, nor old, no not the innocent Children, but put them all to the Sword, and wholly deſtroyed the Town, 1 *Sam.* 12.

From the Town of *Nob* he returned to *Gibeon*, twelve miles.

From *Gibeon* he went to the Wilderneſs of *Moan*, South-ward, 20 miles.

From the Wilderneſs of *Moan* he returned again to *Gibeon*, 1 *Sam.* 23. twenty four miles.

From *Gibeon* he went to *Engedi*, where *David* in a Cave cut off a piece of his Garment, which was twenty four miles, 1 *Sam.* 24.

From thence he returned again to *Gibeon*, twenty four miles.

From *Gibeon* he went to *Ziph*, twenty two miles, and as he lay aſleep upon the Hill *Hachila*, *David* came ſecretly into the Camp, and took his Cup and his Spear from his Head, and would not kill him, 1 *Sam.* 26.

From the Hill *Hachila* he returned unto *Gibeah*, 22 miles.

From thence he went to fight with the *Philiſtines* at Mount *Gilboa*, forty miles.

From Mount *Gilboa*, having changed his Apparel, he went to *Endor*, which was four miles: There he asked counſel of a Witch, and the Devil appeared unto him in the likeneſs of *Samuel*, 1 *Sam.* 28.

From thence he returned again to Mount *Gilboa*, to the Camp, four miles, and the next day he fought againſt the Enemy, in which Battel his three

three Sons were ſlain, and he himſelf put to flight, 1 *Samuel* 31. 1 *Chronicles* 11.

From Mount *Gilboa* he fled eight miles to *Bethſan*, where he kill'd himſelf, 1 *Sam.* 31. 1 *Chr.* 11.

From thence the Body of *Saul* was brought to *Jabes* in *Gilead*, where it was buried, 2 *Sam.* 31. 1 *Chr.* 11.

So all the Travels of *Saul* were 2428 miles.

The Deſcription of the Towns and Places to which he travelled.

OF *Gibea*, *Salem*, *Ramath*, and *Jabes*, you may read before, being memorable places to which *Abraham*, *Joſhuah*, and the Children of *Iſrael* travelled.

Of Bethſaliza.

THE Land of *Saliſa*, with the City *Bethſaliza*, was ſcituated in Mount *Ephraim*, eight miles from *Jeruſalem* toward the North-weſt. This was alſo called *Baalſaliza*, 2 *King* 4. and ſignifieth the Trinity, being derived of *Schilleſch*, to make three-fold.

Of Michmas.

THIS was a City in Mount *Ephraim*, in the Borders of the Tribes of *Benjamin* and *Manaſſes*, not far from *Jericho*, ſome ten miles from *Jeruſalem* towards the North. Near to this City, *Jonathan* and his Armorbearer put the Army of the *Philiſtines* to flight, 1 *Sam.* 14. You may read of this Town in *Eſd.* 2. *Iſa.* 10. This was a ſtrong City of the *Moabites*, and ſeemeth to take the Name of *Kemoſch* or *Chamos*, which was a God which they worſhipped in their Banquets and Meetings for Mirth: as *Bacchus* ſometime was amongſt the *Romans*. To this Idol *Solomon* built a Temple, 1 *Reg.* 11. *Jer.* 48.

Of Zoba.

THE Kingdom of *Zoba*, which *Joſephus* calleth *Sophenam*, was in *Armenia*, near to the Mountains *Antitaurus* and *Maſius*, 600 miles from *Jeruſalem* towards the North, extending it ſelf on both ſides of the River *Euphrates*. It was a very large, fruitful, and pleaſant Country, wherein inhabited many Kings. This place *Saul* conquered, and *David* retained it, 1 *Sam.* 14. 2 *Sam.* 8. and ſignifies an aſpiring Kingdom; being derived of *Zabah*, He hath aſpired.

Of Carmel.

CARMEL was a City in the Tribe of *Judah*, ſcituated in a fertile Mountain, ſome eight miles from *Hebron* toward the Eaſt, but twelve miles

miles from *Jeruſalem* towards the South-weſt, in the Wilderneſs of *Moan*, where that fooliſh and covetous Fellow *Nabal* dwelt. There is likewiſe another Town called by the ſame Name, in the Tribe of *Iſſachar*, not far from *Ptolomais*, which is upon the ſhore of the *Mediterranean* Sea, ſixty four miles from *Jeruſalem* toward the North, ſtanding upon a Promontory which extendeth it ſelf into the Ocean; of which you may read, *Joſ.* 19. *Jer.* 46. In this City the Prophets *Elias* and *Elizeus* dwelt, who put the Prieſts of *Baal* to Death in that place, 1 *Reg.* 18. 2 *Reg.* 4. *Carmel* ſignifieth Spike, or a fertile Field bringing forth Vines, Herbs, and divers kinds of Flowers and Fruits; and is oft-times uſed for a pleaſant place, *Eſay* 29. 32, 37. *Jer.* 24. There are a Sect of Monks, that of this Mountain are called *Carmelites*, who built for themſelves an Abbey there cloſe by the Church of St. *Maries*, about the Year of the World 5170, and in the Year of our Lord 1170.

Of Azekah.

AZekah and *Socho* were two Towns in the Tribe of *Judah*, eight miles from *Jeruſalem* towards the South-weſt, Of theſe you may read before.

Of Nobe *or* Nob.

THIS was a City of the Prieſts, in the Tribe of *Benjamin*, where *Abimelech*, High-Prieſt of the *Iſraelites*, dwelt; who at ſuch time as *David* fled from *Saul*, he gave him of the Shew-bread, and the Sword that he took from *Goliah*: for the which cauſe, *Saul* commanded fourſcore and five Prieſts to be ſlain, and the City, with all the Inhabitants thereof, to be put to the Sword, 1 *Sam. cap.* 22. At this day (as *Bernard Brittenbaccus* ſaith) it is called *Bethenopolis*, and is in the way between *Jeruſalem* (from whence it is diſtant ſome ſixteen miles towards the North-eaſt) and *Dyoſpolim*. It taketh the Name from *Naba*, which ſignifieth, He hath propheſied. Of this you may read, 1 *Sam.* 20. 21, 22. and *Eſay* 10.

Of Maon.

THIS was a Town in the Wilderneſs of *Judæa*, ſome 24 miles from *Jeruſalem* Southward, near *Ziph* and *Carmel*, where *Saul* had beſieged *David* and all his men, and would have either put them to the Sword, or taken them Captives. But the *Philiſtines* on a ſudden invaded the Land, ſo that *Saul* was conſtrained to leave the Siege to oppoſe their Incurſions. It taketh the Name from a fruitful Habitation, and a firm and ſafe Manſion, 2 *Sam.* 23. *Joſ.* 15.

Of Engedi.

THIS was a Caſtle or Town ſcituated in a Mountain near to the ſhore of the Dead Sea, a little beyond *Sodom*, ſix miles from *Jeruſalem* toward the

the North-eaſt, and in the Tribe of *Judah*, *Joſ.* 15. In times paſt it was a fruitful place both of Vines and other Fruits: there alſo grew a kind of Balſam. But *Cleopatra*, in the time of *Mark Anthony*, brought the Roots of it into *Ægypt*, and there made a pleaſant Garden, where now Chriſtians inhabit. There are yet ſome ſmall Stalks here and there of this Balſam to be found upon this Hill *Engedi*, but the *Saracens* do not regard it, neither dwell any Chriſtians near to dreſs it, ſo that it groweth to decay. *Engedi* ſignifieth the Fountain or Well of a Goat or Lamb. Theſe Mountains are very high, and of a wonderful Nature; in ſome places great ragged Rocks appearing, in others, plain and fruitful Vallies; inſomuch, as they are fearful and horrible to Strangers that behold them.

Of Ziph.

THIS was a Town in the Deſart of *Ziph*, placed in a certain Mountain not far from *Hebron*, in the Tribe of *Judah*, ſome twenty two miles from *Jeruſalem* towards the North-eaſt, *Joſh.* 15. Unto this Deſart (near to this City) *David* oft times reſorted, and at laſt was betrayed by the Inhabitants of this Town. It ſeemeth that the Town and Wilderneſs took that Name of the abundance of Pitch that was found in it; for *Zæphæth* in Hebrew ſignifieth Pitch.

Of Gilboa.

THIS was a Mountain in the Tribe of *Manaſſeh*, near to *Sichem* and *Apheck*, forty miles from *Jeruſalem* towards the North; it extendeth eight miles to the City *Bethſan*, and two miles towards the North to Mount *Hermon*. It ſeems to take the name from the bubling forth, or ſpringing up of Water; for the River *Kiſon* begins at the foot of this Mountain, and divides it ſelf into divers parts until it cometh to the Hill *Hermon*, and then it runs into two principal Streams, the one paſſeth toward the Eaſt into the Sea of *Galilee*, the other to the Weſt, towards *Carmel*, and ſo into the *Mediterranean* Sea. There be ſome that are of Opinion, that neither Rain nor Dew falls upon this Hill, becauſe when *Saul* was ſlain *David* curſed theſe Mountains, ſaying, *Let neither Rain nor Dew fall upon you, O ye Mountains of* Gilboa, *becauſe the ſtrong men of* Iſrael *were ſlain there*, 2 *Sam.* 1. But this was but a figurative Speech, whereby *David* would expreſs the greatneſs of his Sorrow; for *Borchardus*, the Monk, ſpeaking of this Mountain, ſaith, That as he was aſcending upon it, there was ſuch a violent ſhower fell, that he was wet through his Cloaths, and the Waters in great abundance ran into the Vallies. And in the Year of our Lord 1283, ſleeping upon this Hill on the Eve of *All Saints*, there was a great dew fell upon his Cloaths; only ſome parts of it were very ſtony and barren, as are many other Mountains in that Country.

Of

Of Endor.

THIS was a Town in the Tribe of *Manaſſes*, near the River *Kiſon*, *Joſ.* 17. where *Saul* asked Counſel of a Witch, 1 *Sam.* 28. It ſeems to take the name from a Fountain of Durance; for *Dor* ſignifies, He hath made ſure. It is diſtant from *Jeruſalem* forty four miles toward the North. In S. *Jerom's* time this was but a ſmall Village.

Of Bethſan.

THIS was a City in the Tribe of *Manaſſes*, between *Bethulia* and the Sea of *Galilee*, ſome forty four miles from *Jeruſalem* towards the North, *Joſh.* 17. It taketh the name from a *Church-yard*, or a *place of Reſt:* for *Beth* ſignifieth a Houſe, and *Jaſchan*, he hath ſlept. Here *Saul* killed himſelf, and the *Philiſtines* cut off his Head and ſet it upon the Wall of this City. Afterward, about St. *Jerom's* time, *Ptolomy* called this *Scythopolis*. You may read in the Second Book of the *Macchabees*, how it was the Town of the *Scythians*; for the *Scythians* which dwelt ſome 800 miles from *Jeruſalem* towards the North, came with a great Army into the Holy Land, and by force won this City, and dwelt there; of whom it was called the *Scythian* Town. *Joſeph. in lib. 2. de Bell. Jud. cap.* 18. remembreth a ſtrange Accident that hapned near this Town; for the *Jews* beſieging it, there were of their own Nation that dwelt within the City, who (that they might make a private Gain) took wages of the *Scythians* to oppoſe their Brethren and Country-men: by which means, the *Scythians* got the better. But after a while, the *Scythians* conſidering that the number of the *Jews* was great, and fearing ſome ſudden Inſurrection or Innovation, gave them warning to depart and leave the Town: they, though with great Grief, as being preſt with a two-fold neceſſity, (their own Wants and the hatred of their Kindred) did ſo, relying merely upon the Courteſie of Strangers. But, about ſome two days after, in the night time, the Inhabitants of *Scythopolis* breaking out of the City unawares, fell upon them, and in recompence of their Kindneſs, put to the Sword ſome thirteen thouſand: many ſlain unawares, ſome as they were eating, and moſt in their Sleep. After they had committed this Maſſacre, they compaſſed about the Wood where they were, took away all their Subſtance, and ſuffered not a Man to depart alive. Wherefore, one *Simon* the Son of a certain ancient and noble Citizen, called *Saul*, perceiving their preſent Miſery, and that there was no hope to eſcape imminent Death and utter Ruine, in a cruel and deſperate manner breaks out into theſe Words: O miſerable Wretch that I am, that againſt my own Conſcience have liſt up theſe Impious Hands againſt my Country, committing daily Maſſacres to pleaſure them, who at this day lay violent hands upon all we have; die therefore, thou that art thus prophane,

phane, and with thine own hands make an end of thy wretched Life, ſince thou doſt not deſerve to die honourably in the face of the Enemy, but wretchedly in a corner, and for thine own offence. So ſoon as he had ended theſe words, he turned him about with a fierce countenance, and falling upon his Father, Mother, Wife, and Children, put them all to the Sword; after, burnt his Goods; and to make an end of the Tragedy, ran himſelf upon his own Weapon. Theſe things happened but a little before *Veſpaſian* came into the Land of *Judæa*. At this day this City *Scythopolis* is called after the ancient name *Bethſan*.

The typical repreſentation of Saul.

SAUL, if it be properly taken, doth ſometime ſignifie a Grave or Sepulchre, and ſometimes Hell; being derived from *Scheuol*, which may be taken for both. As therefore *Saul* perſecuted innocent *David* with an inveterate malice, even unto the death; ſo the Sons of Sathan (evil and wicked men) perſecute Chriſt and his Members, with an immoveable malice, ſparing neither Prophets nor Apoſtles, neither ſuch as are Religious, no nor Chriſt himſelf; but with cruel torments put them to lingring deaths, till they be utterly extirpate (as they think:) and then wanting objects to ſatisfie their Savage minds, they follow their own devilliſh councels, till with *Saul* they come to deſperate ends. *Schaul*, or *Saul*, if it be taken in the better part, ſignifieth, He hath deſired, or called.

The Philiſtines Travels from their Camp to Michmas.

THE *Philiſtines* incamped themſelves at *Michmas*, upon Mount *Ephraim*, ſome ten miles from *Jeruſalem* Northward: and out of the *Philiſtines* Camp there iſſued three Armies to ſpoil the Countrey.

The one marched towards *Ophra*, and went from *Michmas* to *Salem*, twenty eight miles.

From thence they went to *Ophra*, four miles.

The ſecond went from *Michmas* to *Bethoron*, eight miles.

The third went from *Michmas* to the Valley of *Zeboim*, eight miles.

So all the Travels of the *Philiſtines* were fifty eight miles.

Of Zeboim.

THis Valley is not far from *Jeruſalem*, in the Tribe of *Benjamin*, *Nehem.* 11.

The Travels of Jonathan Saul's *Son.*

JONATHAN went from *Gibeah* to *Kirjath-jearim*, which was two miles, where he drave the *Philiſtines* out of their Camp, 1 *Sam.* 13.

From thence he went back again, two miles.

From thence he went to *Michmas*, which is eight miles, and there, by the help of his Armor-bearer, he gave the *Philiſtines* a great overthrow, 1 *Sam.* 14.

From thence he followed the Enemy to *Ajalon*, which is twelve miles; there his Father would have put him to death becauſe he had taſted a little Honey, 1 *Sam.* 14.

From *Ajalon*, *Saul* and his Son *Jonathan* returned to *Gibeah*, his own City, which was two miles.

From *Gibeah* he went with his Father to *Socho* and *Aſekah*, which was eight miles; where, after *David* had ſlain *Goliah* (for that ſingular Virtue and Heroical Spirit which *Jonathan* ſaw in him) he loved him as he did his own Soul, and preferred him before his own Life and Honour, 1 *Sam.* 18.

Frome thence he went with his Father to *Gibeah*, ſome eight miles, where Women with great mirth and joy met him, ſaying, *Saul hath ſlain his thouſand, and David his ten thouſand*: for which cauſe *Saul*, out of meer envy, (for then he did not know that he had been anointed by *Samuel*) would have ſlain him, and his Son *Jonathan* alſo for excuſing him, 1 *Sam.* 18, 19.

From *Gibeah Jonathan* went into the Deſart of *Ziph*, ſome 22 miles, to comfort *David*: there they ſwore a ſolemn Oath of mutual friendſhip, to continue as long as they lived, 1 *Sam.* 23.

From thence *Jonathan* returned, which was 22 miles, 1 *Sam.* 23.

At laſt he went to the Wars with his Father to Mount *Gilboah*, forty miles: there he, his Father, his Brothers *Abinadab* and *Melchiſuah* were ſlain.

So all the Travels of *Jonathan* were 126 miles.

The Travels of Abiathar, Abimelech's *Son.*

WHEN *Doeg* the *Idumæan*, at the command of *Saul*, had ſlain the Prieſts of the Lord, this *Abiathar*, the Son of *Abimelech* the High Prieſt, fled to the Wood *Hareth*, not far from *Kegilah*, ſome twenty miles, and came and told *David* of all that had happened, 1 *Sam.* 22, 23.

Of Kegilah.

THis was a City in the Tribe of *Judah*, four miles from *Hebron*, towards the Eaſt, and twenty from *Jeruſalem* toward the South-weſt. From which

which Town *David* drove away the *Philiſtines* that had beſieged it, 1 *Sam.* 23. You may read of it *Joſh.* 23. *Nehem.* 3. In St. *Jerom*'s time it was but a ſmall Town, where the Inhabitants ſhew to Strangers the Sepulchre of *Habakkuk* the Prophet. Not far off, toward the Weſt, lieth *Hareth*, that Wood where *David* was when *Abiathar* came to him. *Kegila* in Hebrew ſignifieth a Tent.

The Travels of King David.

DAVID was anointed King by *Samuel*, when he was twenty years old, *Anno Mundi* 2881, and before Chriſt, 1807. Within a while after, he was ſent by his Father *Iſay*, or *Jeſſe*, to *Gibeah* of *Saul*, which was eight miles; there he played to *Saul* upon the Harp, 1 *Sam.* 16.

When *Saul* went out with his Army againſt the *Philiſtines*, *David* returned back to *Bethlehem*, his own Countrey, which was about eight miles. There he fed his Father's ſheep, 1 *Sam.* 17.

From thence he went to *Socho* and *Aſekah*, and killed *Goliah*, which was four miles.

From thence he carried the Head of *Goliah* to *Jeruſalem*, which was eight miles.

From thence he went with King *Saul* to *Gibeah*, which was four miles.

From *Gibeah* he went twelve miles into the Land of the *Philiſtines*, and to perform the promiſe which he had made, put to the Sword 200 of them.

From thence he returned, and brought their fore-skins unto *Saul*; in recompence of which noble Exploit, he was married to *Saul*'s Daughter: which was twelve miles.

A while after, he made an incurſion upon the Land of the *Philiſtines*, and in a ſharp and cruel War got a famous Victory, and returned with glory to *Gibeah*, which was at the leſt twenty four miles.

But when *David* perceived that *Saul* went about to take away his Life, and that (he was ſo narrowly purſued) he had no way to eſcape, but to be let down by a cord through a window; he made haſte and went from *Gibeah* to *Arimathea*, where he complained unto *Samuel* of the Injuries of *Saul*, and laid before him in what a miſerable condition he was, and to what ſtraights brought. Wherefore *Samuel*, to comfort him, brought him to *Naioth*; which ſeemeth to be ſo called, of the fair ſcituation and pleaſantneſs of the place: for *Mabah* ſignifies, a laudable and comely place: this was a Colledge of ſuch as were Profeſſors of that ſacred ſtudy of Divinity. Now *Saul* hearing that *David* was in this place, came with ſome of his Servants on purpoſe to make him captive. But at the ſight of *Samuel*

muel he began to ſing Pſalmes and Hymns after the manner of the Prophets.

From thence *David* returned back unto *Gibeah*, ſome twelve miles, where, at the Stone of *Ezel* (not far from *Gibeah*, toward the South) *Jonathan* went to *David*, and counſelled him to depart with all ſpeed, for that his Father meant evil towards him. So they took leave either of other with Tears, 1 *Sam.* 20. *Ezel* ſignifies an Angle, as was a Stone full of Angles or corners.

From thence he went to *Nob*, which was twelve miles.

From thence he went to *Gath*, a City of the *Philiſtines*, where he feigned himſelf mad, becauſe of *Achis* whom he feared, 1 *Sam.* 21. being twenty four miles.

From thence he went to the Cave of *Odullam*, twenty four miles, and thither reſorted unto him many of his Kindred, and ſuch as were indebted and in danger, to the number of forty Perſons. In this place he wrote the 57 and 142 *Pſalms*, as may appear by their Titles.

From thence he went to *Mizpah* in the Land of the *Moabites*, where, at this time, the King kept his Court, and there he carefully commanded his Friends and followers to his ſafe Protection, till ſuch time as the fury of *Saul* was aſſwaged, 1 *Sam.* 22.

From thence, by the counſel of the Prophet *Gad*, he returned by the Wilderneſs of *Hareth* to *Kegila*, and reſcued it; forty miles. Here *Abiathar* the Prieſt came to him, 1 *Sam.* 23.

From thence, fearing the coming of *Saul*, he went into the Wilderneſs of *Ziph*, whither *Jonathan* came to him, 1 *Sam.* 22. which was four miles.

From thence he went to the Town of *Moan*; four miles.

From thence he went to the Hold of *Engedi*, thirty ſix miles.

From thence he went ſix miles to *Carmel* in *Judæa*, where he determined to have deſtroyed *Nabal* for his churliſhneſs, 1 *Sam.* 25.

From thence he went to *Hackilah*, two miles.

From *Hackilah* he went to *Gath*, where *Achis* King of the *Philiſtines* kept his Court, ſixteen miles. This *Achis* was very courteous, and bountiful-minded, he entertained *David*, and gave him freely the City of *Zicklag* to inhabit in, 1 *Sam.* 27.

Wherefore *David* went thence to the Town of *Ziclag*, which was twelve miles, 1 *Sam.* 27. and there inhabited one year and ſeven months.

From thence *David* went often towards the South, and made incurſions upon the *Amalekites*, waſting and deſtroying their Land which lay in the Deſart of *Sur*, about eighty miles diſtant from *Ziclag*, and a hundred and twenty miles from *Jeruſalem* towards the South-weſt.

From

From the Deſart of *Sur* he returned back again unto *Ziclag*, which was eighty miles, and ſent part of the Prey which he had gotten to the King of the *Philiſtines*; Of which you may read more, 1 *Sam.* 27.

From *Ziclag David* went with the Army of the *Philiſtines* to fight againſt *Saul*, eighty eight miles, even to *Sunem*: for the *Philiſtines* pitched between *Jeſreel* and *Sunem*, 1 *Sam.* 28, 29.

But becauſe the Princes of the *Philiſtines* durſt not truſt him, therefore, by the conſent of *Achis* their King, he returned back to *Zicklag*, eighty eight miles, 1 *Sam.* 29.

Whilſt *David* was gone with the *Philiſtines* to fight againſt *Iſrael*, the *Amalekites* invaded *Ziclag*, took it, and burnt it with fire, and carried away *Ahinoam* and *Abigal* (*David*'s Wives) Captives. Wherefore, when *David* came to *Ziclag*, and perceived what had happened, with all ſpeed he purſued the Enemy; and in the way as he went he found an *Egyptian*, who, a little before, the *Amalekites* had left there, becauſe he was unable to follow them. This *Egyptian* guided *David* to the Tents of the *Amalekites*, who, ſuſpecting no ſuch evil, were making merry with the Booty that they had taken. But *David* with the reſt of his Company ſo manfully behaved themſelves, they gave the *Amalekites* a ſudden overthrow: and, as it often happeneth to ſuch as are negligent and careleſs, he took away from them their former Booty, and put moſt of them to the Sword. This Battel was fought ſome eight or twelve miles from *Zicklag*, as by the circumſtance of the Hiſtory may appear.

From this ſlaughter he returned back to *Ziclag*, being twelve miles, and repaired it; to every neighbouring City ſending a part of the prey. Here he had certain intelligence of the Succeſs of the *Iſraelites* in their Wars againſt the *Philiſtines*, and of the death of *Saul* and *Jonathan*, which he bitterly lamented, 1 *Sam.* 30. 2 *Sam.* 1. Theſe things happened in the tenth year after *Samuel* had anointed *David* King.

From *Ziclag* he went to *Hebron*, a Metropolitan City of the Tribe of *Judah*, being a Town of Refuge belonging to the Levites, which was ſixteen miles.

At this time *David* was about the age of thirty years, and was anointed King by the Tribe of *Judah*, in the year of the World 2891, and before Chriſt 1077. Here he kept his Court ſeven years and ſix months. From hence alſo he ſent Meſſengers to *Jabes* in *Gilead*, forty four miles, to ſignifie his gracious acceptance of that favour which they ſhewed unto *Saul*, in burying of his Body there, 2 *Sam.* 1. 1 *Chr.* 12.

From *Hebron David* went to *Jeruſalem*, twenty two miles, which then was called *Jebus*, being poſſeſſed of the *Jebuſites*; but he won it with ſtrong hand, and thruſt them out of it; and in Mount *Sion* ſet up the City *Millo*, which was afterward called the City of *David*, and ſignifies a place of Plenty. He began

began his Reign in *Jeruſalem* in the thirty eighth year of his Age, and ſeventh of his Reign. In this place alſo he ſet up his Houſe made of Cedar-wood, of which, *Hiram*, King of *Tyrus*, ſent him great Plenty from Mount *Libanus*, diſtant from thence, 104 miles, 2 *Sam.* 5. 1 *Ch.* 12.

From thence he went to the Valley of *Rephaim*, ſome three miles from *Jeruſalem*, in the way that leadeth to the City of *Bethlem*, where he fought a memorable Fight againſt the *Philiſtines*, and overcame them; for which cauſe, it was alſo called *Baal-Perizim*, becauſe, by the Help and Aſſiſtance of God, he had conquered the Army of the *Philiſtines*, 1 *Sam.* 5.

After he had diſperſed the Enemies, he returned to *Jeruſalem*, which is four miles.

The *Philiſtines* came the ſame Year into the Valley of *Rephaim* again, and pitched their Tents within three miles and a half of *Jeruſalem:* and the Lord gave *David* a ſign, that when he heard a noiſe in the Mulberry-trees he ſhould ſet upon the Enemy; ſo *David* went forth, and cloſe by the Town of *Gæba* and *Kirjath-jearim*, about two miles from *Jeruſalem* Weſt-ward, he ſet upon the Enemy, and gave them the ſecond Overthrow, 2 *Samuel* 5. 1 *Chr.* 15.

From thence *David* followed the Enemy to *Gaza*, which was eighteen miles, 2 *Sam.* 5. in the tenth Year of his Reign from his firſt beginning in *Hebron*. *David* aſſembled all the Princes, Prieſts, and chief men of *Iſrael*, to the number of 30000, which inhabited from *Sechor* till you come to *Chæmah*, a City of *Naphtali*, at the foot of Mount *Libanus*, even 163 miles off. Theſe men aſſembled themſelves in the City of *Jeruſalem*, and from thence, they with *David*, went to *Kirjath-jearim*, which was about a mile, to fetch the Ark of the Covenant from thence into the City of *David*, 1 *Sam.* 6. 1 *Chr.* 14.

From *Kirjath-jearim*, *David* and all his Train returned back again to *Jeruſalem*, which was about a mile; and they placed the Ark of the Lord in a new Cart, and cauſed it to be drawn with Oxen, which turned out of the way to the threſhing-floor of *Nachon*, where *Uzza* raſhly and inconſiderately touching the Ark of God, contrary to the Divine Law, was preſently ſlain by the Lord in the way, and that place was called *Pæri-Uza*, that is, *The Breach of* Uza: for he was not of the Tribe of *Aaron*, to whom it was only lawful to touch the Ark, and therefore the Lord ſtruck him that he died miſerably: wherefore *David* being terrified by this example of God's Severity, would not that day bring the Ark of the Lord into *Jeruſalem*, but carried it to the Houſe of a certain Noble-man called *Obed Ædom a Gittite*, who dwelt not far from *Jeruſalem*; but, when it was told *David* that the Lord bleſſed the Houſe of *Obed Ædom*, and all his Family, becauſe the Ark was there, *David* went from *Jeruſalem* with a great multitude of People, to the Houſe of *Obed Ædom*, who (as is ſaid before) dwelt not far from

from *Jeruſalem*, (yet there are ſome that ſay he was an excellent Muſician in *Jeruſalem*, and dwelt in Mount *Acra*, that is in the lower City) and from thence *David* fetch'd the Ark of the Lord into the upper City, which ſtood upon Mount *Sion*; but I hold the other Opinion to be the more probable.

When the Ark was carried by the Prieſts, *David* girt himſelf with a linnen Ephod, (which kind of Garment the Prieſts of the inferiour Order uſed to wear) and danced before it, ſinging Pſalms and Hymns to the praiſe and glory of God, and with great State brought it to the City of *Jeruſalem*, with the ſound of Trumpets and Inſtruments of Muſick, and placed it in the middle of the Tabernacle, which they had curiouſly erected in Mount *Sion*, in the upper City, which was alſo called the City of *David*. This hapned in the tenth year of his Reign; at which time, *Michal*, *Saul*'s Daughter, deſpiſed him in her Heart, and laughed at him: but God gave her a due Recompence, as you may read, 2 *Sam.* 6. and him a juſt Reward; for, he promiſed by the Prophet *Nathan*, That of his Poſterity and Blood the King of Kings and Saviour of the World ſhould be born.

In the Year following, *David* invaded the Land of the *Philiſtines*, and the City of *Gath*, which with ſtrong hand he won: this was thirty four miles from *Jeruſalem*.

From thence he returned back to *Jeruſalem*, 34 miles.

In the twelfth Year of his Reign he afflicted the *Moabites* with cruel War, and deſtroyed two of their Armies with the Sword, and the reſt of the multitude he made Tributary; which was 24 miles, 2 *Sam.* 8. 1 *Chr.* 9.

He returned thence to *Jeruſalem* with great Triumph and Joy, twenty four miles.

In the thirteenth year of his Reign, *Anno Mundi*, 2903. and before Chriſt 1065, he made an Expedition unto *Zoba*, which *Joſephus* calleth *Sophenam*, and is in *Armenia*, near to *Maſia* or Mount *Taurus*, 600 miles from *Jeruſalem* toward the North; of which you may read before. *David* in this place won a memorable Battel againſt *Hadad Ezer* the King thereof, near to the River *Euphrates*: he took 700 Horſe and 20000 Foot, burnt their Chariots, took 100 Caſtles, conquered all the Towns and Country round about, and went away with a great Booty, as well of Gold as Silver, Braſs, and other things; which Braſs, for the Excellency thereof, was like unto Gold, and (as *Joſephus* ſaith) afterwards *Solomon* made the Molten Sea of it. When *Gadarezer*, King of the *Syrians*, (he that built that famous City of *Damaſcus*) heard of the overthrow of *Hadad-Ezer*, he ſent a great Army to his Aid; which King *David*, near to the River *Euphrates*, ſmote with the Sword, ſo that 20000 of them were ſlain, and he carryed away a glorious Victory, extending his Government from *Jeruſalem*, 600 miles towards the North, that is, into *Armenia*, and beyond the River *Euphrates*,

tes, and made theſe two Nations tributary unto him, 2 *Samuel* 8. 1 *Chr.* 19.

After *David* had won theſe two memorable Victories near *Euphrates*, he went thence with all his Army towards the South, and invaded the Land of *Syria*; in which Journey, *Joram* the Son of *Tohi*, King of *Antiochia*, (which City at this time was called *Hemath*) met *David* with Gifts and Preſents in the Name of his Father, returning him many Thanks becauſe he had deſtroyed the common Enemy *Hadad-Ezer*, and by ſtrong hand ſubdued and quelled the Fury of that mighty Tyrant, who was alſo a trouble and vexation to the Kingdom of *Antiochia*. *David* entertained this Meſſage kindly, and thankfully received his Gifts, (which was of Gold, Silver, and fine Braſs) and ſo gave *Joram* an acceptable Diſpatch, and from thence with his Army went to *Damaſcus*, the Metropolitan City of *Syria*, where, in the Valley of Salt, he got a great Victory, in which 18000 *Syrians* were ſlain, and ſoon after, the City of *Damaſcus* taken; in which, *David* placed a Garriſon, and compelled them to pay Tribute, 2 *Sam.* 8. This was diſtant from the Kingdom of *Soba* 520 miles.

From *Damaſcus* he went with his Army into the Land of the *Ammonites*, 100 miles, in the way that leadeth out of *Syria* to *Jeruſalem*, all which he conquered, and all the Cities and Towns thereabouts, and compelled them to pay Tribute, 2 *Sam.* 8.

From thence he returned to *Jeruſalem*, which was ſixty miles, and all the Booty that he had gotten in his Journey he dedicated unto the Lord, 2 *Sam.* 8.

A while after, he, with his Army, made an Incurſion into the Land of *Idumæa*, and compelled the Inhabitants to pay Tribute. Moreover, he deſtroyed the City of *Midian*, the Metropolitan of that Country; of which, you may read before: it was diſtant from *Jeruſalem* 160 miles towards the South. So that the extent of *David*'s Kingdom, from the North to the South, was 800 miles, even from the Kingdom of *Soba* to the Red Sea; and from the Eaſt to the Weſt 120 miles; from *Tyrus* and *Sydon* reaching to *Damaſcus*. Thus by the ſingular Bleſſing of God he obtained a ſpacious and powerful Empire, 1 *Sam.* 8. 1 *Reg.* 11. 1 *Chr.* 19. He made his Expedition into *Idumæa* about the fourteenth year of his Reign.

From *Midian* in *Idumæa*, he returned with great Glory and Praiſe to *Jeruſalem*, which was 160 miles.

In the fourteenth year of his Reign, and in the year of the World 2904, and before Chriſt 1064, *Nahas*, King of the *Ammonites*, died, and *Haron* his Son ſucceeded him: this Man contemptuouſly abuſed the Meſſengers of *David*, 2 *Sam.* 10. and to juſtifie that Injury, he gathered an Army out of *Soba*, *Syria*, and *Meſopotamia*, even a mighty Hoſt, to oppoſe *David*; who in the fifteenth year of his Government met him with his Army at *Helam*, ſome

ſome twenty miles from *Jeruſalem*, where he obtained a notable Victory, and deſtroyed 700 Chariots, and 40000 Horſe, 1 *Chr.* 20.

David after this, with great applauſe of the People, was entertained into *Jeruſalem*, which was 20 miles diſtant; where, being puſt up with Proſperity, he forgat his former Piety and Sanctity, and by degrees fell into unlawful Actions and unjuſt deſires: whence it happened, that ſoon after he committed Adultery with *Bathſeba*: and after that, to hide his Fault, cauſed her Husband to be ſlain. This was kept ſecret, till the Lord, by *Nathan* ſharply reprehends him, lays before him what he was, and what his preſent eſtate is, from whence that came, and then concludes, that he is moſt unthankful, careleſs, and negligent towards God and Man, in committing thoſe Inſolencies; neither left he there, but told him that God would ſeverely puniſh him for his Offence, which after happened as you may read, 1 *Sa.* 11, 12. 14, 17. *David* being nipt in his Conſcience with this ſharp reprehenſion, fell into great Lamentation, the extremity of whoſe Paſſions may very well appear in the Penitential *Pſalms*, which at this time and ſoon after he wrote, and left to future Ages.

After this, about the end of Summer, he gathered an Army, and went into the Land of the *Ammonites*, ſome ſixty four miles, where he took the Metropolitan City, (which at that time was called *Rabba*, becauſe of the Multitude of Citizens that were in it; but after being reſtored by *Ptolomeus Philadelphus* King of *Ægypt*, he called it after his own name, *Philadelphia*) and there took the Crown from the Head of the King of the *Ammonites*, which weighed a * Talent of Gold, being (as *Joſephus* ſaith) richly adorned with fair Sardonick Stones; of which you may read, 2 *Sam.* 12.

* How much this was, you may read hereafter in the quantity of weights

From thence he returned back to *Jeruſalem*, which is ſixty four miles, where he married *Bathſeba*, and by her had four Sons, *Simeon*, *Sobab*, *Nathan* and *Solomon*, 1 *Chr.* 3. Soon after this, *Amnon* defloured his Siſter *Thamar*: Not long after that, his Son *Abſalom* killed his Brother *Amnon*, being then about eighteen years of age; which *David* took ſo heinouſly, that he would not ſuffer him to come into his ſight for three years, 2 *Sam.* 13. Then *Joab*, by the ſubtilty of the Woman of *Tekoa*, reconciled him to the King his Father: yet nevertheleſs, he came not to his Court of two years after; This *Abſalom* was a goodly man, affable, for which cauſe, even at that time, the People began to affect him.

Afterward, in the year of the World 2950, and before Chriſt 1408, *Abſalom* being then about twenty five years of Age, moved Sedition againſt his Father. A matter remarkable, that although he had ſlain his own Brother, being diſgraced and abſent from the Court almoſt five years, yet within ſhort time after, he ſo ſtrongly united the Affection of the People to him, that he conſtrained *David* (ſtanding in fear of his greatneſs) all his former Acts and worthy Victories notwithſtanding) to forſake his own City, and

for ſafety to fly to the Mount of Olives, being three quarters of a mile from the City.

There he ſtayed a while to ſee the condition of the Tumult, but Neceſſity conſtrained him to take his way to *Bahuzim*. And as he was going, *Zimri* the Son of *Geſa* of the houſe of *Saul*, curſed him, every mans Enemy then making himſelf apparent when he is in Adverſity, and his beſt friends commonly forſake him.

From thence he went to *Jordan*, fourteen miles, where the Prieſts *Jonathan* and *Ahinaaz* brought him certain Intelligence of that wicked and perverſe Counſel of *Achitophel*, a man in thoſe times famous for his Wiſdom, but perfidious in his Actions, as commonly ſuch are that hope after Honours, or ſeek to benefit themſelves by Innovation and Change.

After he had Intelligence hereof, he went over *Jordan* with thoſe few men that he had, and with all poſſible ſpeed went to *Bethabara*, ſome 16 miles from *Jeruſalem* toward the North-eaſt. At this place *Joſhuah* led the Children of *Iſrael* through *Jordan* on dry ground, *Joſ.* 3. 4. and here *John* the Baptiſt taught, and baptized Chriſt. *Mat.* 1. and *Luke* 3.

From thence he went to *Makanaim*, which is 28 miles, where he ſent forth his Army by bands againſt *Abſalom*, who at this time had aſſembled a great Hoſt near the Wood *Ephraim*, not far from that place where *Joſhua* won a memorable Battel againſt the *Canaanites*; and that the place might be made more famous, *David*'s men, though few in number, gave *Abſalom* and his Hoſt as great. Thus *Abſalom* being left in danger, to ſave himſelf, fled; but in his flight the Hair of his Head being long, and blown with the Wind, took hold of the branch of a Tree, by which, he hanged between Heaven and Earth, as unworthy of either: and *Joab*, who but a little before was his Friend, in that very place, with three Darts, put him to death, a juſt end for ſo unjuſt a Man. 1 *Sam.* 18.

David, notwithſtanding, took the Death of *Abſalom* marvellous heavily, till by *Joab* he was recalled from that Grief; and then in the Company of *Barzillai*, and of his Son *Chimea*, of *Mephiboſeth* the Son of *Jonathan*, and *Zeba* his Servant, *Shimei* alſo that before curſt him, (who to leave a memorable Token of a baſe Sicophant) after this Victory, came firſt down to crave Pardon for his Offence, with many others, went along with him from *Makanaim* to *Bethabara*, which was 28 miles. To this place there came a great Multitude of People to meet *David*, 2 *Sam.* 19. This *Barzillai* was one of the eighteen that held the Principality of the City of the *Giliadites*, and had a Son called *Chimea*, whom *David* took with him to *Jeruſalem*, that he might make evident his Thankfulneſs towards him for that Courteſie which he had received of his Father.

From *Bethabara David* paſſed *Jordan*, and went back to *Gilgal*, which was four miles, 2 *Sam.* 19.

From

From thence he went to *Jeruſalem*, being twelve miles, in the ſame year that he was exiled by his Son, which was about the thirteenth year of his reign. The next year, *Seba* the Son of *Bicri*, taking example of *Abſalom*, and obſerving the mutability of the Peoples Affections, moved a Sedition againſt *David*, but *Joab* his Captain, overcame him, 2 *Sam.* 20. After this there followed three years of Famine. About the end of the third year of Famine, and in the thirty fourth year of his Reign, *David* went to *Jabes Gilead*, which was fifty two miles, to fetch the bones of *Saul* and *Jonathan*, to bury them in the Sepulchre of his Fathers, 2 *Sam.* 21.

From *Jabes* in *Gilead*, *David* brought the Bones and Relicks of King *Saul*, and *Jonathan* his Son, to *Gibeah* of *Saul*, which was 52 miles, and there he honourably buried them in the Sepulchre of his Father *Kiſh*, 2 *Sam.* 21.

From thence *David* returned to *Jeruſalem*, which was four miles.

In the thirty fifth year of his Reign, he went forth to fight againſt the *Philiſtines*, near to the Levitical Town of *Nob*, or *Nobe*, which is twelve miles from *Jeruſalem*, upon the Borders of the Countreys of the *Philiſtines*, in the Tribe of *Dan*.

From thence he returned back again to *Jeruſalem*, twelve miles.

So all the Travels of *David* were 2904 miles.

The Deſcription of the Places to which David *travelled.*

OF the Cities of *Socho*, *Aſekah*, *Gibeon*, *Gibeah* of *Saul*, *Nob*, *Ziph*, *Moan*, *Engedi*, *Arimathea*, *Gath*, the Cave of *Odullam*, *Kegila*, *Paran*, *Apheck*, and *Makanaim*, you may read before in the Travels of *Saul*, and the Judges of Iſrael.

Of Ziclag.

ZIclag, was a Town in the Kingdom of *Juda*, near to the River *Beſor*, forty miles from *Jeruſalem* towards the South-weſt; not far from *Gaza*, a City of the *Philiſtines*. In St. *Jerom*'s time, it was but a ſmall Town, 1 *Sam.* 27.

Of Sur.

SUR is a Deſart in the Wilderneſs of *Arabia Petræa*, extending it ſelf from the utmoſt Borders of *Judæa*, to the Red Sea, even unto *Egypt*; and ſignifieth a Bulwark, or place of Defence; and is derived of *Schor*, which ſignifies to ſee, or contemplate: becauſe from Bulwarks men may ſee into Neighbouring Countreys. This was a place of Defence of the *Egyptians*, *Gen.* 16. 20, 25. *Exod.* 15. 1 *Sam.* 15. 17.

Of Sunem.

THis was a City in the Tribe of *Iſſachar*, forty eight miles from *Jeruſalem* towards the North, not far from *Naim*, where Chriſt raiſed the

Widows Son to life, *Luke* 7. So did *Elizæus* the Prophet alſo, 2 *King.* 4. And ſeemeth to take the name of a Purple or Scarlet colour; being derived of *Schanah*, which ſignifies, He hath changed and interated a colour.

Of Gazer.

Gazer is a Town lying upon the Borders of the *Philiſtines*, not far from *Ekron*, ſixteen miles from *Jeruſalem* Eaſtward. Of this you may read before.

Of Sichor.

THe River of *Sichor* was in the Deſart of *Sur*, not far from *Rhinocura*, (of which it took the name) and runneth thence into the *Mediterranean* Sea: from whence alſo it is called the River of *Egypt*, 1 *Chron.* 13. It is ſeventy two miles from *Jeruſalem* South-weſt-ward. Of the Hebrews it is called *Schichor*, or *Sichor*, becauſe of the blackneſs of the Water.

Of Bahurim.

Bahurim was a Town in the Tribe of *Benjamin*, a mile and ſomething more from *Jeruſalem*, towards the North-eaſt. To this place *Phaltiel* followed his Wife *Michael*, 2 *Sam.* 3. Here alſo *Shimei* curſed *David*, 2 *Sam.* 16. At this time it is a fair Caſtle, ſtrongly fortified, ſtanding in a high place. Near unto it, in the Valley, juſt in the Kings way, there is a ſtone called *Bohen*, taking that name of *Bohen* the Son of *Reuben*, and is of an extraordinary greatneſs, ſhining like unto Marble. Of this you may read in the 15th of *Joſhuah*. *Bahurim* or *Bachurim*, ſignifies, a City of Electors, being derived of *Bachar*, to elect or chuſe.

Of Davids *name.*

David is as much as to ſay, *my dear*, *my beloved*, *my choſen one*: being derived of *Dod*, which ſignifies, *a friend* or *beloved.* For which cauſe, he was ſaid to be a man after Gods own Heart.

How David *was a Type of Chriſt.*

David repreſented Chriſt divers ways; Firſt in his Name, (he was beloved.) So God teſtifies of Chriſt, *This is my beloved Son in whom I am well pleaſed.* Secondly, in the place of his Birth, he was born at *Bethlehem*, ſo was Chriſt. Thirdly, in his imployment, he was a Shepheard; ſo was Chriſt: *I am the true Shepheard, for a good Shepheard giveth his Life for his Sheep, &c.* Fourthly, in his Muſick; *David* was cunning upon the Harp, and by that comforted the afflicted Spirit of *Saul*: ſo Chriſt, by the Muſick and Harmony of his Doctrine (the glad tidings of Salvation) comforteth the afflicted Members of his Church. Fifthly, *David* got his Glory and preferment by the death of *Goliah*: ſo Chriſt was glorified by conquering Death and the Devil. Sixthly, *David* was perſecuted by *Saul*, and purſued from one place to another, ſo that he had not where to hide his head with ſafety; ſo Chriſt was perſecuted by his own Country-men the *Jews*, ſhut out from the Society of Man; and, as he ſaid, *Mat.* 8. *The Foxes have Holes, and the Birds have Nefts; but the Son of Man hath not where to hide his head.* Seventhly, in the dangers that *David* ſuſtained, by Gods providence he was mercifully delivered: ſo Chriſt was incloſed and in danger of the *Jews* at *Nazareth*, *Luke* 4. in *Jeruſalem*; in the Temple alſo, *Joh.* 8. but he eſcaped them all, *becauſe then his time was not come*, *Jo.* 7 8. Eighthly, as *Abſalom* rebelled againſt *David*, being his Father; ſo the *Jews* rebelled againſt Chriſt, although he was their Creator: according to that of *Eſa.* 61. *I have fed and brought up Children, but they have forſaken me.* Ninthly, as *David* fled to Mount *Olivet* for refuge, being brought to a ſtreight; ſo Chriſt upon Mount *Olivet* (his Heart being preſt with an intolerable Agony) fled to his Father by Prayer, for comfort in that extremity. Tenthly, as all the Friends and Familiars of *David* forſook him at ſuch time as *Abſalom* rebelled againſt him, and followed him with Perſecutions, Mocks and Taunts; ſo Chriſt, at ſuch time as *Judas* betrayed him into the hands of the *Jews*, was forſaken of all his Followers, and many of thoſe which a little before he had done good unto, mocked and derided him as he was upon the Croſs. Laſtly, as *David* was reſtored, notwithſtanding the former miſeries and troubles, to his ancient Glory and Eminency; ſo Chriſt, after he had ſuffered the due puniſhment for Sin, Death, and (before that) extream Miſery, yet at length conquered both, and by his Divine Power reſtored himſelf to his former eſtate, Eternal Glory.

The Travels of Abner, *one of* Sauls *Captains.*

HE went with King *Saul* from *Gibeah* to the Wilderneſs of *Ziph*, which was twenty two miles. Here he was rebuked by *David* for his negligence.

From thence he returned to *Gibeah*; twenty two miles, 1 *Sam* 31.

From thence he travelled to the Hill *Gilboa*, where *Saul* killed himſelf; forty miles.

From thence he went to *Machanaim*, where he made *Iſhboſheth* (*Sauls* Son) King, who kept his Court there ſeven Years; ſixteen miles, 2 *Sam.* 2.

From thence he went to *Gibeon*, where he ſlew *Aſahel*, *Joabs* Brother, in Battel; which was forty four miles, 2 *Sam.* 2.

From thence he went over *Jordan* to *Bythron*; twenty eight miles.

From thence he went back to *Machanaim*, ſixteen miles, 2 *Sam.* 2.

Laſtly, he went thence to *Hebron* to *David*, and made a Covenant with him; where he was treacherouſly Slain by *Joab*: and was ſixty eight miles. So all the Travels of *Abner* were 256 miles.

Of

Of Bithron.

Bithron or Betharan was a Town beyond *Jordan*, in the Tribe of *Gad*, ſome 28 miles from *Jeruſalem*, North-eaſtward, lying between *Dibon* and *Jordan*. It taketh the name from a Houſe of ſinging, being derived of *Baith*, which ſignifies a Houſe, and *Ron*, He ſung joyfully.

The Travels of Joab.

JOAB, *David*'s Captain, was the Son of *Zerviah David*'s Siſter, for he had two, *Zerviah* and *Abigal*; *Zerviah* had *Joab*, *Abiſhai*, and *Aſael*; *Abigal* had only *Amaſa*, all which were great men in King *David*'s time. Now when *Joab* heard that *Abner* had brought down his Army to *Gibeon*, he went from *Hebron* thither, which was 24 miles; and there his Brother *Aſahel* was ſlain, 2 *Sam.* 2.

From thence he went to *Bethlehem*, 16 miles, where he buried his Brother, 2 *Sam.* 2.

From thence he returned to *Hebron*, 20 miles. Here under the Gates of the City he traiterouſly killed *Abner*, 2 *Sam.* 3.

From thence he went with *David* to *Jeruſalem*, where he won *Sion*, and drave thence the blind and the lame, being 82 miles.

From thence he went with his Army againſt the *Ammonites* and *Syrians*, whom he conquered in a cruel Fight, 60 miles, 1 *Sam.* 20.

From thence he returned back to *Jeruſalem*, 60 miles.

From thence he went with *David* into *Idumæa*, 160 miles from *Jeruſalem* Southward; there he won the Town of *Midian*, and conquered the *Idumæans* or *Edomites*, 2 *Sam.* 8.

From thence he returned to *Jeruſalem* with his Army, being 160 miles.

From thence he went and beſieged *Rabba*, the Metropolitan City of the *Ammonites*, being ſixty four miles from *Jeruſalem* North-eaſtward. Here *Uriah* was ſlain, 2 *Sam.* 11.

From thence he returned to *Jeruſalem* with King *David*, 64 miles.

From thence he went into the Kingdom of *Geſur*, which lieth beyond *Jordan* upon Mount *Libanus*, by the Town of *Cæſarea Philippi*, ſome eighty miles from *Jeruſalem* North-eaſtward. This Country was called *Trachonites*. From this Land *Joab* brought *Abſalom* again to *Jeruſalem*, 2 *Sam.* 14.

From thence he returned back again with *Abſalom* to *Jeruſalem*, eighty eight miles.

From thence he went with *David* (when he fled from his Son *Abſalom*) to *Machanaim*, being forty four miles. Not far from hence he ſlew *Abſalom*, 2 *Sam.* 18.

From

From thence he came again with King *David* to *Jeruſalem*, 44 miles, 2 *Sam.* 10.

From thence he went to *Gibeah*, where he killed *Amaſa*, which was four miles.

From thence he went to the Town of *Abel-Bethmaacha* in the Tribe of *Naphtali*, being about 88 miles. This Town he ſtraightly beſieged.

From thence he went again to *Jeruſalem*, 88 miles.

Afterward he went, as *David* commanded him, to number the People at *Aroer*, a Town beyond *Jordan*, which was 24 miles, 2 *Sam.* 24.

From thence he went to *Jaezer*, which is ſixteen miles.

From thence going through the Land of *Gilead*, and paſſing by the Territories of the lovver Country of *Hadſi*, he came to the Town of *Dan*, near to the place vvhere the Fountains of *Jordan* are, which is accounted 116 miles.

From thence he went to that famous Mart Town *Sidon*, which was 24 miles.

From that great Tovvn *Sidon* he went to the Walls of *Tyre*, to which place, great multitudes of Ships reſorted; which was 16 miles.

From thence he went toward the South till he came to the City *Beerſaba*, which was the utmoſt Bounds of the Holy Land South-vveſtvvard, and vvas reckoned 132 miles.

From thence he returned back to *Jeruſalem*, where he delivered to *David* the number of thoſe that were choſen Souldiers, 2 *Sam.* 24. but the Lord ſtruck the Country and City of *Jeruſalem* with a great Plague, becauſe he did contrary to his Command, 2 *Sam.* 24.

So all the Travels of *Joab* were 1348 miles.

The Deſcription of the places to which he travelled.

MAny of thoſe Cities mentioned in the Travels of *Joab*, are already deſcribed and ſet forth; therefore I account it needleſs in this place again to repeat them, but only ſuch Towns as yet have not been mentioned.

Of Geſur.

GEſur was a Country near to *Cæſarea Philippi*, in the Land of *Baſan* beyond *Jordan*, near *Libanus*, in the *Tetrarchy Trachonitides*, 88 miles from *Jeruſalem* North-eaſtward. With the King of this Country, *Abſalom* remained in Baniſhment for three years ſpace, after he had ſlain his Brother *Ammon*; and with us may be termed the Valley of Oxen, 2 *Sam.* 13.

Of Hadſi.

THE lower Country of *Hadſi* ſtood near to the City *Corazin* in the half Tribe of *Manaſſes*, fifty two miles from *Jeruſalem* toward the

North-

North-eaſt, and ſignifies a new Land; being derived of *Chadaſch*, that is, New.

Of the Fountain Rogel.

THIS was near *Jeruſalem* Eaſtward; to which place, *Jonathan* and *Ahimaaz* (*David*'s Intelligencers) brought him News of *Abſalom*'s Counſels and Intentions, 2 *Sam.* 17. It ſeemeth that Travellers uſually waſhed their Feet in it, from whence it was called the Well of Feet, being derived from *Rægæl*, ſignifying a Foot. Near to this place was the Stone *Zochæleth*, where *Adonijah* (at ſuch time as he affected the Kingdom, contrary to his Fathers liking) called an Aſſembly and made a great Feaſt, 1 *Reg.* 1.

The Travels of Bæna *and* Rechab.

THeſe two went out of the Tribe of *Benjamin* over *Jordan* to *Machanaim*, 40 miles. There they murthered their Maſter, King *Iſhboſheth*, in his Chamber, as he lay upon his Bed, and after cut off his Head. The Head they brought to King *David* to *Hebron*, 68 miles. But *David* was not pleaſed with their Treachery, wherefore he cauſed them both to be put to Death. So their Travels were 108 miles.

The Travels of Abſalom.

Abſalom was born in *Hebron*, and went with his Father to *Jeruſalem*, 22 miles, 2 *Sam.* 13.

From thence he went to *Baal-hazor*, eight miles, where he cauſed his Brother *Amnon* to be ſlain.

From thence, for fear of his Father, he fled into the Land of *Geſur*, 88 miles, 2 *Sam.* 14.

From thence he came back with *Joab* to *Jeruſalem*, which was 88 miles, 2 *Sam.* 14.

From thence he went to *Hebron*, 22 miles, and made himſelf King, and rebelled againſt his Father.

From thence he went back again to *Jeruſalem*, which is 22 miles. There he lay with his Fathers Concubines, 2 *Sam.* 16.

From thence he purſued his Father to *Machanaim*, 40 miles, and there was hanged by the Hair in an Oak tree, where *Joab* put him to death, 2 *Sam.* 18. So all the Travels of *Abſalom* were 290 miles.

Of Baal-hazor.

IN this City *Abſalom* made a great Feaſt for his Sheep-ſhearers, and invited all his Brothers to it, where he cauſed *Amnon* to be ſlain, becauſe he had abuſed his Siſter *Thamar*. It lieth in the way ſome eight miles from *Jeruſalem* towards the North-eaſt, as you go to *Jericho*, near to Mount *Epraim*, 2 *Sam.* 13. and is derived of *Baal*, which ſignifies a Lord or Husband; and *Chazir*, a Den or Cave.

Of the Name Abſalom.

Abſalom ſignifieth a Father of Peace, although he was the Author of all Diſcord and Sedition againſt his Father.

The Travels of the wiſe Woman of Thecoa.

THis woman went from *Thecoa* to *Jeruſalem*, eight miles; and ſpake with King *David*; and with her ſweet words ſhe perſuaded him that he would recall his Son out of Exile, who then remained in *Geſur*, 2 *Sam.* 14.

Of Thecoa.

Thecoa was a City in the Tribe of *Juda*, ſome eight miles from *Jeruſalem* toward the South-eaſt: near this City *Joſaphat* by Prayers and the ſound of Trumpets, without drawing Sword, got a memorable Victory; and for that cauſe it ſignifieth the ſound of a Trumpet. In this place the Prophet *Amos* dwelt, and there lyeth buried; whoſe Sepulchre was to be ſeen four hundred Years after Chriſt, as S. *Jerom* obſerveth. It was from *Bethlem-Juda* ſix miles. Near to *Thecoa* was the Lake *Aſpher*, where *Jonathan* and *Simon* (*Judas Machabeus*'s brothers) pitch'd their Tents, 1 *Mach.* 9. Of this City you may read, *Jer.* 6. *Am.* 1. 2 *Chr.* 11.

Of Achitophel.

THis perfidious and wicked Man was born in the Town of *Gilo*, not far from *Hebron* and *Debir*, in the Tribe of *Judah*, *Joſ.* 15. 2. *Sam.* 15. twenty miles from *Jeruſalem* South-Eaſtward; who when his Counſel would not take place, he went home to his own Houſe, and there deſperately hanged himſelf.

The Travels of wicked Shimei.

Shimei went from *Bahurim* (where he curſed King *David*) to *Bathabara* upon the River *Jordan*, which was eighteen miles; where he got Pardon of *David*, 2 *Sam.* 19.

From thence he went back with King *David* unto *Gilgal*, four miles

From thence he went with King *David* to *Jeruſalem*, twelve miles, 2 *Sam.* 19.
From thence he went to *Bahurim*, three miles.
From *Bahurim* King *Solomon* ſent for him again to *Jeruſalem*, three miles. There he was conſtrained to build him an Houſe, and not to depart thence upon pain of Death, 1 *Reg.* 2.
But *Shimei* tranſgreſſing the commandment of the King, went to *Gath*, a City of the *Philiſtines*, twelve miles.
From thence he returned back again to *Jeruſalem*, twelve miles, where he was ſlain by the command of King *Solomon*, in the third year of his Reign, 1 *Reg.* 2. So all the Travels of *Shimei* were 104 miles.

The Books of KINGS and CHRONICLES.

Of Abiſhag, *the Virgin that lay with* David.

THIS Maid was accounted the faireſt in all *Iſrael*, for which cauſe, ſhe was brought to *Jeruſalem* for King *David*, that ſhe might lye with him in his old Age to procure Heat: ſhe was born at *Sunem*, a Town ſome forty four miles from *Jeruſalem*, 1 *Reg.* 1. Of *Sunem* you may read before in the Travels of *David* and *Saul*.

The Travels of King Solomon.

Solomon the Son of *David* King of *Iſrael*, entred upon the full Government of the Kingdom of *Iſrael*, *An. mundi* 2931. and before Chriſt, 1037. when he was about twenty years old. After, he went from *Jeruſalem* to *Gilgal*, four miles, and there offered upon the Altar which *Moſes* had made, 1000 burnt offerings, 1 *Reg.* 2. 2 *Chr.* 1.
From thence he went back to *Jeruſalem*, four miles, and built a Temple to the Lord, in Mount *Moriah*, 1 *Reg.* 6. This was begun about the fourth year of his Reign, and 480 years after the Children of *Iſrael* came out of *Ægypt*, in the Month *Ziph*, which anſwereth to our *May*. So that the Temple began to be built in *An. Mundi* 2934. and before Chriſt, 1034. To the building whereof, *Hiram* King of *Tyre* ſent *Cedar* Trees from Mount *Libanus*, 120 miles to *Jeruſalem*, 1 *Reg.* 5. 2 *Chr.* 2. This Temple *Solomon* within plaited over with Gold and ſet with precious Stones, and finiſhed it in the Month of *November*, about the eleventh year of his Reign, 1 *Reg.* 6. The Dedication whereof, was about the twelfth year of his Reign, and in the thirty ſecond year of his Age, *Anno Mundi*, 2942, and before Chriſt, 1026. The Temple being finiſhed, he began to build his own houſe, which was thirteen years a building, and was

was finiſhed about the 44 year of his Age, and in the 24 of his Reign, 1 *Reg.* 7. 8.
After 20 Years, in which time he had finiſhed the Houſe of the Lord, and his own Houſe in Mount *Sion*; that he might manifeſt his Thankfulneſs to the King of *Tyre*, he went to *Cabul*, a City in the Tribe of *Aſhur*, ſome 80 miles Northward, where he gave to the aforeſaid *Hiram* 20 Towns or Cities, with all the Country round about; wherefore King *Hiram* called this *Cabul*, that is, Diſpleaſant and Dirty, 2 *Reg.* 9. You may read of *Cabul*, *Joſ.* 19.
From thence he returned to *Jeruſalem*, 88 miles.
From thence he went to *Hazor*, and reſtored the City, which was 44 miles.
From thence he returned to *Jeruſalem*, 44 miles.
From thence he went to *Megiddo*, which is not far from *Jeſreel* in the Tribe of *Manaſſes*, 44 miles from *Jeruſalem* toward the North. This City *Solomon* fortified, 1 *Reg.* 9. and *Joſiah* King of *Juda*, a long time after, was there wounded to Death, 2 *Reg.* 9.
From *Megiddo* he returned to *Jeruſalem*, 44 miles.
After that *Pharaoh* King of *Egypt* had conquered *Gaſer*, and deſtroyed it with Fire, he gave it to his Daughter the Wife of *Solomon*, who rebuilt it. This Town was ſcituated in the Tribe of *Ephraim*, 28 miles from *Jeruſalem* Northward, 1 *Reg.* 9.
From *Gaſer Solomon* returned back again to *Jeruſalem*, being 28 miles.
From thence he went to the higher *Bethoron*, which he fortified; and ſtood 28 miles from *Jeruſalem* Northward, 2 *Chr.* 8.
From thence he went to the lower *Bethoron*, 16 miles from the upper, toward the South, 1 *Reg.* 9. 2 *Chr.* 8.
From the lower *Bethoron* he went to *Jeruſalem*, which was eight miles.
After, *Solomon* built the City *Belath*, which was 12 miles from *Jeruſalem* North-vveſtvvard, 1 *Reg.* 9. 2 *Chr.* 8.
From thence he returned back to *Jeruſalem*, 12 miles, and it is very like that *Solomon* often viſited thoſe Towns that he built and reſtored.
From *Jeruſalem* he went to *Hemath* (afterward called *Antiochia*) which was 320 miles, and compaſſed it about with a Wall, fortified it, and afterward conſtrained all the Kingdoms thereabout to be obedient to his Government, 2 *Chr.* 8.
From thence he went with great State into the Kingdom of *Zoba*, which is 600 miles, and fortified all the great Cities and Caſtles of that Country, that with the greater Facility they might oppoſe the Invaſions of neighbouring Countries.
From thence he returned to that famous City *Thamar*, which was alſo called the City of the *Palmes*, 400 miles: this he rebuilt and fortified, 1 *Reg.* 9. 2 *Chr.* 8.

From thence he went to *Jeruſalem*, which is 388 miles.

From thence he went to *Ezeongaber*, near to the Red Sea, in the Country of *Idumæa*, where he built a company of ſtately Ships, and ſent them to *India* to fetch Gold, which was 176 miles from *Jeruſalem* Southward, 1 *Reg.*9.

From thence he returned to *Jeruſalem*, which is 176 miles. But of his Riches and great Proſperity he grew Proud, (for he excelled all the Kings near him) and gave himſelf to unlawful Pleaſures; he took unto him 300 Concubines and 700 Wives, by whoſe perſwaſions he began to worſhip the Gods of the *Gentiles*, which Idolatry was evil in the ſight of the Lord. After he had reigned forty years (which was about the ſixtieth of his Age) he died, and was buried by his Father *David* in Mount *Sion*, the City of *David*, *An. Mundi* 2770, and before Chriſt 998.

So all the Travels of *Solomon* were 2544 miles.

The deſcription of the places to which he travelled.

Of *Gazer* you may read before in the Travels of *David*.

Of Bethoron.

THe upper and the lower *Bethoron* were two Cities in the Tribe of *Ephraim*, built by *Saærah* the Daughter of *Ephraim*, 1 *Chron.*7. The inferiour *Bethoron* was not far from the Caſtle of *Emmaus*, eight miles from *Jeruſalem* toward the North-Weſt. The Superiour was twenty miles diſtant towards the North. Theſe Towns *Solomon* repaired. Near to the lower *Bethoron* the Lord put the Enemies of *Joſhuah* to flight with Thunder and Hail, *Joſ.*10. Here alſo *Judas Macchabeus* overcame the Army of *Antiochus*, 1 *Mac.*3. Here alſo he put *Nicanor* to death, 1 *Mac.*7. and ſignifieth, A white houſe; being derived of *Beth*, which ſignifies an houſe; and *Chor*, he hath made white.

Of Baælath.

THis is a City twelve miles from *Jeruſalem* North-weſtward, in the Tribe of *Dan*. This City *Solomon* repaired at ſuch time as he fell in Love with many Women: from whence it ſeemeth to take his name: for *Baaleth* ſignifieth, his beloved Lady.

Of Thamar.

THamar, *Tadmor*, or *Palmira*, ſtood partly in the Deſart of *Syria*, and partly in a fruitful Soyl; being compaſſed about on the one ſide with a Wood, on the other with fair and pleaſant Fields. It was the Metropolitan City of all *Syria*, not far from *Euphrates*, ſome 388 miles from *Jeruſalem* North-Eaſtward; and, as *Pliny* ſaith, *lib.*5. *cap.*25. although it lay betwixt two mighty Empires, *Rome* and *Parthia*, yet it was ſubject to neither; fairly ſcituated, a Free City, adorned with fair and ſumptuous Buildings, and contented with their own Government. The Wilderneſſes called after this Towns name,

name, *Palmarnæ*, or the Deſarts of the *Palms*, extend themſelves to *Petra*, the Metropolitan City of *Arabia-Petræa*, and to the borders of *Arabia-Fœlix*, one days journey from *Euphrates*, two from the upper part of *Syria*, and ſix from *Babylon*, as *Joſephus* obſerveth, *Antiq. lib.*8. *cap.*5. This City *Solomon* made Tributary to him, and fortified it with ſtrong Walls, 1 *Reg.*9.

Of *Ezeongaber* you may read before.

The Typical Signification of Solomon.

SOlomon is as much as *FREDERICK* in High-Dutch, which ſignifies a Peace-maker; being derived of the *Hebrew* word *Schelomoh*, or *Schalom*, to bring glad tidings of Peace. Typically repreſenting Chriſt the Prince of Peace, who hath reconciled us with his Heavenly Father, and merited an eternal place of Peace and Happineſs for all ſuch as truſt in him, *Eſay.*9. And as *Solomon* built up the Temple of the Lord with great majeſty and glory; ſo Chriſt hath built up that heavenly Temple, the Church of God, and adorned it with the Gifts and Graces of his holy Spirit, in this World, that ſo it might be capable of eternal Glory in the World to come, 2 *Cor.*6.

The Travels of Solomon's *Ships.*

THis Navy of *Solomon's* went unto *Ophir*, that is, *India*, which was accounted from the Mart Town 4800 miles.

From *India* they returned back again, 4800 miles: ſo all their Travels were 9600 miles.

This Journey was finiſhed in three years to and again; ſo that every year they went 3200 miles, and brought home plenty of Gold, Silver, precious Stones, Ebony, &c.

Of India.

MOſes called this Country *Havilah*, *Gen.*2. and *Joſ. li. Antiq.*8. *c.*7. *Ophir*: which name (ſaith he) it took of two Brothers ſo called, which inhabited and governed the Country all along the River *Ganges*. But more Modern Writers derive it from *Indus*, a River paſſing through it. It is a ſpacious and fruitful Country, pleaſant to inhabit; and as *Pomponius* ſaith, hath in it 5000 Cities, being divided into two parts; the outward and inward.

The Travels of the Queen of Saba.

FRom *Saba* in *Ethiopia* ſhe came to *Jeruſalem*, 964 miles.

From *Jeruſalem* ſhe returned back again, which was 964 miles.

So all her Travels were 1928 miles.

Of

Of Æthiopia.

THIS Country, by the *Hebrews*, is called *Chus*, of *Chus* the Son of *Cham*, who was the Son of *Noah*: and after, *Æthiopia*, *(ab æstu torrida)* becauſe of the great heat wherewith oftentimes the habitable Land and People, as alſo the Wilderneſs, were ſorely ſcorched and burned; for it is ſituated in the third part of the World called *Africa*, lying under the torrid *Zone*, and the *Æquator*, which two, by common Experience, are found to be extream hot.

Of Saba.

SABA is a metropolitan City in *Æthiopia*, lying beyond *Egypt*, 846 miles from *Jeruſalem* towards the South; and took the name from a certain precious Stone called *Achates*, wherein might plainly be diſcerned in certain diſtinct Colours, the riſing of Fountains, the Chanels of Rivers, high Mountains, and ſometimes of Chariots and Horſes drawing them. It is reported, That *Pyrrhus* King of the *Epirots* had one of them, wherein was lively repreſented the Nine Muſes, and *Apollo* playing on the Viol, portrayed by natural Stains and Colours, ſo artificially, as if they had been done by ſome curious Work-man. Of this Stone you may read more in *Pliny*, *li.* 37. *ca.* 1. 10. It was firſt found in *Achates* a River of *Sicilia*, whence it took the Name. Afterward in *India* or *Phrygia*, and of the *Hebrews* was called *Schæba* or *Saba*. In this City that Queen dwelt who came to hear *Solomon's* Wiſdom, and gave him for a Preſent 120 Talents of pure Gold, which at three pounds at ounce comes to 270000 pounds Sterling. Afterwards *Cambyſes* King of *Perſia* over-came it and all the Country round about it, and after his Siſters Name called it *Meroes*. It is a ſtately City to this day, ſcituated in a plain Country, and compaſſed about with the River *Nilus*, like an Iſland, being now called *Elſaba*, having ſome affinity to the ancient Name *Saba*.

The Inhabitants of this Town go naked, all but their privy Parts, which they cover either with Silk, Cotton, or ſome more coſtly matter; and are of a black Colour, which as ſome think, hapneth by reaſon of the extream Heat. The Land alſo is marvellouſly ſcorched, and turned in many places to Sand and Duſt: ſo that the Country is thereby wonderful barren.

About *Meroes* or *Saba*, which is made fruitful by the Inundation of *Nilus*, there is found plenty of Salt, Braſs, Iron, and ſome precious Stones. Their Sheep, Goats, Oxen, and other Cattel, are of leſs Stature than in other Countries. Their Dogs are very fierce and cruel.

In times paſt there were mighty Princes that had the Government and Command of it, and the Country round about it. But after (as *Pliny* ſaith, *lib.* 6. *cap.* 29.) it was in the Juriſdiction and Government of Queens, who for their noble Reſolutions and Courage were called *Candaces*. One of which

which name in *Tiberius* the Emperours time was famous, both for the extent of her Dominions (in which ſhe exceeded all the reſt of her predeceſſors) as alſo in regard of her manly preſence and noble Spirit. The *Eunuch* which *Philip* baptized, *Acts* 8. was Treaſurer or Chamberlain to this Queen: and it is to be thought, by him the Doctrine of the Goſpel of Chriſt was firſt made known in *Saba*, and in the Country of *Æthiopia*; which afterwards was more largely propagated and diſperſed by the Evangeliſt St. *Matthew*, who taught there.

This City lyeth to the longitude of 61 degrees and 30 ſcruples, and in the elevation of the Pole Artick to the Latitude ſixteen Degrees and twenty five Scruples. So that it ſeems, the Inhabitants have two Winters and two Summers, or rather a continual Summer, becauſe their Winter is much hotter than our Summer. But when the Sun attaineth to the fifteenth Degree of *Taurus* and *Leo*, and in the Dog-days, it then lyes perpendicular over that Country, and neither their Bodies nor Houſes give any ſhadows.

In the ſixty firſt of *Eſay* it is ſaid, *They ſhall come from* Saba, *and bring Gold and Frankincence to praiſe the Lord.* From whence ſome have concluded, that thoſe Wiſe men which came unto the Child Jeſus, and brought Gold, Frankincence, and Myrrh, were *Æthiopians*, and came thence. But this agreeth not well with the words of *Matthew*, *ca.* 2. where it is written, that the wiſe men came out of the Eaſt, that is, from the riſing of the Sun, to *Jeruſalem*. For *Saba*, according to our Saviours words, *Mat.* 12. lieth towards the South; for he ſaith, *The Queen of the South* (that is, of *Saba*) *ſhall come forth in the day of Judgment againſt this Generation, and condemn it, for ſhe came from the end of the World to hear the Wiſdom of* Solomon, *&c.* But if *Saba* lye upon the South, as here it plainly appeareth, then it muſt needs follow they came not thence, but rather from *Perſia*, which from *Jeruſalem* lyes Eaſtward. For at *Suſa*, the Metropolis of that Country, there was an Academy for the whole Kingdom; in which were chiefly ſtudied Divinity, the Mathematicks, and Hiſtory. So that it is likely, by their Art they might attain to the knowledge of this Divine Myſtery, and from thence come to *Jeruſalem*, which was 520 miles Eaſtward. Therefore this place of the Prophet *Eſay* is rather to be referred to the propagation of the Church through the whole World, where ſome of every Nation ſhall bring Preſents unto the Lord.

There is alſo another *Saba* in *Arabia-Fœlix*, ſo called from *Zæba* the Son of *Chus*, the Son of *Cham*, the Son of *Noah*; and it is diſtant from *Jeruſalem* 1248 miles towards the South-Eaſt. In *Hebrew* it ſignifies the City of Drunkenneſs, or of Mirth; but with the *Syrians*, Antiquity. Some would have it in the *Arabian* Tongue to ſignifie a Myſtery. But St. *Jerom* interprets it, to ſound their Converſion. It is the Metropolitan City of *Arabia-Fœlix*, and by *Strabo*, *lib.* 6. called *Meriaba*, being ſcituated in a high and pleaſant Mountain full of fruitful Trees.

There

There inhabiteth in it the King of that Country (a mighty Prince) his Governours, and moſt of ſuch as have Authority under him. The Land is called the Kingdom of the *Sabæans*, but generally *Arabia-Fœlix*, becauſe of the Fertility of the place; for it yieldeth twice every year great plenty of Frankincence, Myrrh, Cinamon, Ballams, and other odoriferous Herbs. The Tree out of which this Myrrh cometh, is five Cubits high, hairy, and full of prickles, and when you cut the Bark, there cometh forth a bitter Gum, wherewith if you anoint a dead Body, it will continue long without rotting. The Frankincence alſo that is found there droppeth from the Cedar-trees, like a glewy ſubſtance, and ſo congealeth into a Gum. This happeneth twice every year, and according unto the ſeaſon it changeth colour: in the Spring it is red, in the Summer white. This is the beſt Frankincence in all *Arabia-Fœlix*. Through the whole Country there is a very delectable ſmell, by reaſon of the Myrrh, Frankincence and Cinnamon, that is found in it; inſomuch, that if the Wind blows amongſt the trees, it carrieth the ſmell unto the Red Sea, and they that ſail can eaſily diſcern the ſweetneſs of the Air. There is Gold alſo found there, very fine and pure, inſomuch as for the goodneſs of it, it is called *Arabian* Gold. The *Phœnix* is found there, of which there is but one in the World. *Pliny*, *lib.9.cap.*35. deſcribes her to be as big as an *Eagle*, with a liſt of Feathers like Gold about her Neck, the reſt are of a Purple colour; therefore from *Phœnicia* and the purple colour of her Wings ſhe is called *Phœnix*. She hath a tuft of Feathers upon her head like unto a Crown. She liveth 660 years; at the end of which time ſhe buildeth her a Neſt of Caſſia, Cinnamon, Calamus, and other precious Gums and Herbs, which the Sun, by the extremity of the heat, and the waving of her wings, fires; and ſhe taking delight in the ſweetneſs of the ſavour, hovers ſo long over it, that ſhe burneth her ſelf in her own Neſt. Within a while after, out of the Marrow of her Bones, and the Aſhes of her Body, there groweth a Worm, which by little and little increaſeth to ſome bigneſs, and after to a purple bird. Then her wings extend themſelves to a full greatneſs, till ſuch time as ſhe cometh to a perfect *Phœnix*.

This bird doth lively repreſent our Saviour Chriſt, who only and alone is the true *Meſſiah*, and through whom we muſt expect everlaſting life, who in the fulneſs of time offered himſelf a Sacrifice upon the Croſs, ſuſtaining the puniſhment of Sin at the time of his Paſſion, putting on a purple Robe, being all beſprinkled with his own bloud, *Joh.* 19. And as the *Phœnix* is burnt in her own Neſt, ſo likewiſe was he conſumed in the fire of Gods wrath, according to that in *Pſal.* 22. *My heart is become like melting wax in the midſt of my body.* And as the *Phœnix* of it ſelf begetteth another of the ſame kind; ſo Chriſt by the power of his Deity raiſed up his Body from the duſt of the Earth, and aſcended up into Heaven a glorious Body, to ſit at the right hand of his Father in that everlaſting Kingdom of Glory.

Thus

Thus (gentle Reader) I thought fit to deſcribe unto you theſe two Towns, that when you ſhall read of them in the holy Scripture (the one being in *Æthiopia* towards the South, the other in *Arabia-Fœlix*, and called *Seba*) you might diſcern the one from the other: of both which there is mention in the 72 *Pſalm*, *The Kings of the Seas and of the Iſles, ſhall bring preſents; the Kings of* Saba *and* Seba, *ſhall give Gifts.*

The Travels of King Pharaoh *out of* Ægypt, *when he overcame the Town of* Gazer, 1 *Reg.* 9.

IN the ſixteenth year of King *David*, *Anno mundi*, 2906, and before Chriſt, 1602, *Chabreus* King of *Ægypt* began to reign, and reigned fifty ſix years, *Diod.lib.*2.*cap.*2. *Herodotus* calleth this man *Chephrines*, in his ſecond book; and *Euſebius*, *Nepher Cherres*. He went from *Memphis*, the chief City of *Ægypt*, with a great Army, 268 miles, even unto the Tribe of *Ephraim*, and there took *Gazer*, a City of the *Levites*, and burned it with fire, 1 *Reg.*8. *Joſ.*21.

After he came to *Jeruſalem*, twenty eight miles. And this City which he had thus deſtroyed he gave to his Daughter, the Wife of *Solomon*, 1 *Reg.*9.

From thence he returned to *Memphis* in *Ægypt*, 244 miles. So all the Travels of King *Pharaoh* were 244 miles.

Of Memphis.

Memphis is a great City in *Ægypt*, where commonly the Kings of that Countrey keep their Courts; and lyeth from *Jeruſalem* 244 miles South-weſt-ward. This City was built a little before the Flood, but repaired and enlarged by a King called *Ogdoo*, who in love of his Daughter, after her Name, called it *Memphis*. You may read of it in the ninth of *Hoſea*, called there by the name of *Moph*; for thus he ſaith, *The people of* Iſrael *are gone out of the land of* Ephraim, *becauſe of their Idolatry, into* Ægypt: *but* Ægypt *ſhall gather them up, and* Moph (that is *Memphis*) *ſhall bury them. Moph*, or *Mapheth* in this place ſignifieth, a prodigious Wonder: but the reſt of the Prophets call it *Noph*, for the fertility and pleaſantneſs of the Country, as you may read, *Eſay.* 19. *The Princes of* Zoan *are become fooliſh, and the Princes of* Noph (or of *Memphis*) *are deceived.* See alſo *Jerom*, 2. 44. 46. *Ezech.* 30. in which places you may find it called after this name. *Zoan* is the City *Tanis*, where *Moſes* wrought all his Miracles: But *Noph*, or *Moph*, is this *Memphis*; a beautiful Town, large and ſpacious, ſcituated in the ſtrongeſt and profitableſt place in *Ægypt*; divided into two parts by the River *Nilus*, ſo that any kind of commodities or merchandize might with eaſe be brought thither by Water: for which cauſe the Kings of that Country (for the moſt

part) kept their abiding there. *Strabo* ſaith, *lib.*17. that upon the Eaſt part of this City, there ſtandeth a Tower or Caſtle called *Babylon*, built by certain *Babylonians*, who leaving their own Country, by the permiſſion of the Kings of *Ægypt*, dwelt there: in after times there was placed a Garriſon in it, one of the three which were for the defence of *Ægypt*, and by *Ptolomy* was called *Babylon*, through both which, *viz. Memphis* and *Babylon*, *Nilus* paſſed; the one ſtanding upon the Eaſt ſide, the other upon the Weſt. *Zoan*, or *Tanis*, ſtood about ſome four miles from this Town, and was a fair and ſpacious City alſo, ſcituated towards the South, upon the Eaſt ſide of *Nilus*, to which the Kings of that Country often reſorted; and *Heliopolis*, another fair City, ſtood ſome ſix miles off that, towards the North-Eaſt. All theſe four Towns were ſo wonderfully inhabited (by reaſon of their pleaſant and profitable ſcituation) that in proceſs of time they became all one City; and in this Age is called *Alcaire*, containing in Circuit ſixty miles: ſo that it ſeemeth to Spectators to be like a Country repleniſhed with nothing but fair Houſes, goodly Churches, and ſtrong Towers; exceeding all the reſt of the Cities of *Ægypt*, as well for the beautifulneſs of the place, as the extent and largeneſs of it. It is reported, that in the year of our Lord 1476, there was ſuch an extreme Peſtilence in it, that there dyed 20000 a day, from whence may be gathered, how infinitely it is peopled. Near to this Town ſtood the Pyramides, which are held to be one of the Wonders of the World (as *Strabo* ſaith, *lib.*17.) the height of one of them was 625 foot, and ſquare on each ſide 883 foot; it was twenty years a building, a hundred thouſand Workmen employed about it: whence it may be eaſily gathered, how hard and difficult it was in thoſe times to get Stone (it being for the moſt part brought from *Arabia*) and at what an exceſſive charge they were that ſet them up.

Of Gazar.

This City is deſcribed in the Travels of *Solomon*.

The Travels of Hadad *King of* Idumæa.

WHen *David* conquered *Idumæa*, *Hadad* the King of that Country, with ſome few of his Courtiers, being then but young, fled from *Midian* to *Paran*, the Metropolitan City of *Arabia Petræa*, which was 84 miles, 1 *Reg.*11.

But becauſe he thought himſelf ſcarce ſafe in that place, he fled thence to *Cheopes*, that impious and Tyrannical King of *Ægypt*, that built the greateſt of the three Pyramides at *Memphis*. He (hating King *David*) gave him kind entertainment, aſſigned him a part of the Kingdom of *Ægypt* to dwell in, and after married him with his Siſter *Taohpenes*, by whom he had a Son called *Genubath*,

Genubath, who was brought up in *Pharaohs*, or King *Chopes* Court, where he continued all the Life of *David*, being twenty ſeven years; 120 miles.

David being dead, he returned into his own Kingdom of *Idumæa*, which was 200 miles.

From thence he went back to *Damaſcus*, which was 240 miles, where he was created King of the *Syrians*, by *Reſon* and other fugitives, which had conſpired againſt *Solomon*, by which means he grievouſly troubled that Kingdom, and became an utter Enemy to the *Iſraelites* all the Life of *Solomon*. And of him is the original and ſtock of the Kings of *Syria*. So all the Travels of *Hadad* were 644 miles.

Of *Midian* and *Paran*, you may read before: in the one dwelt *Jethro*, *Moſes* Father-in-law; in the other *Iſhmael*, that being the chief City of his Dominions, as you may read, *Gen.*21.*Ex.*2.

Of Reſon, Solomon's *Adverſary*.

AFter *David* had conquered *Hadad-Ezer* King of *Zoba*, *Reſon*, his chief Captain, gathered up his diſperſed Souldiers of his Army, and fled from him to *Damaſcus*, which was 120 miles, and beſieged it: the Citizens whereof (when neither *David* nor *Solomon* could ſuppreſs his Rebellion) entertained him for their King, which Principality he held.

The Travels of the Kings of Iſrael; *and firſt, of* Jeroboam.

THis man was the Son of *Nebat*, and born at a Town called *Zared*, not far from *Bethlehem-Euphrata*, ſome eight miles from *Jeruſalem*: from whence he came to *Solomon*, who made him Captain, that he might collect the Tribute of *Manaſſes* and *Ephraim*, 1 *Reg.*11. which was eight miles.

From *Jeruſalem*, as he went to *Shilo* (which was four miles) he met the Prophet *Ahijah* the *Shilonite*, who told him that he ſhould be King of *Iſrael*, 1 *Reg.*11.

From thence he went to *Memphis* in *Ægypt*, which was 224 miles, (becauſe *Solomon* ſought his life) where he remained with *Seſak* King of *Ægypt*, all the Life of *Solomon*. *Euſebius* calleth this King *Oſochores*, who that ſame year ſucceeded *Macrenius* (*Solomon's* Father-in-law) in that Government.

From thence he returned to the Town of *Sichem* in *Iſrael*, which was 280 miles, where the *Iſraelites* made him chief Captain againſt *Rehoboam*, *Solomon's* Son. Wherefore *Jeroboam* the Son of *Nebat*, began to Raign over *Iſ-*

rael, An. mundi, 2971, and before Chriſt, 997, and raigned twenty two years, 1 *Reg.*12. His firſt Seat was at *Sichem*, which he repaired and enlarged.

From *Sichem* (in the firſt year of his reign) he went to *Penuel*, and there ſet up many fair Buildings, which was twelve miles, 1 *Reg.*12.

From *Penuel* he went twenty four miles, to the Town of *Bethel*, where he cauſed a Golden Calf to be ſet up for the People to worſhip.

From thence he went to *Thirza*, which is ſixteen miles. This City he built and there kept his Court, 1 *Reg.*14.

From thence he went to the Mount *Zemaraim*, which is Mount *Ephraim*, eighteen miles; where he had a great Battel with *Abia* King of *Juda*, and loſt 500000 of his Souldiers, all choſen men of *Iſrael*, 2 *Chr.*13. *ver.*17.

Having loſt this Battel, with all poſſible ſpeed that he could went thence to *Thirza*, which is eighteen miles: there the Lord ſtruck him with a grievous Diſeaſe that he died miſerably, 1 *Reg.*14. 2 *Chr.*13. So all the Travels of *Jeroboam*, firſt King of *Iſrael*, were 623 miles.

The Deſcription of the Towns and places to which Jeroboam *travelled.*

Of Zemaraim.

THis was a certain Plain in Mount *Ephraim*, eight miles from *Jeruſalem* towards the North, near to the Town of *Bethel*, in the Tribe of *Manaſſes*: for Mount *Ephraim* is divided into divers parts and Tribes. It ſeemeth to take the name of certain Trees that abound near that place, whereon Cotton-wooll groweth, for *Zæmer* ſignifieth Wooll, which by little and little, upon ſuch Trees doth increaſe and grow to perfection.

Of Thirza.

THis was a fair and beautiful City, ſcituated in a high and pleaſant Mountain, in the Tribe of *Manaſſes*, ſome twenty four miles from *Jeruſalem* towards the North. In this place the Kings of *Iſrael* us'd to keep their Courts, until *Samaria* was built: it was ſo called becauſe of the Excellency and delectableneſs of the place: for *Thirza* doth denote, An acceptable and thankful City; being derived of *Razah*, he receiveth thankfully.

Of the Years of the Iniquity of Iſrael.

THe years of the Iniquity of *Iſrael* (mentioned in *Ezek.*4.) is to be accounted from that day wherein *Jeroboam* firſt erected the Golden Calves: wherefore the greateſt part of the firſt year of the Iniquity, agreeth with the ſecond year of *Jeroboams* Reign. From whence may be gathered, that from that time, till the deſtruction of *Jeruſalem* by *Nebuchadnezzar*, were 390 years full ended.

Of

Of Jeroboam's *Wife, Queen of* Iſrael.

SHE went from *Thirza* to *Zilo*, which was about twenty four miles; there ſhe asked counſel of *Ahijam* the Prophet concerning her Son *Abia*, for he was ſick: but he told her heavy tidings, 1 *Reg.* 14. 7. Wherefore being penſive, and troubled in her mind, ſhe returned back again to her Husband to *Thirza*, 24 miles. 1 *Reg.*14. So theſe two Journeys were 48 miles.

The Journey of the Man of God which came out of Juda.

THis man of God (as *Joſephus* writeth, *l. Ant.* 8.) came from *Jeruſalem* to *Bethel*, which was eight miles; and was called by the name of *Jadon*, which ſignifieth, The Judge of the Lord. When he came thither, he reproved *Jeroboam* with an extraordinary Spirit: Of whom you may read more, 1 *Reg.*13. But being deceived, as he was returning, a Lyon met him in the way, where he was ſlain, and after buried in a Sepulchre in *Bethel.*

The Travels of Nadab, *the ſecond King of* Iſrael.

NAdab, or *Bonifacius*, ſucceeded his Father *Jeroboam* in the Kingdom of *Iſrael*, and was anointed while he was yet living; a liberal and free-hearted Prince. He began to reign in the ſecond year of *Aſa* King of *Juda*, *Anno Mundi* 2992, and before Chriſt, 977. He reigned during the Life of his Father, a year and ſomewhat more: but when he had reigned two years, he went from *Thirza* with a great Army, to the City of *Gibithon*, which was thirty ſix miles: this Town he beſieged very ſtraitly, but at length was ſlain by one of his Captains called *Baeſa*; ſo he loſt both his Life and Kingdom in that place, 1 *Reg.* 15.

Of Gibithon.

THis was a City of the *Levites* in the Tribe of *Dan*, not far from *Ekron* in the Land of the *Philiſtines*, ſixteen miles from *Jeruſalem* towards the Weſt, and ſignifieth, a Royal or lofty Gift.

The Travels of Baeſa *King of* Iſrael.

BAeſa is as much as to ſay, An induſtrious and prompt man in doing any thing. This man having ſlain his Maſter near unto *Gibithon*, uſurped upon the Kingdom of *Iſrael* about the end of the

the third year of *Aſa* King of *Juda*, and began his Reign, *An. Mund.* 2992, before Chriſt, 974, and reigned over *Iſrael* almoſt twenty four years; two of which he reigned with his Son, 1 *Reg.* 15. He went from *Gibithon* to *Thirza*, thirty ſix miles, where he utterly rooted out the whole ſtock and Family of *Jeroboam*. After, falling into Idolatry, he was ſharply reprehended for it by *Jehu* the Prophet, the Son of *Hanani*; of whom you may read more, 1 *Reg.* 15.

From *Thirza* he went to *Ramah*, which is ſixteen miles: this Town he built, and fortified it very ſtrongly, 2 *Chr.* 29.

But when he heard that *Benhadad* King of *Syria* had invaded *Iſrael*, he left his Building at *Ramah*, and with all poſſible ſpeed that he could went to *Thirza*, where he died, and was buried, 1 *Reg.* 15. 2 *Chr.* 16. So all the Travels of *Baeſa* were 68 miles.

Of Ramah.

Of this City you may read before.

Of Ella, *or* Elah *King of* Iſrael.

ELAH ſignifies, a cruel man. This was the Son of *Baaſha* King of *Iſrael*, who was crowned King (his Father yet living) about the beginning of the twenty ſixth year of *Aſa* King of *Juda*, at ſuch time as *Benhadad* King of *Syria* invaded and waſted *Galilee*. He reigned two years, one of them during the Life of his Father, the other alone in *Thirza*; at the end of which he was ſlain by *Simri* his Servant, 1 *Reg.* 15, 16.

Of Zimri *King of* Iſrael.

ZImri ſignifieth a Singer, and was a Captain over King *Elah*'s Chariots; he reigned ſeven dayes in *Thirza*, in which time he put to death, and utterly rooted out all the Poſterity of *Baaſha*; and then *Omri* beſieged the City ſo ſtraitly, that he had no hope to eſcape, wherefore he ſet the City and Palace on fire, in which he alſo periſhed, 1 *Reg.* 15, 16.

The Travels of Omri *King of* Iſrael.

OMRI ſignifieth a Souldier, or one that deſerveth his Pay. He was made King by the *Iſraelites* in his Tent, while he was at Wars near to *Gibithon*: from whence he went to *Thirza*, which was thirty ſix miles, and beſieged the ſame upon the very day that *Zimri* had

had put the Poſterity of *Baaſha* to the Sword, and took it. He began to reign in *Thirza*, *Ann. Mund.* 3017, and before Chriſt, 951. and reigned over *Iſrael* twelve years, the firſt ſix in *Thirza*, that latter ſix in *Samaria*, 1 *Reg.* 16.

From *Thirza* he went to Mount *Semer*, ſix miles; there *Omri* built *Samaria*, and made it the Seat of his Kingdom. He went thither about the ſeventh year of his Reign, 1 *Reg.* 16. So theſe two Journeys were forty two miles.

Of Samaria.

SAmaria, the chief Seat and Metropolis of *Iſrael*, was built by *Omri*, in Mount *Semer*, 32 miles from *Jeruſalem* towards the North, and took that name of *Semer*, who was Lord of that Mountain, of whom King *Omri* bought it for two Talents of Silver, which amounteth to 1200 Crowns. In this City, fourteen Kings of Iſrael kept their Courts, *viz. Omri*, who was the firſt Founder of it, *Ahab*, *Ahazia*, *Jehoram*, *Jehu*, *Joachas*, *Joas*, *Jeroboam*, *Zacharias*, *Sallum*, *Menahem*, *Pekahia*, *Pekah*, and *Hoſea*, who was the laſt of the Kings of *Iſrael* that reigned in this City, and loſt it, together with his Liberty. Of all theſe Kings there were but five that died naturally, for, the Lord being moved to wrath by reaſon of their Impiety and Idolatry, either gave them up into the hands of Foreign Enemies, or by Civil War amongſt themſelves they cruelly murthered one another, until ſuch time as the *Aſſyrians* deſtroyed the Land, and and led the People captive. Thus the Lord puniſhed with a ſharp and ſevere puniſhment this obſtinate Nation, becauſe they contemned the Admonitions and Doctrines of the Prophets, amongſt which, *Elias* and *Elizeus* were the chief. So that although *Samaria* was a fair and beautiful City, and the Countrey for that cauſe was called the Province of *Samaria*; yet notwithſtanding, that great God, the Judge of all things, for the Iniquity of the People, cauſed this fair City to be left deſolate, the Inhabitants of the Land to be diſperſed, and the Earth, for want of due uſage, to lye as a Wilderneſs, 2 *Reg.* 17. This City, in the Old Teſtament (according to the Hebrew Phraſe) is called *Shamer*, of *Schomron*, which ſignifies to keep, or a Tower of ſtrength. You may read of this, 1 *Reg.* 2. 2 *Reg.* 1, 7. The *Greeks* and *Latines* call it *Samaria*, which ſignifies the Caſtle of *Jehovah*, or of God. You may read more of this in the ſecond Volume.

Of Hiel *that built* Jericho *again.*

AFter the death of *Omri* King of *Iſrael*, when *Ahab* his Son began to reign, *Hiel*, a very rich man in the Town of *Bethel*, (that he might leave behind him an eternal memory of his Name, went to *Jericho*, which had been formerly deſtroyed by *Joſhuah*, the Son of *Nun*, and had lain waſte for the ſpace of 536 years, where, contrary to the Commandment of the Lord, and curſe of *Joſhuah*, he cauſed the ſaid City to be rebuilt, (ſuch was the impious Security and Incredulity of this man) but the Lord was angry with him, and

and he ſtruck all his Children that they dyed. The eldeſt Son, called *Abiram*, at the laying of the Foundation, and his youngeſt Son, called *Segub*, at the hanging on of the Gates, *Joſ.6.* 1 *Reg.16.*

The Travels of King Ahab.

AHab went from *Samaria* to the Hill *Carmel*, where *Elias* put to death the Prieſts of *Baal*, which was about thirty two miles 1 *Reg.*18.

From thence he went to *Jezreel*, which is ſixteen miles; there he told his Wife how *Elias* had put the Prieſts of *Baal* to the Sword, 1 *Reg.*18.

From *Jezreel* he went again to *Samaria*, eighteen miles, where being preſt with a hard Siege by *Benhadad* King of *Syria*, he broke out of the City for his better ſafety, and by Gods great providence and aſſiſtance, he aſſailed the *Syrians*, put a great multitude of them to the Sword, the reſt fled, and he went away with a noble Victory, as the Prophet of the Lord had formerly told him, 1 *Reg.* 20.

From *Samaria* he went with his Army to *Apheck*, which was fourteen miles, where he renewed a ſecond Battel, and therein had good ſucceſs, ſo that he took *Benhadad* alive, and put to the Sword 100000 *Syrians.*

In this place the Prophet of the Lord reproved him for his ingratitude and obſtinacy; wherefore *Ahab* being angry, he went from *Apheck* to *Samaria*, which was eight miles, 1 *Reg.*20.

From *Samaria* he went to *Jezreel*, ſixteen miles, where that perfidious Queen *Jeſabel* cauſed *Naboth* to be put to death, and took poſſeſſion of his Vineyard, 1 *Reg.*21.

From *Jezreel* he went to *Ramoth-Gilead*, twenty four miles; and there, in a fight that he had againſt the *Syrians*, was ſo ſore wounded with an Arrow, that he was conſtrained to leave the Battel. 1 *Reg.*22.

And as he went back again to *Samaria*, which was twenty four miles, he dyed of his wound. Of this man you may read more, 1 *Reg.*21,22.

So all the Travels of *Ahab* were 152 miles.

The Deſcription of *Carmel*, *Apheck* and *Ramoth*, you may read before.

Of Jezreel.

JEzreel is a City in the Tribe of *Iſſachar*, ſcituated upon a riſing ground, ſome forty eight miles from *Jeruſalem* towards the North, where *Ahab* ſometimes kept his Court. Here *Naboth* the *Jezreelite* dwelt; an honeſt and Religious man, one of good Eſteem and Authority, that feared God, and would not ſuffer the Inheritance of one Tribe to be transferred to another; becauſe God had commanded the contrary, *Num. ult.* For which cauſe he would

would not ſell his Vine-yard to *Ahab*, wherefore *Jezabel* (that wicked Woman) to ſatisfie the Kings deſire, cauſed him to be ſtoned. *Jezreel* ſignifies, the Seed of God, being derived of *Sera*, Seed, and *El*, the Almighty God. Though in former times this hath been a fair Town, yet at this day, there is not paſt thirty houſes in it, and is called Charity; ſtanding at the foot of Mount *Gilboah*: they ſhew at this day the field of *Naboth* the *Jezreelite*, lying towards the Weſt, as you go into the City, a little before you come at it. This Town ſtandeth upon a fair proſpect; for you may ſee from thence through all *Galilee* to *Carmel*, the Mountains of *Phœnicia* and Mount *Thabor*; alſo from Mount *Gilead* by *Jordan* and Mount *Salem* [where *John* baptized] near by Mount *Hermon*, upon the North ſide of Mount *Gilboah*, there lies a fair and plain way to the City *Jezreel*; by which *Jehu* came, when he made Wars upon *Jeroboam* King of *Iſrael*; of which you may read more, 2 *Reg.*9. It ſtood not far from the River *Kiſon*, as you may read, *Joſ.*17.19. 1 *Sam.*2. 1 *Reg.*4.18.

Of Ahaziah *the Son of* Ahab.

AHaziah was crowned King of *Iſrael* during the Life of his Father; a cruel and wicked man: he began his Reign in the 17th year of *Joſaphat* King of *Judah*, *Anno Mundi*, 3049, and before Chriſt, 919. about ſuch time as *Ahab* went down to *Ramoth Gilead* to recover it from the *Syrians.* Within a while after the death of his Father, he fell through the Lattice-window in his upper Chamber, which was in *Samaria*, of which hurt he died. Of this you may read more, 1 *King.* 1.

The Travels of Jehoram *King of* Iſrael.

JEhoram ſucceeded his Brother *Ahaziah* in the Kingdom of *Iſrael*; who began his Reign in the eighteenth year of *Joſaphat* King of *Judah*, and as *Joſephus* ſaith, *lib. Ant.* 9. about the fifth year of his Reign, went from *Samaria* to *Jeruſalem*, which was 32 miles. There he told *Joſaphat* how the King of *Moab* had rebelled againſt him, therefore deſired him to go along with him to the War, 2 *Reg.* 3. Then *Jehoram* and *Joſaphat*, and the King of *Edom*, went from *Jeruſalem*, and compaſſed about through the Wilderneſs of *Idumæa*, by the ſpace of ſeven dayes, ſo that they and their Army for want of Water had almoſt periſhed; but, at the Prayers of the Prophet *Eliſha*, they were miraculouſly preſerved. At length they came to *Petra*, the Metropolitan City of the *Moabites*, and is diſtant from *Jeruſalem* an hundred ſeventy two miles, which they took, and conſumed it with Fire and Sword. 2 *Reg.* 3.

From the City of *Petra*, *Jehoram* King of *Iſrael* returned back to *Samaria*, which was 104 miles; where, within a while after, he was ſo ſorely beſieged by *Benhadad*, King of *Syria*, that the Famine grew very great within the Town, inſomuch as a certain Woman eat her own Child, 2 *Reg.* 6.

From *Samaria* he went to *Ramoth* in *Gilead*, with his Army, which is 24 miles, where he was overcome by *Aſahel* King of the *Syrians*, and wounded even to the death, 2 *Reg.* 8.

From the Fight of *Ramoth Gilead*, he was carried in his Chariot back to *Jezreel*, which was 24 miles, where he lay to be cured of his Hurts. But *Jehu*, one of his chief Captains, rebelled againſt him, and as he was in his Chariot, ſhot an Arrow, and wounded him the ſecond time, whereof he died in the Field of *Naboth* the *Jezreelite*, 2 *Reg.* 9. So all the Travels of *Jehoram* were 356 miles.

The Travels of Jehu, *King of* Iſrael.

JEHU ſignifies a conſtant man in himſelf, and was the Son of *Joſaphat*, the Son of *Nimſchi*, he was anointed King of *Iſrael* in the Caſtle at *Ramoth* in *Gilead*, by *Eliſha*, *Anno Mun.* 3063. and before Chriſt, 905. he reigned 28 years, 2 *Reg.* 9.

From *Ramoth* in *Gilead*, in his Chariot he went to *Jezreel*, which was 24 miles; where, in the Field of *Naboth* the *Jezreelite*, he killed *Jehoram* with an Arrow. And when he came to the Gates of the City, he cauſed *Jezabel* to be thrown from a Tower, whom he trampled under his Horſe feet; and after, in that ſame place, ſhe was eaten up with Dogs. Then he ſent Meſſengers to *Samaria*, commanding the *Samaritans* that they ſhould put to death the 70 Sons of *Ahab*, which they immediately did, and ſent their Heads unto him in Baskets. 2 *Reg.* 10.

From *Jezreel* he went to *Samaria*, which is ſixteen miles. In that Journey he cauſed to be ſlain by his Miniſters, the 42 Brothers of *Ahaziah* King of *Juda*, near to the Well which was beſide the Houſe where Sheep were ſhorn. And when he came to *Samaria*, he cauſed all the Poſterity of *Ahab* to be utterly deſtroyed and rooted out. And to conclude the Tragedy, by a cunning Policy, put to death all the Prieſts of *Baal*, 2 *Reg.* 10. So all the Travels of *Jehu* were 40 miles.

Of Jehoahas, *King of* Iſrael.

JEhoahas was the Son of *Jehu*, and ſucceeded his Father in the Kingdom of *Iſrael*; he began his Reign in the 33 year of *Joas* King of *Judah*, in the Year of the World 3091, and before Chriſt 876. He reigned over *Iſrael* ſeventeen Years. God ſtirred up againſt this wicked King, *Aſahel* King of the *Syrians*, who with 10000 Foot, and five hundred Horſe beſieged *Samaria* very ſtrongly; put to the Sword many of his Subjects, and got many Cities and Towns from him, as the Prophet *Eliſha* had before told him, 2 *Reg.* 8. 13.

The Travels of Joas, *King of* Iſrael.

JOAS ſucceeded his Father *Jehoahas*, and while he was yet living, was anointed King of *Iſrael*, in the thirty ſeventh year of *Joas* King of *Judah*, and reigned two years with his Father; after his Death fifteen; ſo all the Reign of *Joas* was ſeventeen Years. This Man was a great Souldier, and went from *Samaria* with an Army againſt the City of *Apheck*, which was fourteen miles: there he ſmote the *Syrians*, and in three ſeveral Battels carried away the Victory; recovering the Cities which his Father *Jehoahas* had loſt, according to the Prophecy of *Eliſha*, 2 *Reg.* 17.

From *Apheck* he returned to *Samaria*, being 14 miles.

From thence he went with his Army to *Bethſemes*, in the Land of *Juda*, where, in a ſharp and cruel War, he conquered *Amaſia*, and took him alive, 2 *Reg.* 14. which was 32 miles.

From *Bethſemes* he went to *Jeruſalem*, and carried the King thereof with him Captive, being four miles. He won the City, and broke down the Walls of it, from the Gate of *Ephraim* till you come to the Angle-Gate, four hundred Cubits in length, 2 *Reg.* 14.

From the City of *Jeruſalem*, *Joas* the Conquerour returned to *Samaria*, with the ſpoil of the Temple, and of the King's Houſe, with many Captives, and a great Prey, being thirty two miles; where, at the end of the ſeventeenth year of his Reign, he died, and was buried. In this man's time *Eliſha* the Prophet died, 2 *Reg.* 13. 14. So all the Travels of *Joas* were ninety ſix miles.

Of Bethſemes.

Of this City you may read before.

The Travels of Jeroboam, *the ſecond of that Name*, *King of* Iſrael.

THIS *Jeroboam* ſucceeded his Father *Joas* in the Kingdom of *Iſrael*, and began his Reign, *Anno Mundi*, 3123. and before Chriſt, 845. which, according to the Text of the Bible, happened about the 15th Year of *Amaſia* King of *Juda*, and he reigned 41 Years, 2 *Reg.* 14. He kept his Court at *Samaria*, where the Prophet *Jonas* told him, that he

ſhould recover not only the Towns and Cities of the Land of *Iſrael* that had been loſt, but alſo the Cities of *Hemeth* and *Damaſcus*: wherefore he gathered a great Army out of the City of *Samaria*, and went thence unto *Hemeth*, or *Antiochia* in *Syria*, which was 248 miles. This City he conquered, and all the Country thereabout; ſo that he recovered all the ancient Towns and Cities that belonged to *David* and *Saul*, even to *Hemeth* in *Syria*, to *Soba* in *Armenia*, with all the Cities, Towns, Caſtles and Countries near adjoyning to them, 2 *Reg.*14.

From *Hemeth* or *Antiochia*, he went to *Damaſcus*, which is 140 miles This City he alſo took, and all the Country of *Syria* round about, he made tributary to him, 2 *Reg.*14.

From *Damaſcus* he went to the Red Sea, even 320 miles: and alſo recovered all the South part, which in times paſt belonged unto the Kingdom of *Iſrael*, 2 *Reg.*14.

After this, he returned to *Samaria*, his own Country, which was 192 miles: where, in the one and fortieth year of his Reign, he dyed, and was there buried. After his death, the Kingdom of *Iſrael* was oppreſſed with Tyranny, until it was deſtroyed by Foreign Nations: and for the ſpace of twelve years there was no King that ſucceeded him. In the Reign of this King (a little before his death) there happened a horrible Earth-quake; of which you may read, *Amos* 1. which without doubt did fore-ſhew ſome eminent changes that ſhould happen in that Kingdom, as did afterward, *Zac.*41.

So all the Travels of *Jeroboam*, (the ſecond of that name) were 900 miles.

Of Zachariah *King of* Iſrael.

TWelve years after the death of *Jeroboam*, *Zachariah* his Son began his Reign in *Iſrael*, in the thirty eighth year of *Azariah* King of *Juda*, which was *An. mundi*, 3975, and before Chriſt, 723: he reigned ſix months, and then was miſerably ſlain by *Sallum* his Friend; 2 *Reg.*15. *Joſeph. lib. Antiq.*9.

Of Sallum *King of* Iſrael.

Sallum began to reign after he had ſlain *Zachariah*, in the thirty ninth year of *Azariah* King of *Juda*: and when he had reigned ſcarce a Month, he was ſlain by *Menahem*, loſing his Life and Kingdom together, 2 *Reg.* 15.

The Travels of Menahem.

MEnahem was born in *Thirza* in the Tribe of *Juda*; who began to reign in the ſame year that he ſlew *Sallum*: he reigned ten years 2 *Reg.* 10.

From *Thirza* he went to *Samaria* with his Army, which was ſix miles; (where, having ſlain *Sallum* his Lord and King) he uſurp'd upon the Kingdom, 2 *Reg.*15.

From thence he went to *Thipſa*; which is ſix miles. This Town he cruelly deſtroyed with Fire and Sword, and all the Towns thereabout, becauſe they refuſed to open their Gates unto him.

From *Thypſa* this cruel Tyrant went back again to *Samaria*, ſix miles, where he grievouſly afflicted the Children of *Iſrael* ten years. Wherefore the Lord being offended with him for his exceeding Cruelty, ſtirred up *Phul Belochus* King of *Aſſyria*, who came from *Babylon* to *Samaria*, being 624 miles, and put King *Menahem* to ſuch an exceeding great ſtreight, that he was conſtrained to buy and procure his peace with * 1000 Talents; which money being received, he ſuffered him to enjoy his Kingdom, and returned back to *Babylon* with all his Army, 2 *Reg.* 15. So all the Travels of King *Menahem* were 18 miles.

* What this was in our Mony, you may read after in the quantity of Monies.

Of Thypſa.

THIS was a Town near to that Kingly Seat *Thirza*, ſcituated in the Tribe of *Manaſſes*, twenty four miles from *Jeruſalem* Northward. But becauſe the inhabitants thereof denied to open their Gates to this cruel Tyrant *Menahem*, therefore he utterly deſtroyed it even to the Ground. *Thypſa* ſignifieth, The Paſchal Lamb, or a Paſſover; being derived of *Paſach*, he paſſed over.

Of Pekahia *King of* Iſrael.

PEkahia reigned two years after his Fathers Death; at the end of which term, he was ſlain by *Pekah* the Son of *Remalia*, who ſucceeded him in the Government. *Joſeph. lib. Antiq.*9. ſaith, that this Murther was done at a Banquet.

The Travels of Pekah *King of* Iſrael.

PEkah the Son of *Remalia* began to reign in *Samaria*, *Anno mundi* 3189, and before Chriſt 779. in the two and fiftieth year of *Azariah* King of *Judah*, and reigned over *Iſrael* twenty years, 2 *Reg.*15.16.

From the City of *Samaria* he went with *Reſin* King of *Syria* to *Jeruſalem*, which was 32 miles, and beſieged it, but could not take it: nevertheleſs he overcame *Ahaz* King of *Juda* in a great Battel, and put to the Sword in one day above 12000 Souldiers that bare Armour. In this War there were taken

taken 200000 Women, Children and Maids; all which, he carried Captives to *Samaria*, 2 *Reg.* 16. 2 *Chr.* 28.

From *Jeruſalem* he returned to *Samaria*, with a great Booty, being 32 miles; and at the Command of *Obed* the Prophet ſet at liberty all his Captives. After, about the end of the twentieth year of his Reign, he was ſlain by *Hoſea*, his chief Captain, who ſucceeded him in the Government. 2 *Reg.* 15. So all the Travels of *Pekah* were 64 miles.

Of Hoſea, *the laſt King of* Iſrael.

HOSEA began to reign in the fourth Year of *Ahas* King of *Juda*, *Anno Mundi*, 3209, and before Chriſt 759. He kept Court at *Samaria*, and was a cruel and wicked King. Wherefore God ſtirred up *Salmanaſſer*, Emperour of the *Aſſyrians*, who about the end of the ſeventh Year of his Reign came to *Samaria*, and beſieged it for the ſpace of three Years; at the end of the third Year, with great Labour, he won it, and all the Country round about; ſo that he took King *Hoſea* Priſoner, and led him, together with a great Multitude of the *Jews* (amongſt which were *Gabriel* and *Raphael* the Friends of *Toby* the Elder) thence to *Nineveh* Captives, being 652 miles. From *Nineveh* he ſent them to a place called *Rages* in *Media*, being 752 miles, and in that Country peopled many Towns and Cities with them; ſo that there were many of the *Iſraelites* led into Captivity above 1396 miles, for ſo many miles is *Rages* and the Cities of the *Medes* from *Jeruſalem* North-eaſtward.

This Captivity of the ten Tribes hapned *Anno Mundi*, 3227. and before Chriſt, 741.

Of the Cities of *Rages* and *Nineveh* you may read in the Travels of *Toby* and the Angel *Gabriel*.

The Travels of the People which Salmanaſſer, *Emperour of the* Aſſyrians, *ſent to dwell in the Land of* Iſrael.

SALMANASSER, after he had carried the Children of *Iſrael* away captive into *Aſſyria*, ſent (as it is ſaid) part of them into *Media*, and part of them into *Perſia*, and ſo diſperſed them here and there about the Country. But becauſe the Land of *Iſrael*, by reaſon of this Captivity, became deſolate and without Inhabitants, therefore he cauſed thoſe People which dwelt about the River *Cutha* in *Perſia*, to go thence, and dwell in *Samaria*, and in all the Country round about, to till the Land, and dreſs the Vines, leſt ſome other People, that were ſtrangers to his Government, ſhould uſurp

uſurp upon that Kingdom, it being thus without Inhabitants, *Joſ. li. Ant.* 9. You may read of this alſo, 2 *Reg.* 7. In whoſe place, and near to the ſaid River of *Cutha*, a multitude of *Jews*, with great ſhame and grief were conſtrained to dwell. He alſo gathered a great multitude of other People out of *Babylon*, *Hamath*, or *Antiochia*, ſome out of his own Dominions of *Aſſyria*, alſo out of *Media*, and the People of *Ava* and *Sepharvaiim*, which People are mentioned, *Eſay* 37. and ſent them to inhabit in *Samaria*, and all the Cities and Countries round about, becauſe it was a Fertile and pleaſant Country, and to defend it againſt the incurſions of ſtrangers. From whence may be gathered, that in this behalf, the Policy of this Emperour was much greater than that of the *Romans*, for the retaining of this Kingdom; but eſpecially than that of *Titus Veſpaſian*; for he, having conquered the Land, waſted it and deſtroyed it with Fire and Sword, put thence the Inhabitants, and diſperſed them here and there, left the Country bare and naked, only a few Garriſons were placed in the ſtrongeſt Cities, to keep it to their uſe. Which not being able enough to oppoſe the incurſions of the *Saracens*, that in great Troops brake out of the Deſarts of *Arabia-Petræa*, they ſoon loſt all that they had gotten; and the *Turks* joyning with them, they have now gained into their poſſeſſion that pleaſant and fruitful Land of *Judæa*, and inhabit therein even to this day, to the great detriment and ſcandal of the *Chriſtians*.

But to return to the People ſent to inhabit this Kingdom, who, as they were of divers Nations, ſo were they of divers Religions, and every Family had his particular God. Wherefore the Lord ſent a Multitude of Lyons among them; which daily vexed them: from whence it happened that *Salmanaſſer* was conſtrained to ſend back unto them a *Levite* (one of the Prieſts that had been carried away Captive) to ſhew them the true Worſhip of God. He came to *Bethel*, and there taught them the Doctrine of the Lord, and the Cuſtoms and Ceremonies of the *Moſaical* Law: whereby it happened that they began to worſhip God and their Idols, in neither obſerving their Ancient cuſtom. For which cauſe they became ſo abominable unto the *Jews*, that they refuſed their company and familiarity, (as that *Samaritan* woman confeſſed to Chriſt at *Jacobs* Well, *Joh.* 4.) ſo that when the *Jews* could call a man by any ignominious or odious name, they would term him a *Samaritan*, *Joh.* 8. *Do we not ſay rightly that thou art a* Samaritan *and haſt a Devil.* But of all the People which *Salmanaſſer* ſent into the Holy-Land, thoſe that came out of the Eaſt part of *Perſia* from *Cutha* (called *Cutheis*) dwelt in *Samaria*, and got the chief command and Government over the reſt.

The Travels of the Kings of Syria, *that made Wars upon the Kings of* Iſrael. *And firſt of the Travels or Incurſions of* Benhadad.

BEnhadad King of *Syria*, went from *Damaſcus*, the chief City of his Kingdom, and came to *Samaria*, and ſtraitly beſieged it in the time of *Ahab* King of *Iſrael*, 1 *Reg.*24. being 132 miles.

From thence (being overcome and put to flight by *Ahab*) he returned back to *Damaſcus*, which was 132 miles.

The ſecond time he came from thence, and invaded the Land of *Iſrael*, even unto the City of *Apheck*, 124 miles, which he beſieged. But *Ahab* King of *Iſrael* overcame him in a great Battel, and put 100000 *Syrians* to the Sword; and when the reſt of the multitude would have fled into the City, the ruins of a Wall fell down upon them, ſo that there dyed 27000.

This put *Benhadad* in ſuch a fear, that he was conſtrained to fly from one chamber to another to hide himſelf; but at laſt was taken, and (not without the great wrath and indignation of God) by that wicked King *Ahab* pardoned and ſet at liberty, 2 *Reg.*20.

Wherefore he went thence back to *Damaſcus*, which was 124 miles.

Within three years after he brought a great Army againſt *Ramoth* in *Gilead*, which is 104 miles from *Damaſcus* South-Eaſtward. Here he won of *Ahab* a great Battel, in which *Ahab* was ſlain with an Arrow, 1 *Reg.*22.

From thence he returned back to *Damaſcus*, which was about 104 miles.

After that, he came again from *Damaſcus* into the land of *Iſrael*, with a great Army, 120 miles; where he counſelled with his Captains and men of War, ſaying, Here and there will we incamp our ſelves. But the Prophet *Eliſha* diſcovered their purpoſes, 2 *Reg.*6.

Out of the Land of *Iſrel* he returned to *Damaſcus*, which was 120 miles.

From thence he returned again with his Army to *Samaria*, being 132 miles; which the ſecond time he beſieged ſo ſtraitly, that an Aſſes head was worth eighty pieces of Silver. But yet the Lord, at the fervent Prayers of *Elizeus* the Prophet, ſtruck ſuch a fear and anguiſh among the Enemies, that *Benhadad* and his Army were conſtrained to fly, 2 *Reg.*6.

Being ſore troubled becauſe he was thus put to flight, he went to *Damaſcus*, which was 132 miles, and there, within a while after, died of grief, 2 *Reg.*9.

So all the Travels of King *Benhadad* were 1224 miles.

The Travels of the Captains which Benhadad *King of* Syria *ſent to waſte and deſtroy the Land of* Baeſa *King of* Iſrael.

THIS Army went from *Damaſcus*, and came to the Town of *Hion*, ſeventy two miles.

From thence they went to *Dan*, which is four miles.

From *Dan* they went to the City of *Abel-Bethmaacha*, twelve miles.

From thence they went to the land of *Chineroth*, which was accounted eight miles: there they took certain Cities of Fruit, and ſpoiled and deſtroyed them.

From *Chineroth* in the Tribe of *Nephtaly* (when they had cruelly waſted and deſtroyed that Country) they returned with a great booty to *Damaſcus*, being eighty eight miles, 1 *Reg.*15. So all their Travels were 184 miles.

The Deſcription of the Towns and Places to which they travelled.

Hion *and* Dan.

HIon and *Dan* are two Towns near to Mount *Libanus*, and the Fountains of *Jordan*, ſome 104 miles from *Jeruſalem* North-Eaſtward. *Hion* ſignifies a Town of the Fountain, becauſe it ſtandeth near to the Town or Fountains from whence *Jordan* iſſueth.

Of *Abel-Bethmaacha* you may read before.

Of Chineroth.

THIS *Chineroth* or *Cineroth* was the Metropolitan City of the Tribe of *Nephtaly*, ſeventy two miles from *Jeruſalem* Northward. It was ſcituated in a very fruitful and pleaſant place, and for that cauſe was ſo called; for *Kinroth*, being derived of *Kinnor*, ſignifieth Muſick or Mirth.

The Travels of Naaman *the* Syrian.

NAaman came from *Damaſcus* to *Samaria*, which was 132 miles, to be cured of his Leproſie by *Elizeus*; who commanded him to go to the River *Jordan*, and waſh himſelf therein ſeven times, and he ſhould be cleanſed.

Wherefore from *Samaria* he went to *Jordan*, twenty ſix miles, and there, according to the commandment of the Prophet, he waſhed himſelf ſeven times, and was cleanſed, 2 *Reg.*5.

From the River *Jordan* he returned back again to *Elizeus* the Prophet, to give him thanks for that benefit, which was about ſixteen miles.

From *Samaria* he returned to *Damaſcus*, 132 miles.

So all the Travels of *Naaman* the *Syrian* were 296 miles.

The Travels of Haſael *King of* Syria.

HE went from *Damaſcus* (where *Elizeus* told him that he ſhould ſucceed his Lord and Maſter *Benhadad* in the Kingdom) to *Ramoth Gilead*, with his Army, which was 104 miles. There he overcame *Jehoram* King of *Iſrael* in a great battel, 2 *Reg.cap.*8.

From thence he returned to *Damaſcus*, 104 miles.

After, he went to *Damaſcus* to the City *Aroer*, which was 132 miles.

From thence he went through the land of *Gilead* into the Kingdom of *Baſan*, until he came to Mount *Libanus*, which is accounted eighty miles, and conquered all that part, 2 *Reg.*10.

After, he returned into his own Kingdom, to *Damaſcus*, which is 320 miles.

Within a while after, he went again from *Damaſcus* with his Army to *Gath*, which is reckoned 188 miles. This City he won.

From *Gath* he went to *Jeruſalem*, thirty two miles, which he beſieged ſo ſtreightly, that *Joas* King of *Judah* was conſtrained to give him great abundance of Gold to raiſe his Siege and be gone, 2 *Reg.*12.

From *Jeruſalem* he went to *Damaſcus*, which was about 160 miles.

The laſt Journey that he went againſt the *Iſraelites*, was, when he beſieged *Samaria*, at which time he won many Cities and Towns round about in the Country, and made them Tributaries unto him, 2 *Reg* 13. which was 132 miles.

Having finiſhed this Expedition, he returned back to *Damaſcus*, 132 miles, and there dyed and was buried.

So all the Travels of *Haſael* King of *Syria*, were 1384 miles.

The Cities of *Aroer* and *Gath* are deſcribed before; therefore I ſhall not need to ſpeak of them again in this place.

The Travels of Benhadad, *the ſecond of that name, King of* Syria.

THis *Benhadad* was the Son of *Haſael*, and ſucceeded him in the Government. He went from the City *Damaſcus* with a great Army, to *Apheck*, which was 104 miles. This King was three times one after another overthrown by *Joab* King of *Iſrael*, and loſt all thoſe Cities which *Haſael* his Father had formerly conquered, 2 *Reg.*13.

From *Apheck* he returned to *Damaſcus*, 104 miles, and there died. So both Journeys were 208 miles.

The Travels of Reſin *King of* Syria.

RESIN King of *Syria* went from *Damaſcus*, and joyning his Army with that of *Pekah* King of *Iſrael*, they went to *Jeruſalem* and ſtreightly beſieged *Ahab* King of *Judah*, 2 *Reg.*16. which was 160 miles. At this time (which was in the year of the World 3206, and before Chriſt 762.) the Prophet *Eſay*, *ca.*7. foretold of the Birth of our Saviour Chriſt, ſaying, *Behold a Virgin being great ſhall bring forth a Child, and ſhall call his name* Emanuel.

From

From thence he brought his Army through *Idumæa*, to *Elith*, a City of the Red Sea, ſome 160 miles from *Jeruſalem* towards the South, and ſixteen miles from *Ezeongaber* Northward. This City *Reſin* won, and thruſt from thence the *Jews* out of it.

From *Elath* he went to *Damaſcus*, 280 miles, where he was ſlain by *Tiglath Phulaſſer*, that mighty King of the *Aſſyrians*, who carried a great multitude of the Inhabitants of *Damaſcus* into the Country of *Syrene*, where they endured a miſerable Exile, 2 *Reg.*16.

So all the Travels of King *Reſin* were 600 miles.

The Travels of the Kings of Judah, *which reigned in the City of* Jeruſalem: *and firſt of the Travels of* Rehoboam.

REhoboam the Son of *Solomon* ſucceded his Father in the Kingdom, and began his Reign *Anno mundi* 2971, and before Chriſt 977. who by reaſon of his extream cruelty and threats (following the counſel of his young Courtiers, rather than of his grave Senators) the ſame year loſt ten of the Tribes, that fell from him and rebelled againſt him; ſo that he reigned over *Judah* and *Benjamin* ſeventeen years, 1 *Reg.*11.14.

A little after the death of *Solomon*, he went to *Sichem*, thirty two miles, where he was anointed and crowned King. But the People perceiving that he carried himſelf very proudly and arrogantly, deſired him that he would eaſe them of the burden formerly impoſed upon them by his Father: (for *Solomon* had ſet a certain Tax on every man, becauſe he was at extraordinary charges as long as the Temple was building) but he, little regarding their requeſt, told them, That his little finger ſhould be heavier than the whole burthen of his Father: wherefore they, diſliking his Speech, fell all from him, except *Benjamin* and *Judah*.

Wherefore the King, ſhunning the fury of the People, with all poſſible ſpeed went from *Sichem* to *Jeruſalem* back again, being thirty two miles. Then he fortified all the chief Cities of *Judah* and *Benjamin*, 2 *Chr.*11.

So all the Travels of *Rehoboam* were ſixty four miles.

But he principally fortified fourteen Cities in the Tribe of *Judah*, that with the more ſafety he might oppoſe his Enemy *Jeroboam* King of *Iſrael*; *viz. Bethlehem*, *Etam*, *Thecoa*, *Bethzura*, *Adullam*, *Gath*, *Mareſa*, *Ziph*, *Adoraim*, *Lachis*, *Aſeca*, *Zarea*, *Ajalon* and *Hebron*: moſt of which Towns, and the memorable Actions done in them, are deſcribed in the former part of this Treatiſe. I will therefore ſpeak only of ſuch Towns as have not as yet been mentioned.

Of Mareſa.

THIS was a City in the Tribe of *Juda*, 16 miles from *Jeruſalem* Weſtward, which *Rehoboam* repaired and fortified, 2 *Chr.* 11. where King *Aſa* overcame the *Ethiopians* in a cruel Battel, 2 *Chr.* 14. Here *Michaias* and *Eleazer* the Prophets were born, 2 *Chr.* 20. *Mich.* 1, 2. *Joſ.* 15. *Georgias* alſo fled into this City when he was overcome by *Judas Macchabeus*, 2 *Mac.* 12. It was ſcituated on the Borders of the Tribes of *Juda* and *Dan*, as St. *Jerom* ſaith, in whoſe time the Ruines thereof were to be ſeen. *Mareſca* ſignifies an Inheritance, being derived of *Moraſchah*, that is, a Poſſeſſion.

Of Bethzura.

THIS is a ſtrong Caſtle (often mentioned in the Hiſtory of the *Macchabees*) ſcituated on a Mountain ſome five Furlongs from *Jeruſalem* Southward, and fell by lot unto the Tribe of *Juda*. This Tower was as it were a Bulwark for the City of *Jeruſalem*, and ſtood in the way as you go thence to *Bethlem*, and ſo to *Gaza*.

Of Zareah.

THIS was a City in the Tribe of *Juda*, eight miles from *Jeruſalem*, toward the Weſt, which *Rehoboam* did alſo repair and fortifie, 2 *Ch.* 11. There was another City of this name, ſcituated upon the Border of the Tribes of *Juda* and *Dan*, 18 miles from *Jeruſalem* Weſtward: of which you may read in the Travels of *Sampſon*.

Of Adoraiim.

ADoraiim or *Adarah* was a City in the Tribe of *Juda*, 44 miles from *Jeruſalem* South-weſtward; which *Rehoboam* the Son of *Solomon* alſo fortified, 2 *Chr.* 11. It is ſcituated upon the Borders of *Judah* and *Arabia-Petræa*, between *Cades* and *Caſmona*. It ſignifies a glorious City, being derived of *Adar*, he was glorious.

The Travels of King Abia.

ABijah or *Abia* ſignifies, The Father of the Sea. He began to reign in the eighteenth year of *Jeroboam* his Adverſary, *An. Mundi* 2988, before Chriſt 980, and reigned over *Iſrael* three years, 1 *Reg.* 15. 2 *Chr.* 17.

He went from *Jeruſalem* to the Mount *Zemeraim*, eight miles. After that he went to *Bethel*, and conquered all the Country from thence to *Ephron*, which was 36 miles.

From

From *Ephron* he returned to *Jeruſalem*, 44 miles: there he took unto him fourteen Wives, and begat 20 Sons and 16 Daughters, 2 *Chr.* 13.

The Travels of Aſa, King of Judah.

ASA ſignifies a Phyſician. He began to reign about the end of the 21th year of *Jeroboam* King of *Iſrael*, *An. Mun.* 2990. before Chriſt 978. He governed *Judah* with great commendations 41 years.

He went from *Jeruſalem* to *Mareſa*, 16 miles; where, in the Valley of *Zephatha* he overcame the *Ethiopians* in a memorable Battel, 2 *Chr.* 14.

From thence he purſued the *Ethiopians* to *Gerar*, being 22 miles, and recovered many Cities which the *Ethiopians* dwelt in, 2 *Chr. cap.* 14.

From *Gerar* he went to *Jeruſalem*, which was 32 miles, and offered to the Lord of the Spoils that he had taken, 709 Oxen, and 7000 Sheep, 2 *Chr.* 15. Theſe Travels of King *Aſa* make 70 miles.

The Journey and Expedition of Særah, King of Ethiopia, whom Aſa King of Judah overcame in the Valley of Zephatha.

SÆrah or *Særach* ſignifieth, A noble and puiſſant Lord. This was a mighty and warlike Prince, who governed *Lybia* and *Æthiopia*; the King of which Country at this day we call *Presbyter John*, or rather, *Petro Johannes*; who holdeth his Court in a fair and goodly City called *Hamarich*, the Metropolitan of all *Ethiopia*, and extendeth his Government beyond *Meroes* in *Africa*. Many (though ignorantly) ſuppoſe he is a Prieſt, becauſe he is called *Presbyter*, though indeed he is not ſo, but rather a puiſſant and mighty Emperour. But to return to *Særah*, or *Særach*, who in hope to extend his Empire into theſe parts, went with a great Army out of *Ethiopia* to the Valley of *Zephatha* in *Juda*, to fight with *Aſa* King of *Judah*, 1200 miles; but loſt the day, and returned with great ſhame, 2 *Chr.* 15.

It ſeemeth, that this King was the mightieſt of all his Predeceſſors, and a Prince of no vulgar Eſtimation, becauſe of the multitude and great abundance of Souldiers which he brought in his Army; for it is reported, that there were 1000000 that bore Armor, and 300 Chariots; but this great Army was diſperſed, and moſt of them died miſerably; as did that great Army of *Xerxes*, which conſiſted of 1700000. From whence it may be concluded, That it is not the Strength of Man which delivereth him, but the Lord.

The

The Travels of Jehoſaphat *King of* Judah.

Jehoſaphat ſignifies, The Judge of the Lord. He began his Reign in the fourth year of *Ahab*, 1 *Reg.* 22. The greateſt part therefore of the firſt year of this King, happened in the Year of the World, 3033, and before Chriſt, 935. He reigned over Iſrael twenty five years, that is, from the 35th of his Age, to the ſixtieth. In the ſeventh year of his Reign, he went from *Jeruſalem* to *Samaria*, which was 32 miles, to viſit his Kinſman, *Ahab* King of *Iſrael*: for *Joram* his Son, ſome ten years before, had married *Athaliah*, King *Ahab*'s Siſter, 2 *Reg.* 8.

From *Samaria* he went with *Ahab* to the War at *Ramoth* in *Gilead*, being twenty four miles, where *Ahab* was ſlain, 2 *Reg.* 22. 2 *Chr.* 18.

From *Ramoth* he went ſafe from the Wars to *Jeruſalem*, vvhich vvas forty eight miles.

From *Jeruſalem* he vvent to the City of *Beerſaba*, the utmoſt bounds of his Kingdom, tovvards the South, to inſtruct his People in the Lavv of the Lord: forty tvvo miles from *Jeruſalem*, South-ward.

From *Beerſaba*, paſſing through all his Kingdom, he came to Mount *Ephraim*, being forty eight miles, and the utmoſt bounds of his Kingdom North-ward, being ſome eight miles from *Jeruſalem*, 2 *Chr.* 19.

From Mount *Ephraim* he went to *Jeruſalem*, which was eight miles. Thus *Jehoſaphat* went through all his Dominions, to inſtruct his Subjects in Piety, and the true Worſhip of God: in every City ordaining Judges and Governours, Magiſtrates, Procurators and Aſſeſſors, committing to their Diſcretion the deciding of all Controverſies; ſaying to them, *Take heed what you do, for the Office you have taken upon you is not Humane, but Divine: and as you judge, ſo ſhall you be judged; for the Lord is with you in judgment. Wherefore do all things with diligence, and in the fear of the Lord; for with the Lord there is no iniquity, nor reſpect of Perſons, neither taketh he any bribes.* And he himſelf remained chief Judge in *Jeruſalem*, to whom any might appeal from the inferiour Judges, that ſo there might be a juſt end of Controverſies, 2 *Chr.* 16.

Afterward, *Jehoſaphat* went forth with his Army to *Tecoa*, ſix miles from *Jeruſalem*, where, by fervent Prayers, the ſounding of Trumpets, and other muſical Inſtruments, he obtained a memorable Battel againſt the *Moabites*, *Ammonites*, and *Idumæans*; for the Lord turned the Weapons of them one againſt another, and they wounded one another to the death. This fight happened in a fair Valley between *Tecoa* and *Engedi*. So *Jehoſaphat* purſued the Enemy for three days with great ſlaughter, and returned with a mighty ſpoil. This was called the Valley of Bleſſing, becauſe of this great Victory at *Tecoa*, and began eight miles from *Jeruſalem* South-eaſtward, and extended it ſelf to the Tower of *Engedi*, near to the Bank of the Red Sea, twenty miles.

From

From *Engedi* (out of the Valley of Bleſſing) *Jehoſaphat* and his Army returned to *Jeruſalem*, twenty miles, and went into the Temple, with Shalms, Harps, Timbrels, and great Joy, thankfully acknowledging Gods merciful Favour toward him, in giving him ſo great a Victory, 2 *Chr.* 20. But as there is nothing in this Life that can be ſaid permanent, ſo likewiſe the felicity of *Jehoſaphat* changed on a ſudden, the froward and adverſe frown of Adverſity ſeiſing upon his Proſperity; for, joyning with that wicked and impious King of *Iſrael*, *Ahaziah*, upon condition to build a certain Navy of Ships at *Ezeongaber*, to fetch gold from *Tharſhiſh*, and other places in *India*, he diſpleaſed the Lord; for which cauſe there aroſe a great Tempeſt, which brake down the Works, and deſtroyed the Navy.

From *Jeruſalem* he went with *Jehoram* King of *Iſrael* to war againſt the *Moabites*, and with them went the King of *Idumæa*; ſo paſſing through the Deſarts of *Edom*, they came to Mount *Seir*, and ſo went to *Petra*, the chief City of the King of the *Moabites*, diſtant from *Jeruſalem* ſeventy two miles, 2 *Reg.* 3.

From *Petra*, *Jehoſaphat* returned to *Jeruſalem*, ſeventy two miles, where he died, and was buried, 2 *Reg.* 22. 2 *Chr.* 21. So all the Travels of *Jehoſaphat* King of *Juda* were three hundred ſeventy two miles.

The typical ſignification of Jehoſaphat.

AS *Jehoſaphat* by Prayer, and the ſound of Trumpets, and other Inſtruments of Muſick, overcame and diſperſed his Enemies without drawing his Sword; ſo Chriſt alſo, by the ſound of his Word and Doctrine, without drawing Weapon, overcame the Enemies of the Church.

The Travels of Joram *King of* Judah.

Joram ſignifies, The exalted of the Lord. He was crowned King, (his Father yet living) at ſuch time as he made his Expedition againſt *Meſa* King of the *Moabites*, which happened about the fifth year of *Jehoram* King of *Iſrael*, *An. Mundi*, 3055, and before Chriſt, 913. He reigned with his Father *Jehoſaphat* two years, and after his Deceaſe, ſix. So *Joram* reigned eight years over *Judah*, and when he was forty years old, died miſerably, 2 *Reg.* 8, 9.

About the beginning of the ſecond year of this King's Reign, (which was the ſixth of *Jehoram* King of *Iſrael*) *Elias* the Prophet was taken up into Heaven. About the beginning of his Reign, he went from *Jeruſalem* to Mount *Seir*, being twenty eight miles South-ward; where he uſed ſuch extreme cruelty toward the *Edomites*, which at this time were his Subjects, that of a ſudden they fell from him, and choſe them a King of their own, 2 *Reg.* 8.

From

From the Mountain of *Seir* he returned to *Jeruſalem*, which is twenty eight miles, and there cruelly put to death his own Brothers. But God ſtirred up againſt him the *Philiſtines* and *Arabians*, who broke into *Juda*, and deſtroyed it with Fire and Sword. They alſo went to *Jeruſalem*, and took thence all his Subſtance and Riches, put his Children to the Sword, all but *Joachas*, which was alſo called *Ahaziah*, or *Ochorias*; and carried away his Wives captive into *Arabia Fœlix*, which is near unto *Ethiopia* 1200 miles. Then the Lord ſtruck him with an extream pain in his Bowels, of which, after two years, he died, and was buried without any Funeral-pomp, or honourable Reſpect, near to the King's Tower. A man unworthy to be buried in the Sepulchre of the reſt of the Kings, becauſe he ſo much degenerated from *David* his Predeceſſor, 2 *Reg.* 8. 2 *Chr.* 28. So all the Travels of *Joram* were fifty ſix miles.

The Travels of Ahaziah *King of* Judah.

Haziah (which alſo was called *Jehoachas*) ſucceeded his Father *Joram* in the Government of *Judah*, and began his Reign in the twelfth year of *Jehoram* King of *Iſrael*, *Ann. Mund.* 3062. and before Chriſt, 906, and reigned one year, 1 *Reg.* 8. He went from *Jeruſalem* to *Ramoth* in *Gilead*, which is accounted forty eight miles: There he went to Battel with *Jehoram* King of *Iſrael* againſt the *Syrians*, 2 *Reg.* 8. 2 *Chr.* 22.

From *Ramoth* in *Gilead* he returned to *Jeruſalem*, forty eight miles.

Within a while after, he went back again to viſit his Kinſman, *Jehoram* King of *Iſrael*, to *Jezreel*, for he was wounded in the Battel againſt *Haſael*, and lay there to be cured: which was forty eight miles.

With *Jehoram* he went to meet *Jehu*, the Captain of the Hoſt, who ſhot an Arrow, and wounded *Jehoram*, that he died in the Field of *Naboth* the *Jezreelite*. Wherefore *Ahaziah*, to ſave his Life, fled with all poſſible ſpeed, taking his way to the King's Garden, that ſtood cloſe by the Vineyard of *Naboth* the *Jezreelite*, not far from the City and Tower of *Jezreel*. But *Jehu* followed him ſo cloſe, that he wounded him as he aſcended up to a place called *GVR*, which ſignifieth a Lions Whelp; near unto the Town which is called *Jiblea*. Wherefore *Ahaziah* feeling himſelf hurt, went to *Megiddo*, four miles from *Jezreel*, and near to *Apheck* upon the Weſt. There (as *Joſephus* ſaith, *lib. Antiq.* 9.) he cauſed his wounds to be ſearched and bound up. This City of *Megiddo* is forty eight miles from *Jeruſalem* Northward.

From *Megiddo* he went to *Samaria*, which was fourteen miles: there he lay hid for a while, flying from one place to another, to ſave himſelf. 2 *Chr.* 22.

But

But being found out, he was carried back to the City of *Megiddo*, which was fourteen miles; and at the commandment of *Jehu*, was there ſlain, 1 *Reg.* 8.

From *Megiddo* his Carcaſs was carried to *Jeruſalem*, which was forty eight miles, and there buried, 2 *Reg.* 8. 2 *Chron.* 22. So all the Travels of *Ahaziah* King of *Judah*, were 224 miles.

Of that Idolatrous and wicked Queen Athalia.

Athalia was Siſter to *Ahab* and Daughter to *Omri*, married to *Joram* Son of that good King *Jehoſaphat*, when he was but ſeventeen years of age: and after the death of *Azahiah* (who was ſlain about the twenty third year of his age) ſhe uſurped upon the Kingdom of *Iſrael* (*Anno Mundi*, 3063, before Chriſt, 905,) and reigned with great Tyranny almoſt ſeven years: So ſoon as ſhe had obtained the Government, ſhe cruelly and miſerably put to death the children of *Ahaziah*, and all thoſe that were next Heirs to the kingdom; only *Joas* who was ſaved by the policy of *Jehoſhabeath* Siſter to *Ahaſiah*, that ſtole him from among the reſt of the King's Sons, and put him to Nurſe in her Bed-Chamber: and he was with them in the Houſe of God ſix years; all which time *Athalia*, raigned over the land. And in the ſeventh year, *Jehojada* waxed bold, and proclaimed *Joas* King, as being next Heir to the Crown, and anointed him in the Temple; who after *Athalia* was ſlain, ſucceeded in the Government, 2 *Reg.* 11. 2 *Chron.* 23.

Of Joas *King of* Judah.

Joas began to reign over *Judah* when he was almoſt ſeven years of age, and about the middle of the ſeventh year of *Jehu* King of *Iſrael*, *Anno Mundi*, 3069, and before Chriſt, 899, and raigned over *Judah* forty years. He did that which was acceptable in the ſight of the Lord all the days of *Jehojada* the Prieſt, who crowned him King: but after his death he fell into evil courſes, and cauſed that good Prieſt *Zachariah* (the Son of *Jehojada*, who was the Author of all his preferment) to be ſtoned to death in the upper Court of the Temple; which act, argued that he was very unthankful and tyrannical. But the Lord (diſpleaſed with his cruelty) within a year after the death of *Zachariah*, ſtirred up the *Syrians*, who invaded *Judæa* and ſpoiled the City of *Jeruſalem*: in which War, all thoſe that ſtirred up the King to Idolatry were cruelly ſlain. To conclude, within a while after ſome of his Courtiers conſpired againſt him, and as he lay ſick of a grievous diſeaſe in his bed, put him to death; and buried him in *Milo*, the City of *David*. Thus God juſtly puniſhed this Tyrant for his Unthankfulneſs, Apoſtaſie, and Cruelty, when he had lived 47 years, 2 *Reg.* 12.

The Travels of Amaſiah *King of Judah.*

AMaſias, or *Amaſiah*, ſignifies, the ſtrength of *Jehovah*. This man was twenty five years of Age when he was enthroniſed by his Father, about the ſecond year of *Joas* King of *Iſrael*, *Anno mundi*, 3108, and before Chriſt 806. He ruled the Kingdom while his Father was ſick, one year, and after his deceaſe twenty eight: ſo all the years of his Reign were twenty nine.

He went with an Army from *Jeruſalem* to *Selag*, that is to the Tower or Rock of Mount *Seir*, forty miles towards the South: here, in the Valley of Salt, he put to death a multitude of the *Idumæans*. And although this Town was very ſtrongly ſcituated, yet he won it, and called it *Joctiel*, that is, the Year of the Lord; becauſe God in that place heard his Prayers: being derived of *Jakah* and *El*, which is, God hath heard. Near to this Town *Amaſiah* commanded 10000 *Idumæans*, which he had taken in War, to be caſt down headlong from the top of an high Rock into a deep Valley, in which fall their bones were ſhattered all to pieces, and they died miſerably, 2 *Reg.*14.

From *Selag-Joctiel* he returned to *Jeruſalem*, being forty miles; where he began to worſhip the Gods of the *Idumæans* that he brought along with him, 2 *Chron.*24.

From *Jeruſalem* he went to *Bethſemes*, and there was overcome by *Joas* King of *Iſrael*, which was four miles, 2 *Chron.*25.

From *Bethſemes*, *Joas* led *Amaſiah* back again to *Jeruſalem* captive, being four miles, 2 *Reg.*14.

From *Jeruſalem* he fled to the City of *Lachis*, which was twenty miles, and there was ſlain by his own Servants, 2 *Chron.*25.

From *Lachis* his carkaſs was carried back again to *Jeruſalem*, twenty miles: where it was buried in the City of *David*, 2 *Reg.* 14. 2 *Chron.*25.

So all his Travels were 128 miles.

The Travels of Azariah, *or* Uzziah, *King of* Judah.

THIS man ſucceeded his Father *Amaſia* (in the year of the World 3138, and before Chriſt, 830) when he was but ſixteen years of age, and reigned fifty two years: his Mothers name was *Jecoliah* of *Jeruſalem*. He did thoſe things which were upright in the ſight of the Lord, therefore the Lord bleſſed him. And after the death of his Father, built *Elah*, and reſtored it to *Judah*.

He therefore went from *Jeruſalem* to *Elah*, 160 miles towards the South, and rebuilt that Town (it being a famous Mart-Town, ſcituated upon the Red

Red Sea) and fortified it, becauſe *Reſin*, King of the *Syrians*, in times paſt, for want of due fortification, won it, and deſtroyed it, 2 *Chron.* 26.

From *Elah* he returned to *Jeruſalem*, 160 miles.

After he went from *Jeruſalem* to *Gath*, a City of the *Philiſtines*, which was accounted thirty four miles: this Town he won, beat down the Walls, and deſtroyed the Bulwarks thereof.

From thence he went to *Jabnia*, which is twenty four miles, and broke down the Walls thereof, 2 *Chron.* 26.

From thence he went to *Azotus* or *Aſdod*, which was eight miles, 2 *Chron.*26.

From *Aſdod* he went again to *Jeruſalem*, being twenty two miles.

Within a while after, he gathered an Army, and went from *Jeruſalem* to *Gur-Baal*, that is, *Gerar*; where he overcame the *Arabians* in a great Battel, which was thirty two miles, 2 *Chron.*26.

From *Gerar* he returned to *Jeruſalem*, being thirty two miles.

He went from *Jeruſalem* the third time into the Land of the *Ammonites*, ſixty miles; which People he conquered, and made Tributary to him: ſo that he was made Famous through all the Countries thereabout, even to the utmoſt part of *Ægypt*, becauſe of his often Victories and Triumphs, 2 *Chron.*26.

Out of the Land of the *Ammonites* he returned to *Jeruſalem*, being ſixty miles. But now, being liſt up with the Proſperity of Fortune, and not content with his Regal Dignity, he endeavoured to have chief Authority over the Prieſts alſo: for which cauſe he went into that part of the Temple where the Altar of ſweet Incenſe ſtood (where it was lawful for none to go but the Prieſts) and there took upon him to offer ſweet Incenſe; but as he was offering, the Lord ſtruck him with Leproſie, ſo that he was conſtrained to dwell in a houſe by himſelf ſeparated from the Congregation: and his Son *Jotham* governed in his ſtead all the days of his Life. But within a while after, he died of this diſeaſe, and was buried in the Kings Garden at *Jeruſalem*, and not in the Sepulchre of the Kings, 2 *Reg.*15. 2 *Chron.*26. So all the Travels of *Azariah* King of *Judah*, were 592 miles.

Of the Places to which he travelled.

Of Elah.

THIS was a City ſcituated upon the Red Sea, 160 miles from *Jeruſalem* towards the South; between *Ezion-Gaber* and *Midian*. This City *Reſin* King of the *Syrians* conquered; but *Azariah* King of *Judah* drove thence the *Syrians*, and made it ſo ſtrong, that it ſeemed impoſſible to be conquered. It took the name of abundance of Oaks, which (as it ſeemeth) grew about that place: for *Elah* or *Ilix*, ſignifies, a kind of Oak Tree, (of which there is great plenty in the Holy Land) ſo called becauſe of their ſtrength and hardneſs.

Of Jobnia.

THIS was a City near to *Joppa* and *Libba*, 16 miles from *Jeruſalem* towards the North-Weſt. This City taketh the name of Wiſdom and Prudence, being derived of *Bin*, to underſtand.

Of Gur-Baal.

THIS Town is alſo called *Gerar*, where *Abraham* and *Iſaac* ſometimes travelled; it is diſtant from *Jeruſalem* thirty two miles towards the South-Weſt, and ſix miles from *Hebron*. Here the *Jews* and neighbouring *Arabians* afterwards worſhipped the Idol *Baal*: and therefore this City, which in the times of the Patriarchs, was called *Gerar*, a Perigrination, was after called *Gur-Baal*, that is, the Perigrination of the Idol *Baal*, being derived of *Gor*, which ſignifies, He hath travelled.

The Travels of Jotham *King of* Judah.

Jotham ſignifies, Whole and Perfect. He ſucceeded his Father *Azariah*, when he was about twenty five years of age, *Anno Mundi* 3190, and before Chriſt, 778. He raigned over *Judah* ſeventeen years, until the one and fortieth year of his age. His Mothers name was *Ichruſcha*, ſo called from an Inheritance or Poſſeſſion. He began his Reign in the ſecond year of *Pekah* King of *Iſrael*, and continued it until the ſeventeenth year of his Government, 2 *Reg.* 15.17.

When this noble Prince had rebuilded and richly adorned the Houſe of the Lord, he went from *Jeruſalem* and invaded the Country of the *Ammonites*, (which was ſixty miles,) conquered their King, and made the whole Land pay him Tribute, even a hundred Talents of Silver of the common weight, 10000 meaſures of Wheat, and 10000 of Barley yearly. This Tribute continued three years.

From the Land of the *Ammonites* he went back to *Jeruſalem*, which was ſixty miles; where, after he had adorned the Temple with many princely buildings, he dyed; about the one and fortieth year of his age, 2 *Reg.* 15. So all his Travels were 120 miles.

Of Ahaz *King of* Judah.

AHAZ ſignifies Apprehending, or a Poſſeſſor. He began to reign after the death of his Father *Jotham*, about the end of the ſeventeenth year of *Pekah* King of *Iſrael*, *Anno Mundi*, 3205, before Chriſt, 762. He

He reigned wickedly 16 years, 2 *Reg.* 16. 2 *Chr.* 28. For he was a notorious Hypocrite, who out of a perverſe Zeal, worſhipped many Idols, and burnt his Son in the Valley of *Gehinnon*, as an Offering unto *Moloch*; wherefore he was unhappy in his Government; for God ſtirred up mighty enemies againſt, even *Reſin* King of *Syria*, and *Pekah* King of *Iſrael*, who waſted and deſtroyed his Kingdom and (ſtreightly beſieging *Jeruſalem*) conquered *Ahaz* in a great Battel, and put to the Sword 120000 of his men. After that *Reſin*, returned to *Elath*, and took it: ſo that he loſt more then his Father had gotten. Where being ſtruck into a great fear by reaſon of theſe adverſities, he ſent to crave the Aid of *Tiglaſſe-Phulaſſer* King of the *Aſſyrians*, who at his requeſt ſent a great Army from *Niniveh* to *Damaſcus*, 520 miles, and there overcame *Reſin*, and put him to death, and took captive 242000 of the people of *Damaſcus*, and ſent them into *Cyren* a Country of *Africa*, 2 *Reg.* 16.

The Travels of Ahaz.

KING *Ahaz* went from *Jeruſalem* to *Damaſcus*, which was 160 miles, to meet *Tiglath-Phulaſſer* King of the *Aſſyrians*, to rejoyce with him for his happy Victory, and give him thanks for his aid and aſſiſtance: where, when he ſaw the Altar at *Damaſcus* to be very glorious, he ſent for *Urijah* the chief Prieſt, who took a patern thereof, and carried it with him to *Jeruſalem*, where he made an Altar like unto it, 2 *Reg.* 16.

From *Damaſcus* he returned back again 160 miles. So his Travels were 320 miles.

But yet *Ahaz* continued in his perverſe Impiety and Idolatry, without any regard or fear of God, therefore he ſtirred up other Enemies againſt him, *viz.* the *Idumeans*, who took a great multitude of them captive; and the *Philiſtines*, who with their Army broke into the South part of the Tribe of *Judah*, and took theſe Cities following, *viz. Bethſemes*, *Ajalon*, *Timnath*, *Socho*, *Gederoth*, and *Gimſo*, with their Villages. Theſe Cities for the moſt part are mentioned in the precedent Treatiſe, except *Gederoth* and *Gimſo*. *Gederoth*, commonly called *Gederothaim*, is diſtant from *Jeruſalem* eight miles towards the South-Weſt, and ſtands near to the Caſtle of *Emaus*, being compaſſed about with a Hedge, from whence it ſeemeth to take the name; for *Gadar* is as much as to ſay, he hath hedged about. *Gimſo* was alſo in the Tribe of *Judah*, but in what place is not certainly known. Thus King *Ahaz* all the days of his Life did evil in the ſight of the Lord; for which, God puniſhed him and all the Land; and in the ſixteenth year of his Reign he died, and was buried with his Fathers in the City of *David*.

Tha

The Travels of Ezekias *King of* Judah.

EZekias (which signifies the Champion of *Jehovah*) was born when his Father was but thirteen years of age, which made many Questions whether he should succeed him as his lawful Heir in his Kingdom, because they doubted whether he was lawfully begotten. For if you do observe the order and course of the years and Chronologie in the Scripture, you shall find, that from the beginning of the thirteenth year of the age of *Ahaz*, to the first year of the Reign of this King *Ezekias*, make just twenty five years: *Ezekias* therefore began to reign after the death of his Father *Ahaz*, about the end of the third year of *Hosea* King of *Israel*, 2 *Reg.*19. *Anno mun.*3222, before Christ, 746, being then about twenty five years of age, a little before *Easter*, as it appeareth, 2 *Chron.*29. He governed that Kingdom with great Commendations twenty nine years. The first Journey that he took was from *Jerusalem* to *Gaza*, which was forty four miles, there he overcame the Army of the *Philistines*, and recovered all those Cities which his Father *Ahaz* had lost, according to that in the Prophet *Esay*, *cap.*15. 2 *Reg.*18.

From *Gaza* he returned to *Jerusalem*, which was forty four miles; there he broke down the places for Idolatry, and the brazen Serpent made by *Moses* in the Wilderness, and called it *Nehustan*, a Brazen thing that hath nothing in it self of a Divine nature, and could neither profit nor hurt, therefore ought not to be worshipped. This Brazen Serpent was kept in memory of that Sign that God shewed unto the Children of *Israel* in the Desart, when they were bitten and stung to death by fiery Serpents, for looking upon this Brazen Serpent they were healed. But now because of the abuse thereof by the *Jews*, which turned it into Idolatry, it was broken to pieces, *Num.*21. 2 *Reg.*18. So all the Travels of *Ezechias* were eighty eight miles.

In the fourteenth year of the Reign of *Ezekias*, and in the thirty eighth year of his age, *Senacharib* (that mighty Emperour of the *Assyrians*) having taken many Towns and Cities in the holy-Land, would have also besieged *Jerusalem*, and for that purpose sent from *Lachis* (which was twenty miles distant from *Jerusalem*) *Thartan*, *Rabsarim*, and *Rabsacha*, three mighty Princes, Embassadors, with a great Train to attend them. These men went about the City, to see in what part it was most subject to battery, and might easiest be got: so when they came to the Conduit of the upper Pool, which is by the path of the Fullers Field, between the Fish-Gate and the Old-Gate, in that place where they might easilier be heard, they called to the King: but *Eliakim* the Son of *Hilkiah* (which was *Hezekia*'s Steward) *Shebna* the Chancellor, and *Joab* the Son of *Asaph*, the Recorder, went upon the Wall: then *Rabsacha* uttered blasphemous words against the Lord: but *Ezekias* when he had heard what the Enemy had said, called all the Elders of *Jerusalem* together, ther, and sent for *Isaiah* the Prophet, the Son of *Amos*, and they went into the Temple of the Lord and prayed. Wherefore the Lord heard their Prayers, and sent his Angel into the Camp of the *Assyrians*, and lo, in one night there were slain 185000 men as they lay in their Tents before *Gibeah* (which at this time they besieged) being distant from *Jerusalem*, some ten miles towards the South-West. This great deliverance happen'd in the year of the World 3253, and before Christ, 733. About the end of the thirty eighth year of the age of *Ezekiah*, he fell into a dangerous disease, which so far forth as could be gathered by all likelihoods was the Plague; (for God doth oftentimes try the Patience of his Saints with sundry afflictions) but yet at his fervent Prayers he was restored to Health, and his days were lengthened fifteen years: at which time the Sun went back ten Degrees, according to the variation of the shadow in the Dyal of *Jerusalem*, 2 *Reg.*20. *Isa* 38. 2 *Chr.* 32. But at the end of the fifteen years, which was about the fifty fourth year of his age, he dyed, and was buried with his Fathers.

The Travels of Manasses.

MAnasses, or *Manasseh*, signifieth forgetting, or he hath forgotten. This man was twelve years old when he succeeded his Father *Ezekiah* in the Kingdom of *Judah*: he began to reign *Anno mundi*, 3251, and before Christ, 717. This King was a great Idolater, and one that put the Prophets of the Lord to death, so that it was wonderful to see what Tyranny and mischief he wrought in *Israel*: wherefore the Lord stirred up the *Assyrians* against him, who overcame him in a great Battel, and took him Captive, carrying him bound in Chains from *Jerusalem* to *Babylon*, even 680 miles.

But after, being humbled by his afflictions, he came to a knowledge of himself, and repenting for his former evil, humbling himself with prayer and fasting under the hand of God: wherefore the Lord took compassion of him, and stirred up the mind of the King of *Babylon* to mercy, so that he loosed his bands, and sent him back again to *Jerusalem*, 680 miles. From that time forward he left Idolatry, and worshipped the true God: adorned the Temple of the Lord with many fair and beautiful Buildings, and in the five and fiftieth year of his age he died, and was buried in the Kings Garden, 2 *Reg.*21. 2 *Chron.*33. So all the Travels of *Manasses* were 1360 miles.

Of Amon *King of* Judah.

AMon signifieth, True and Faithful: he succeeded his Father *Manasses* when he was twenty two years of age, *Anno mundi*, 3307, before Christ:

Christ, 661. He reigned two years, and then, because of his exceeding Idolatry, the Lord cast him off, when he was about twenty four years of age; near which time, some of his Servants conspired against him, and put him to death.

The Travels of King Josiah.

JOSIAH signifies, A Sacrifice of the Lord: he succeeded his Father *Manasses* in the Government, when he was but eight years of age, *Anno Mundi* 3309, before Christ, 659. He governed *Israel* with great commendations thirty two years, 2 *Reg.* 22. his Mothers name was *Jedidah*, and dwelt in a Town called *Bozkath*; but how far this Town stood from *Jerusalem*, is not set down by any Author.

This good King went from *Jerusalem*, to *Bethel*, which was eight miles; there he burnt upon the Altar which *Jeroboam* built, the bones of the Priests of *Baal*, as the man of God which came from *Judah* had told *Jeroboam* 350 years before, 1 *Reg.* 13. 2 *Chr.* 35.

From *Bethel* he returned back to *Jerusalem*, which was eight miles; there he celebrated the Passover with a solemn Feast and great Attendance, 2 *Reg.* 23. 2 *Chr.* 35.

In the last year of his Reign he went with his Army from *Jerusalem* to *Megiddo*, being forty four miles, against *Pharaoh Necho* King of *Ægypt*; in which Battel, he was slain with an Arrow, about the thirty ninth year of his age, 2 *Chron.* 35.

From *Megiddo* his Body was carried in a Chariot back again to *Jerusalem* which was forty four miles, and there with great Lamentations honourably buried, 2 *Reg.* 23. 2 *Chr.* 35. So all his Travels were 104 miles.

The Travels of Jehoahas *King of* Judah.

JEhoahas signifies, the knowledge of God: he succeeded his Father *Josiah* in the twenty third year of his age, *Anno Mundi*, 3340, which was 628 years before Christ; and reigned only three Months, 2 *Reg.* 24. 2 *Chron.* 36. *Jeremy* (*cap.* 22.) calleth this man *Schallum*, that is, a Recompence.

He went from *Jerusalem* to *Riblah*, a City in the Tibe of *Nepthaly*, which is accounted eighty miles; where he was taken Prisoner by *Pharaoh Necho*, 2 *Reg.* 23.

From *Riblah*, *Pharaoh Necho* led him Captive bound in Chains back again to *Jerusalem*, being eighty miles; and there appointed *Jehojakim*, his elder Brother, to reign in his place, 2 *Reg.* 23. 2 *Chron.* 36.

From

From *Jerusalem* he carried *Jehoahas* to *Memphis*, the Metropolitan City of *Ægypt*, which was 244 miles, 2 *Reg.* 23. So all the Travels of *Jehoahas* were 404 miles.

Of Jehoiakim *King of* Judah.

JEhoiakim was the eldest Son of *Josiah*, that Good King, and succeeded his Brother *Jehoahas* in the Kingdom, *Anno Mundi*, 3341, before Christ, 627: he governed *Judah* eleven years: *Pharaoh Necho* made him King when he was twenty five years of age, to whom he was constrained to pay 100 Talents of * Silver, and a Talent of Gold. This Money being payed, he obtained the Kingdom, and continued in great Impiety and Idolatry; for which cause he was sharply reprehended by *Jeremiah* the Prophet: but he being offended at his words, sought to put him to death; wherefore the Lord stirred up *Nebuchadnezzar*, the second of that name, Emperour of the *Assyrians* and *Babylonians*, who in the eleventh year of this King's Reign came to *Jerusalem*, and took him captive, tyed him in two chains, and would have carried him to *Babylon*; but his mind changed, wherefore he caused him to be put to death, and cast out into the Fields of *Jerusalem* for a prey to wild Beasts, *Jer.* 22. 2 *Reg.* 23.

* What this is in our Money, you may read after in the quantity of Moneys.

Of Jehoiachin *King of* Judah.

JEhoiachin signifies, the preparation of *Jehovah*. This man succeeded his Brother *Jehoiakim*, and began his Reign about the end of the 3351 year of the World, and reigned only three Months and ten days, which was about the eighth year of *Nabuchadonozor* the Great; at which time he was led captive from *Jerusalem* to *Babylon*, together with *Mordochæ* and many other Nobles; which was 680 miles. This Captivity happened 617 years before Christ, 2 *Reg.* 24. 2 *Chron.* 36. *Ester* 2. *Jer.* 52.

The Travels of Zedekiah, *the last King of* Judah.

AFter *Jehoiachin* succeeded *Zedekiah*, which signifies, the just man of God. This was the Son of that good King *Josiah*, (yet an impious Tyrant:) who, by the permission of *Nabuchadonozor* the Great, was suffered to be King of *Judah* after his Brother, when he was one and twenty years of age. He began to reign about the beginning of the 3352 year of the World, and before Christ 616: he governed tyranically eleven years, 2 *Reg.* 24.

In the eleventh year of this King, *Jeruſalem* was taken by *Nabuchadonezar*, the great Emperour of the *Babylonians*: wherefore *Zedekiah*, to eſcape the brunt of War, fled from *Jeruſalem* with all poſſible ſpeed to *Jericho*, which was twelve miles, *Jer.*39.5.

From the plain near the City *Jericho*, where he was overcome by the Princes of the *Chaldeans*, he was led to *Riblah* to *Nebuchadonezar*, which was ſixty eight miles.

From *Riblah* (after the Emperour *Nabuchadonezar*, had cauſed all his Children to be put to death before his face, and had put out both his eyes) he led him captive to *Babylon*, which was 600 miles, where he died miſerably, 2 *Reg.*25. So all the Travels of *Zedekiah* King of *Judah* were 680 miles.

Of the Deſtruction of Jeruſalem *by* Nabuchadonezar.

IN the ninth year of this *Zedekiah* (which was the laſt King of *Judah*) *Nabuchadonezar* began to beſiege *Jeruſalem*, it being then Winter, *Anno Mundi* 3860, upon the tenth day of the tenth Month *Tebeth*, which anſwereth to the ſeven and twentieth day of *December*, which day the *Jews* till now obſerved as a faſting day. The Siege continued even till the eleventh year of this King, *Jerem.*39.5. 2 *Reg.*25. and upon the ninth day of the fourth Month *Thamus*, (which agreeth with the tenth day of *July*) the City was taken, and *Zedekiah* was put to flight. Upon the ſeventh day of the fifth Month *Ab*, *Nabuzaradan* chief Captain of the Army, was ſent back by *Nabuchadonezar* into *Judæa*, where he deſtroyed and burned the houſes and buildings of the City of *Jeruſalem*, *Jerem.*52. upon the tenth day of the fifth Month, *Ab*, which anſwereth to the ninth day of *Auguſt*, being the Sabbath day, the Temple of *Jeruſalem* was ſet on fire, *Jer.*52. *de bello Judei*, *lib.*6. *cap.*26.27. This firſt Captivity and Deſtruction of the City *Jeruſalem* by *Nabuchadonezar* that great Emperour happened *Anno Mundi*, 3362, and before Chriſt, 606. three hundred and ninety years being then fully compleat and ended, from the firſt year of *Jeroboam* King of *Iſrael*, who ſet up the Golden Calves, and cauſed them to be worſhipped. For, after the end of theſe years, according to the Prophecy of *Ezekiel*, *cap.*4. the Sins of *Jeroboam* ſhould be grievouſly puniſhed upon the People of *Judah*. In the like manner, from the end of the thirteenth year of *Joſiah*, wherein *Jeremie* firſt began to Prophecy, until this year, in which the Children of *Iſrael* were carried away Captive into *Babylon*, are numbred forty years: which by *Ezek.cap.*4. are called the years of the Iniquity of *Judah*, becauſe ſo long the *Jews* did contemn, and deſpiſe the admonition of the Prophet *Jeremie*.

Of

Of Babylon.

HOw far this City ſtood from *Jeruſalem*, you may read before; which by the *Chaldæans* is called *Shinear*, or *Sinear*, and ſignifies, To ſtrike upon the Teeth, being derived of *Schen*, A tooth, and *Naer*, to ſtrike. It may alſo be taken for that, when a man endeavoured with all ſpeed to execute a thing; which ſeems to reſemble the condition of *Nimrod*: for that in this place he endeavoured to overcome and conquer all his Neighbours: from whence this Land was called *Caſdim*, that is, The Country of the Deſtroyer. So changing S into L, it is called *Chaldeus* or *Chaldæa*. The Chief and Metropolitan City of which Country was this *Babylon*, built ſome thirty years after the Floud by *Nimrod*, or the *Babylonian Saturn*, the firſt great Commander of the World, according to *Beroſus*, *lib.*4. who writeth after this manner: *Nimrod*, which was accounted the Son of *Jupiter Belus*, being angry with the Holy Prieſts of that great God *Jehovah*, came with his Colony and People into the Field of *Sinear*, where he built a City, and laid the Foundation of a great Tower, 131 years after the Flood; and raiſed this Tower to ſuch a height, and withal of ſuch a hugeneſs, that it ſeemed as if it had been ſome great Mountain; becauſe he would have the *Babylonian* People accounted the chiefeſt and greateſt in the World; alſo their Governour, the King of Kings. A little after he ſaith, he built this Tower, but before he could finiſh it, dyed, in the fifty ſixth year after he began it: wherefore the City and Tower of *Babylon*, according to the Opinion of *Beroſus*, was begun in *Anno Mundi*, 1788, which was 131 years after the Flood, and before Chriſt, 2180. There were two cauſes wherefore the Children of Men built up this Tower; firſt, that they might get them a name: ſecondly, that they might be ſafe in caſe there came another Flood to drown the World. It was made of Brick and Bittum, leſt the Water ſhould looſen it. But the Lord turned their Enterpriſes into evil, and divided their Language, ſo that they could not underſtand one another [whereby they were conſtrained to leave off their building:] from whence it happened that their Minds, Manners, Underſtandings, Studies, and principal Actions were utterly changed, and is the Foundation of all diſcord and ſedition, where the fear of God, and the true knowledge of Chriſt doth not prevent it. From this diviſion of Tongues, it is called the City of *Babylon*, this is the City of Diviſion; being derived of the word *Balal*, he hath confounded or mingled together. Of this City you may read in *Joſ. lib.* 1. *cap.*9. where he bringeth in a ſaying of the *Sibyls*, which was, *That when all Nations were of one Language, they built an exceeding high Tower, as though they would have aſcended by it into Heaven; but the Lord with great tempeſt and dividing their Tongues, ſubverted their enterprize, from whence it was called* Babylon. This City was the faireſt in thoſe times of all others, ſcituated in a ſpacious Plain, upon every ſide whereof there ſtood pleaſant Orchards and Gardens: it was built four ſquare, compaſſed about with Walls of incredible

 ſtrength

ſtrength and greatneſs, being fifty Cubits thick, and 200 high, beautified within with goodly Buildings, fair Temples richly gilt with Gold, and wonderful to look upon. It was in compaſs 380 Furlongs, as *Strabo* ſaith, which make forty eight miles. Through it ran the River *Euphrates*, by which all things neceſſary were conveyed to the City; without, it was compaſſed with fair Ditches, fill'd with water like Rivers, and in the Wall there ſtood a hundred Gates. *Herodotus* ſaith, that it was 480 Furlongs about, which make ſixty miles *Engliſh*, but that is not ſo credible.

The firſt Founder of this City was *Nimrod*, who in thoſe times was the chief Commander of the World. It is thought that he was the Son of *Cham*, the Son of *Noah*; whoſe name ſignifies, a cruel Governour, or an unmerciful Tyrant. And that his Actions might be according to the ſignification of his name, he is branded with moſt perſpicious notes of Cruelty, omitting no violent action whereby he might inlarge his Dominions; incroaching upon other mens Governments, through a thirſty and ambitious deſire of Renown, without reſpect of Equity or Humanity. And to add evil to evil, committed many outrages upon ſuch as were accounted good men, and the Prieſts of the great God *Jehovah*, from whence there grew in him a more than humane reſolution, accounting himſelf in this World a God, and thorough this opinion grew into contempt of all good things; compelling ſuch as were his Subjects and Vaſſals to do him Worſhip and Reverence as to a Divine Power; which, being ingraffed into the hearts of ſuch as followed in ſucceeding Ages, they countenanced it with Authority: from whence it came to paſs, that he was inrolled into the number of their principal Gods, giving him the name of *Saturn*, whom the *Hebrews* called *Sudormin*, which elegantly implyeth *Saturn*.

Beroſus ſaith, that the *Babylonian Jupiter* ſucceeded this *Nimrod*, whoſe Authority I am willing to follow, to avoid prolixity. This man ſo much inlarged the City, that many in ſucceeding ages have attributed the foundation thereof unto him. He ruled over it ſixty one years.

After him ſucceeded *Ninus*, or, as ſome would have it, *Nimrod* the ſecond; who began his Reign *Anno Mundi*, 1909, before Chriſt, 2061: he did many worthy Acts during his life, and added to the Empire of *Babylon* many Provinces; and after he had reigned fifty years, dyed, and was buried in *Babylon*.

After him ſucceeded *Semiramis*, his Wife, who took upon her the Government of the *Aſſyrian* Empire, her Son *Ninus* being then within age; and ſhe began her Government, *Anno Mundi*, 1959 before Chriſt, 2009. She was one of the manlieſt and reſolute Women that we read of, and performed as many worthy and memorable Actions. This Queen built her Sepulchre over the moſt eminent Gate of *Babylon*, in a publick and perſpicious place, upon which ſhe cauſed to be written in Golden letters, *If there be any King of Babylon that ſhall come after me, and ſtand in need of Money, let him open this Sepulchre, and whatſoever he wanteth he ſhall find: but before, it will not be good for*

for him to touch it. This notwithſtanding, it continued till the Reign of *Darius*, who opened this Monument in hope to find what the Superſcription imported; but no Mony was there to be had, only within might plainly be ſeen ingraven other Letters to this effect: *Unleſs thou hadſt been unſatiably Covetous, thou wouldſt never have opened the Graves of the Dead in hope of gain.* This Woman beautified *Babylon* with many goodly Buildings, built up the Walls thereof, ſet a Bridge over *Euphrates*, made a beautiful Orchard and a Garden in it, beautified it with many goodly Towers and Fortifications, added unto it many Provinces and Governments: and after all, becauſe of her own laſcivious Appetite (as *Salluſt* ſaith) was murthered by her Son *Ninus*, who ſucceeded her in the Government.

There were many other memorable things within this City, that were built before and after her time (as *Herodotus* ſaith) as that great and mighty Tower before remembred, in which ſtood the Temple of *Belus*, and his Sepulchre. Not far from that ſtood a Chappel, wherein was the Statue of *Jupiter*, all of pure Gold, worth *800 Talents of Gold. Without that Chappel there ſtood an Altar of pure Gold, upon which they yearly offered 100000 Talents of Frankincenſe. There was another alſo ſomewhat leſs, upon which they uſed to offer their Sacrifices; for it was not lawful for them to offer any thing that had life upon the greater Altar: there ſtood alſo in that place another Statue twelve cubits high, all of pure Gold.

* What this was in our Mony, you may ſee after.

This City was after taken by *Cyrus*, the firſt Emperour of the *Perſians*, *Anno Mundi*, 3432. before Chriſt, 536. in the ſeventieth year after the Captivity of *Iſrael* and *Judah*, according to the Prophecy of *Jeremy*; at which time the City was ſo great, that they which dwelt in the middle of it did not know that the Enemy had entered within the Walls at the farther end: which might happen, becauſe upon that day when it was taken the *Babylonians* celebrated a Feaſt unto *Venus*, in which uſing extraordinary diligence, they were leſs mindful of ſuch things as hapned unto them.

Thus this City, that with great Tyranny had triumphed over the Nations of the earth for the ſpace of 1600 years (being ſo plentifully furniſhed with all things neceſſary for the maintenance of life, that the Inhabitants thereof contemned all other People) was by God's permiſſion, for their pride and preſumption, waſted and conſumed by *Cyrus*, as you have heard: and ſhortly after utterly deſtroyed by *Xerxes*, the fourth Emperour of the *Perſians*, and ſo continueth to this day, as *Strabo* ſaith. Where then, O World, is thy Proſperity? or Riches, thy glory? ſince in the one thou art conſumed, in the other left deſolate.

Of the Ruines of old Babylon *that are extant at this day.*

Babylon (which as you have heard reigned over the Nations of the Earth like a Queen) at this day hath nothing to preſent you withall but an heap

heap of ſtones; out of the Ruins whereof there was built a little Town, cloſe by where it ſtood, called *Elugo*, or *Felugo*, ſcituated upon the Bank of the River *Euphrates*. Not far from which, it ſeems there is a profitable Harbour for Ships, where Merchants often times go a ſhore, and travel thence through many Woods and deſart places, unto *Seleucia*, which at this day is called by the *Turks*, *Bagdeth*, diſtant thence ſome thirty ſix miles, and is the utmoſt Town of the *Turkiſh* and *Perſian* Empires towards the Eaſt, being divided in the midſt by the River *Tygris*. Some Merchants have reported, That the place where *Babylon* ſtood is become ſtony, unfruitful, and unpleaſant, becauſe of the Ruins of the deſtroyed buildings which lye in the Earth. Alſo, That there is found a Tower built of a black ſtone, which to outward appearance ſeems to have been a very goodly houſe, high and eminent; ſo that upon the top thereof a man might have ſeen through the whole City. This Tower the Inhabitants of *Felugo* call the Tower of *Daniel*, in which was the Chamber where he uſed to pray to the Lord three times a day, the Windows whereof looked towards *Jeruſalem*, *Dan.6.* There is alſo to be ſeen divers Arches of the Bridge which *Semiramis* built, ſtanding upon the River *Euphrates*, and the foundation of the great Tower whoſe top ſhould have reached to Heaven; being in compaſs two miles, but not very high. Within the Ruins whereof are found certain Serpents very noiſom and venemous, about the bigneſs of a *Lizard*, having three heads, and ſpect with divers colours, which the Inhabitants call *Eglones*. There are ſuch a multitude of them, that no man dares approach within half a mile of it any time but in the Winter ſeaſon, nor then neither but for the ſpace of a Month; in which time theſe Serpents for the extremity of the cold are conſtrained to keep their holes. Thus, as this Tower was hateful to God in the beginning, ſo likewiſe hath he made it hurtful unto man even to this day.

The Travels of the Babylonian *and* Aſſyrian *Kings and Emperours that fought againſt* Iſrael *and* Judah. *And firſt of* Phul Belochus, *King of* Aſſyria.

PHul *Belochus* (that is he returned waſting) began to reign among the *Babylonians*, *Anno Mundi* 3149. before Chriſt 819, and governed forty eight years.

This King or Emperour came from *Babylon* to *Samaria*, which was 660 miles. There he ſo ſtreightly beſieged *Menahem* King of *Iſrael*, that he was conſtrained to give him * 1000 talents of Silver to raiſe his Siege and depart, 2 *Reg.*15.

* What this was in our Money, you may ſee after.

From *Samaria* he returned back again to *Babylon*, 660 miles.

So all the Travels of *Phul Belochus* were 1320 miles.

The

The Travels of Tiglat Phulaſſer *King of the* Aſſyrians.

TIglat *Phulaſſer* ſignifies, the *Aſſyrian* Conquerour. He was alſo called *Tiglath Philaſſer*, 2 *Reg.*15. which name is attributed to him, either becauſe he carried away the Children of *Iſrael* captives, or elſe becauſe of the Conqueſt that he had of all *Galilee*, and over the Tribe of *Naphtaly*, which he carried into *Aſſyria*. He ſucceeded his father *Phul Belochus* in the Government of the *Aſſyrians*, *An.Mundi* 3197. before Chriſt 771. and reigned twenty five years.

When *Rezin* King of the *Aſſyrians* (joyning his Army with *Pekah* Son of *Remalia* King of *Iſrael*) had ſtreightly beſieged *Jeruſalem*, *Ahaz* was conſtrained to crave aid of this *Tiglath Phulaſſer*, and ſent him great Preſents, which he accepted kindly, and brought his Army from *Niniveh* to *Damaſcus*, 520 miles; where he put *Rezin*, and the whole City to the Sword, 2 *Reg.*16.

From *Damaſcus* he came with his Army into the land of *Iſrael*, which was 120 miles, where he overcame *Pekah* in a great Battel (conquered all the land of *Gilead* and the tribe of *Naphtaly*, and put a great multitude of the *Iſraelites* into perpetual Exile; 2 *Reg.*15.

From thence he went back to *Niniveh*, 640 miles.

A little after this, King *Tiglath Phulaſſer* went from *Niniveh* to *Jeruſalem*, 680 miles, where he ſo ſtreightly beſieged that wicked King *Ahaz*, that he was conſtrained to give him great abundance of Gold and Silver to raiſe his Siege and be gone, 2 *Chr.*28.

From *Jeruſalem* he returned back to *Niniveh*, being 680 miles. So all his Travels were 6640 miles.

Of the City *Niniveh* you may read after, in the Travels of *Jonas* the Prophet.

Of Kyr, *which is commonly called* Cyrene.

KYR or *Cyrene* is ſcituated in *Africa*, 816 miles from *Jeruſalem* Weſtward. In which Country *Simon* that bore the Croſs of Chriſt was born, *Mat.* 27. *Luke* 23. It ſignifies in *Hebrew*, a ſtrong Wall: and in *Latine* a Heart

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The Travels of King Salmanaſſer.

SAlmanaſſer ſignifieth, the *Aſſyrian* Peace-maker. This man *Ptolomæus* (that excellent Mathematician) calleth *Nabonaſarus*, that is, the Prophet of the *Aſſyrians*. He began to reign upon the 26 of *February*, *An. Mundi* 3221, before Chriſt 747, and reigned ten years or thereabout.

This man went with his Army from *Niniveh* to *Samaria*, being 652 miles,

miles, where he compelled *Hoſea*, the laſt King of *Iſrael*, to pay him tribute, 2 *Reg.* 16.

From thence he returned back again with his Army to *Nineveh*, 652 miles.

After, when *Hoſea* King of *Iſrael* (conſpiring with *So* King of *Egypt*) denied to pay him Tribute, he returned back again the ſecond time to *Samaria*, being 652 miles, and after three years ſiege, he took and deſtroyed it with Fire and Sword, and conquered all the Countrey round about.

From *Samaria* he returned back again to *Nineveh*, 652 miles. So all the Travels of *Salmanaſſer* King of the *Aſſyrians* were 2608 miles.

The Travels of Senacharib *King of the* Aſſyrians.

Senacharib, as *Melanæthon* expounds it, ſignifieth a two-edged Sword. He ſucceeded his Father *Salmanaſſer*, *An. Mund.* 3231. before Chriſt, 737. He reigned ſeven years. This man, imitating his Father, endeavoured to carry away the reſt of Gods People into Captivity: for which purpoſe he brought an Army from *Nineveh* to *Lachis*, which was 700 miles, which Town he beſieged, and ſent his Princes to *Jeruſalem*, being twenty miles, where he blaſphemed the Lord: of which you may read more in the Hiſtory of King *Hezekiah*.

From *Lachis* he went to *Libnah*, eight miles. This was a ſtrong Hold, but he beſieged it ſo narrowly, that within a while after he had begun the Siege, he took it. While he was before this Town, there came News, that *Taracha* King of the *Ethiopians* had invaded his Countrey. Wherefore he ſent the ſecond time Meſſengers to *Jeruſalem*. But the Lord was offended with their blaſphemy, wherefore he ſent his Angel, who in one Night deſtroyed 185000 of his Army.

This ſudden and unexpected evil falling upon him, in a great fear he returned to *Niniveh*, 692 miles, where he was ſlain by his Sons in the Temple. The fame of theſe things was ſo divulged abroad, that *Herodotus*, *lib.* 2. makes mention of them. So theſe three Journeys make 1400 miles.

Of *Lachis* and *Libnah* you may read before.

Of Aſſarhaddon *King of the* Aſſyrians.

Aſſarhaddon (his father *Senacharib* being ſlain) ſucceeded in the Government, *Anno Mundi* 3238, which agreeth with the 730 year before Chriſt, and reigned ten years in *Niniveh*, the chief City of the *Aſſyrians*. Here again the mutation and change of Kingdoms may be

be obſerved; for *Merodach*, a *Chaldæan*, rebelling againſt *Senacharib*, continued his Government in *Babylon* eleven years, that is, during a part of the Reign of *Senacharib*, and all the Reign of *Aſſarhaddon* his Son; in which time he conquered the *Aſſyrians*, and made them ſubject to the Empire of the *Babylonians*.

Of Merodach, *the firſt Emperour of the* Babylonians.

Merodach ſignifieth, a bitter repentance. He was the Son of *Baladan*, Prince of *Babylon*, who ruled at ſuch time as *Senacharib* had that grievous overthrow in *Judah*. Wherefore taking advantage of the time, and the neceſſity of that Prince, he rebelled againſt him and his Son *Aſſarhaddon*, taking upon him the abſolute command of the City and whole Empire. The beginning of whoſe Reign happened in the year of the World 3236, and before Chriſt 732. This *Merodach* ſent to *Jeruſalem* wiſe and learned men with Gifts and Preſents to King *Ezekiah*, juſt in that year when the Sun went back ten Degrees, to know the truth of this Miracle. For it was a cuſtom amongſt the Nations round about *Jeruſalem*, (if any thing happened beyond the expectation of man) to ſend thither to inquire the truth thereof. Such and ſo Wiſe a People were the *Jews* eſteemed in thoſe times, as may appear by divers places of the Holy Scripture. In the beginning of the twelfth year of this King, *Aſſarhaddon* Emperour of the *Aſſyrians* died; after whoſe death he became Emperour of all *Aſſyria* and *Chaldea*. He began to reign over that ſpatious Kingdom, *Anno Mundi*, 3247, before Chriſt 721, and reigned after that forty years.

Of Ben-Merodach, *Emperour of* Babylon.

Ben-Merodach, that is, the Son of *Merodach*, ſucceeded his Father, *Anno Mundi*, 3287, before Chriſt 681. He reigned twenty one years.

Of Nebuchadnezzar, *firſt of that name*, *Emperour of* Babylon.

Nebuchadonezar or *Nebuchadnezzar*, ſignifieth a Divine Judge. He was the moſt potent King of all the *Babylonians*. This man obtained the chief command over the *Babylonian* Empire, *Anno Mundi*, 3309, before Chriſt 659. He reigned thirty five years, and held his Court ſometime in *Babylon*, ſometimes in *Niniveh*, *Jud.* 1. He made War with *Pharaoh Necho* King of *Ægypt*, of which Battel you may read, 2 *Reg.* 25. 2 *Chr.* 35. in the Valley of *Megiddo*, where *Joſias* was ſlain. *Herod. lib.* 2. doth alſo make mention of this Battel, and calls the place by the name of *Magdalum*. Of which

Jeremy alſo ſpeaketh. But they were Towns in the Tribe of *Manaſſes*, ſcituated near to the Plain where this Battel was fought: in which Country *Mary Magdalen* was born.

The Travels of Nebuchadnezzar, *the ſecond of that name, Emperour of* Babylon

NEbuchadnezzar, or *Nebuchadonozor* the Great, which *Ptolomæus* calleth *Nebupollaſſer*, about the end of the third year of *Joachim* King of *Judah* (being a little before created Emperour, his Father yet living) came unto *Jeruſalem*, whch he beſieged ſo ſtreightly, that he conſtrained *Joachim* to pay him Tribute for thirty ſeven years. *Beroſus* ſaith, *Lib.* 3. A little after, that is, *Anno Mundi* 3344. before Chriſt, 624, he was ſent againſt the *Syrians*, *Phœnicians*, and *Ægyptians* that rebelled. So he went with his Army from *Babylon* to *Carchemis*, a City of *Syria*, ſcituated near the River *Euphrates*, which was 280 miles. Here he overcame *Pharaoh-Necho* King of *Ægypt* in a great Battel, *Jer.* 46. *Herod. lib.*2.

From *Carchemis*, he went to *Jeruſalem*, which was 400 miles; here he took *Daniel* and his companions captive, and brought them to *Babylon*.

After, he went with his Army to *Peluſio*, being 132 miles, which he took, conquered all the Land of *Ægypt*, put to death *Pharaoh-Necho*, and made *Pſammeticus* his Son King in his place. *Jeremy* the Prophet told of this War, *cap.*25.26.

From *Peluſio* he returned to *Babylon*, 800 miles. Within a while after, his Father died, and he ſucceeded in the Government, and reigned forty three years.

In the eleventh year of *Joachim* King of *Judah*, he went again from *Babylon* to *Jeruſalem*, which was 680 miles, and by policy took that City, and put *Joachim* the King thereof to death, according to the Prophecy of *Jeremy*, *cap.* 22. 2 *Kin.* 24.

From thence (after he had made *Jechonias* his Son King) he returned back again to *Babylon*, 680 miles.

About three Months after, he went the third time back to *Jeruſalem*, 680 miles; for he feared *Jechonias* would rebell and revenge the death of his Father *Joachim*. 2 *Kin.* 24.

In the eighth year of his Reign he took *Jechonias*, *Mardoche*, and 3000 other *Jews* of the Nobility, and carried them captive to *Babylon*, which was 680 miles, 2 *Kin.*24. 2 *Chr.* 36. *Eſt.* 2.

Nine years after, he came the fourth time to *Jeruſalem*, being 680 miles, and beſieged the City, becauſe of the Impiety and Rebellion of *Zedekiah* King thereof. During this Siege he took divers Towns, but chiefly *Lachis* and *Aſeka*, *Jer.*34.

But

But when he underſtood that *Pharaoh* was coming with an Army out of *Egypt*, to reſcue *Zedekiah*, he raiſed his Camp, and went about eighty miles into the Countrey of *Egypt*; which *Pharaoh* hearing, was abaſhed, and turned back again. In the abſence of this Emperour, *Jeremy* the Prophet being then within the City, having foretold the Deſtruction thereof, would have fled thence for his better ſafety, into the Tribe of *Benjamin*: but by the way he was taken in the Gate of *Benjamin*, and caſt into Priſon, *Jer.* 7.

Within a while after, according to the Prophecy of *Jeremy*, *Nebuchadnezzar* returned out of the Deſart of *Sur*, whither he went to meet the *Ægyptians*, being eighty miles, and utterly deſtroyed the City of *Jeruſalem*, carrying thence the Veſſels and Ornaments of the Temple to *Babylon*, 2 *Kin.*25. 2 *Chr.*36.

From *Jeruſalem* he went to *Riblah*, in the Tribe of *Naphtaly*, eighty miles, where he put out *Zedekia*'s eyes, and kill'd his Children, 2 *Kin.*25.

From *Riblah* he carried *Zedekiah* to *Babylon*, which was 600 miles; where he died miſerably in Priſon, 2 *Kin.*25.

Afterward *Nebuchadnezzar* went with his Army from *Babylon* to *Tyrus*, which he won, and pittifully waſted with Fire and Sword, according to the Prophecy of *Ezekiel*, *cap.* 26. being 600 miles.

From *Tyrus* he went to *Ægypt*, and paſſed 480 miles through that Kingdom, conquering all the Countries and Provinces as he went along, even the *Ammonites*, the *Moabites*, *Philiſtines*, *Idumæans*, and *Ægypt* it ſelf, all which Countries he made Tributary to him, *Iſa.*15, 16, 19. *Jer.* 46, 47, 48, 49. *Ez.* 25. 29.

From *Ægypt* he returned to *Babel*, 960 miles.

From that time, till his death, he was Emperour of all thoſe Kingdoms. In the ſecond year of his Empire, *Daniel* expounded unto him his wonderful Dream, under the ſimilitude of an Image, ſetting forth the condition of the four Monarchies of the World, *Dan.* 2. Not long after, he cauſed *Sidrack*, *Miſack*, and *Abednego* to be caſt in a Fiery Furnace, becauſe they refuſed to worſhip the golden Image which he had ſet up; *Dan.* 3. Alſo this *Nebuchadnezzar*, for his great Pride and Arrogancy, was by God ſtrucken mad, and into a deep melancholy, in which diſeaſe he continued for the ſpace of ſeven years, tied in Bonds and Chains, running up and down like a Beaſt, and feeding upon Graſs and Roots; until he came to underſtand, that God the Governour of Heaven and Earth, had the diſpoſing of Kingdoms and Governments, giving them to whom he liſt, and again taking them away. At the end of which time he was reſtored again to his underſtanding and Empire: and after beautified the City of *Babylon* with many goodly Buildings, fair Orchards, and pleaſant places, as *Joſep. lib. Ant.*10. ſaith. And when he had reigned forty three years died, and was buried by his Father in *Babylon*, *An. Mundi* 3387. and before Chriſt 581. So all the Travels of *Nebuchadonozor*, or *Nebuchadnezzar*, were 7892 miles.

The Description of the Cities and Places that have not as yet been mentioned.

Of Carchemis.

THIS was a City in the Country of *Syria* near *Euphrates*, 400 miles from *Jerusalem* North-ward, and signifies, A sacrificed Lamb; being derived of *Car*, which signifies a Ram or Lamb, and *Mosch*, He hath cut in pieces. It may also be taken in the third Conjugation, for a Lamb sacrificed to the Idol *Chemosch* or *Chamos*, the God of Meetings, or nightly Salutations.

Of Pelusio.

THIS City *Pelusio* was built by *Peleus* the Father of *Achilles*, from whence it took the name. It stands in *Egypt*, some 172 miles from *Jerusalem* South-westward, near to the Gate of *Nilus* called *Peluſiachus*, where it falleth into the *Mediterranean* Sea. Not far from this City, in the Mountain *Casius*, upon the Borders of *Arabia-Petræa* (where the Temple of *Jupiter Casius* stood) is to be seen the Tomb of *Pompey* the Great, beautified and adorned by *Adrianus Cæsar*, as *Capitolinus* saith. At this day this City is called by the name of *Damiata*. You may read of it, *Ezek. cap.* 30.

Of Tyrus, *or* Zor.

Tyrus signifieth Cheese, or to congeal together, as Cheese doth of milk; something alluding to the Hebrew word *Zor*, signifying to make strait, or a Rock having a strait and sharp Edge. It was the Metropolitan City of *Phœnicia*, now the Haven or Passage of *Sur*: but in ancient time it was called *Sarra*, *Aul. Gel. lib.* 14. *cap.* 6. It was scituated upon a very high Rock, compassed about with the *Mediterranean* Sea, 100 miles from *Jerusalem* Northward, and a famous Mart-Town for all the Holy Land. By the description of *Ezekiel* it seems to have been like unto *Venice*, both in Scituation and Dignity, *Ez.* 27. *Jerem.* 28. *Esay* 27. 28. and many other Prophets propheſied against this Town, saying, Out of the Land of *Kithim* (that is, from *Macedonia*) the Destroyer of *Tyrus* should come. As after hapned: for, *Alexander* the Great, King of *Macedon*, besieged that Town, and in the seventh Month after took it; for the obtaining whereof, he was constrained to fill up the Sea which compassed it about, containing 700 Paces, and made it firm Land for his Army to pass upon to the Walls of the City. In this Country that famous Civilian *Ulpian* was born, as he writeth, *lib.* 1. *ff. de Censibus.* And upon the Borders of *Tyrus* and *Sidon* Christ cured the Daughter of a *Canaanitish* Woman, of a Devil, *Mat.* 15. Wherefore you shall read more of it in the second Tomb.

Of

Of Evil Merodach, *Emperour of the* Babylonians *and* Assyrians.

Amilinus Evil-Merodach, Son of *Nebuchadonosor* the Great, succeeded his Father, *An. Mun.* 3388. before Christ, 580. In the first year of his Reign he set at liberty *Jechonias* King of *Juda*, and attributed to him the Title, Dignity, and Maintenance of a King, *Jechonias* being then fifty five years of age, and thirty seven after he had been in Captivity, 2 *King. ult. Jer. ult.* Whence it is concluded by most, That this Emperour did also embrace the Doctrine of *Daniel*, concerning the true God, as did *Nebuchadonosor* his Father; who had before by publick Edict professed it to the whole State, and caused it to be published through his Dominions, and therefore shewed favour and mercy toward King *Jechonias*. And from thence it is thought, that those which were impious Princes about him, called him *Amelinus*, that is, the Circumcised; being derived of *Mol*, which signifies to circumcise, and *Evil*, simple and foolish *Merodach*. His Wife's name was *Nitocris*, according to *Herod. lib.* 1. She was a very magnificent and wise Woman, set up many fair and goodly Buildings in *Babylon*, and was the Mother of *Balthasar*, the last Emperour of the *Assyrians*, *Dan.* 5.

Of Nirigliſſoroor *Emperour of* Babylon.

Nirigliſſoroor (whose Syrname was *Regassar*) Son-in-law to *Nebuchadnezzar* the Great, having slain *Evil-Merodach*, his Wifes Brother, reigned over the *Babylonians* and *Assyrians* four years, as *Berosus* saith.

Of Labassardach, *the last Emperour of the* Babylonians.

Labassardach, the Son of *Nirigliſſoroor*, succeeded his Father. He reigned only nine months, and died without Heir male.

Of Balthazar Nabonidus, *the last Emperour of the* Babylonians *and* Assyrians.

Anno Mundi, 3415, and before Christ, 553, *Balthazar Nabonidus*, whose Syrname was *Labynitus*, the Son of *Evil-Merodach* and *Nitocris*, obtained the Empire, and reigned seventeen years, according to *Berosus*; with *Joseph. cont. App. Alexand. Polyb. apud Eusebium, Præp. lib.* 9. *l.* 4. *Alphæ. Hist.* with *Euseb.* calleth this King *Nabinidochus*. This is that *Balthazar* (saith *Jose-*

Joſephus, lib. Ant. 10. *cap.* 13.) which *Daniel, cap.* 5. calleth the Son of *Nebuchadonoſor*, though indeed he was but his Son's Son, as may be gathered from that of *Jer. cap.* 25. All Nations ſhall ſerve *Nebuchadonoſor*, and his Son, and his Son's Son.

Baltha ſar ſignifies, The Hoſt of the Lord deſtroying his Enemies. *Labynitus* ſignifies, a ſhaken Sword. This man, as he was celebrating a great Feaſt unto *Venus*, (whom they call in the *Aſſyrian* Tongue *Myleta*) amongſt a great multitude of his Nobility, and in that uſing extraordinary Exceſs and Blaſphemy againſt the Lord; in the midſt of his Feaſt and all his Merriments, he ſaw a hand writing upon the Wall, which left theſe Words, *Mene, Mene, Tekel Upharſin*, of which you may read more, *Dan.* 5. Some ſay, That at this very time the City was taken by *Cyrus*, Emperour of the *Perſians*, and he put to the Sword in thoſe Sports and Paſtimes.

But certain it is, that he was ſlain at a Banquet, loſt his Empire, and was the laſt of the *Aſſyrian* Emperours: but whether at that time, I refer it to the opinion of the Reader.

The Travels of the Kings of Ægypt *that fought againſt the Kings of* Judah. *And firſt of* Siſack, *who made War upon* Rehoboam *the Son of* Solomon.

THAT proud and preſumptuous Prince *Siſack* (which ſignifies a Garment of Silk) in the laſt year of his Reign (which was the firſt of *Rehoboam* the Son of *Solomon*) came with 1200 Chariots and 60000 Horſe, from *Memphis* to *Jeruſalem*, which was 244 miles; bringing in his Army a great Multitude of People of divers Nations, as *Lybians, Ethiopians*, &c. With this Company he beſieged *Jeruſalem*, and took it, waſted the City, ſpoiled the Temple, and took thence the golden Shields which *Solomon* had made, and deſtroyed that fair and beautiful houſe which *Solomon* had built. From whence that Saying of his own was verified, *Eccleſ. That it is a great Evil upon the Earth, for a man to take care to lay up Riches and Treaſures in this World, yet knoweth not who ſhall inherit it.* For thoſe things which a little before he had with great Labour and Pains builded and beautified, within leſs than twenty Years after, were deſtroyed and made deſolate by this King.

From *Jeruſalem*, *Siſack* returned with the Spoils of the Temple and City, to *Memphis* in *Ægypt*, which was 244 miles, and in the Year following he was ſtricken by the Lord with a grievous Diſeaſe, of which he died miſerably.

So theſe two Journeys were 488 miles.

The

The Travels of Pharaoh Necho *King of* Egypt, *who made War upon* Joſiah *King of* Judah.

NECHO ſignifies an Enemy or Invader. This man was one of the greateſt of all the *Egyptian* Kings, who, in the thirteenth year of his Reign made War upon *Nebuchadnezzar* the firſt, and in the Valley of *Megiddo*, near to *Magdala*, 244 miles from *Memphis*, fought a great Battel, wherein *Joſiah* King of *Judah* was wounded to death.

From the Valley of *Megiddo*, *Pharaoh Necho* went to the River *Euphrates*, 360 miles, where he fought a ſecond Battel with *Nebuchadnezzar*, upon a Plain near to *Carchemis*, where he loſt the day, and was put to flight.

From *Carchemis* he fled to *Riblah*, in the Land of *Iſrael*, being 320 miles; where, in the Land of *Chæmath*, near to the Lake *Samachonites*, he overcame *Joachas* King of *Judah*, and took him Priſoner.

From *Riblah*, *Pharaoh Necho* led *Joachas* bound to *Jeruſalem*, 80 miles, and made *Joachim* his Brother King in his place.

From *Jeruſalem* he returned to *Memphis*, 240 miles.

Within four years after, he went the ſecond time with a great Army from *Memphis* to the River *Euphrates*, 640 miles.

But there he was the ſecond time overcome by *Nebuchadnezzar*, and conſtrained to fly thence back again to *Memphis* in *Egypt*, being 640 miles. But *Nebuchadnezzar* followed him with an Army of choſen men, and conquered all *Egypt*, took *Pharaoh Necho*, and made his Son *Pſammeticus* King in his place, who was the ſecond of that name. Of this Battel there is mention, *Jer. ca.* 25. 26. So all the Travels of *Pharaoh Necho* were 1524 miles.

The Travels of the Holy Prophets: and firſt, of the Prophet Eliah.

ELIAH the Prophet went from *Thisbe* (which was in the Land of *Gilead*) to *Samaria*, twenty four miles, where he told the wicked King *Ahab*, that there ſhould be neither Rain nor Dew for the ſpace of ſeven years, 1 *Reg.* 17.

From *Samaria* he went to the River *Kerith*, twenty four miles, where he was fed by a Raven.

From *Kerith* he went to *Sarepta*, being an hundred miles, where he ſojourned with a poor Widow that found him Neceſſaries, whoſe Son he reſtored to Life, 1 *Reg.* 17.

From *Sarepta* he went to Mount *Carmel* in the Land of *Iſrael*, being ſixty miles; and by the way as he went he met *Obadiah* (which ſignifieth, the

Ser-

Servant of the Lord) and King *Ahab*, whom he rebuked ſharply becauſe of his Idolatry. Alſo upon this Mountain he put all *Baal*'s Prieſts to death, and prayed unto the Lord, who ſent Rain upon the Earth in great abundance, 1 *Reg.* 18.

From Mount *Carmel* he ran by King *Ahab*'s Chariot to *Jezreel*, which was accounted 16 miles.

After, when Queen *Jeſabel* threatned his Death, he departed thence, and went to *Beerſaba*, eighty four miles, 1 *Reg.* 19.

From *Beerſaba* he went one dayes Journey into the Wilderneſs of *Paran*, becauſe he thought to remain there ſafe from the miſchief of *Jeſabel*, which was twenty miles from *Beerſaba*, Southward. Here the Angel of the Lord brought him meat as he was ſitting under a Juniper-tree, 1 *Reg.* 19.

By vertue of this meat, *Eliah* travelled from thence to Mount *Horeb*, or *Sinai*, eighty miles; and continued there forty dayes and forty nights, without meat or drink. There the Lord ſpake to *Eliah*, as he ſtood in the entrance of a Cave, his Face being covered with his Mantle, 1 *Reg.* 19.

From the Mount *Sinai* or *Horeb*, he returned to *Abel-Mehola*, being 156 miles, where he called *Elizeus* the Son of *Saphas* to the Miniſterial Function, and Office of a Prophet, 1 *Reg.* 18.

From thence he went to *Damaſcus*, 124 miles, where he anointed *Hazael* King of *Syria*, 1 *Reg.* 19.

From *Damaſcus*, *Elias* went to Mount *Carmel*, where he dwelt, which was accounted 120 miles.

From Mount *Carmel* he went to *Jezreel*, ſixteen miles; there, in the Vineyard of *Naboth*, (whom *Jezabel* cauſed to be ſtoned to death) he ſharply reprehended *Ahab* for his Impiety and Idolatry, 1 *Reg.* 21.

From *Jezreel* he returned back again to his own Houſe to *Carmel*, ſixteen miles.

From thence he went to *Samaria*, which was thirty two miles, where he anſwered the Servants of King *Ahaziah*, whom he had ſent to enquire of *Baalzebub*, the Idol of *Ekron*, concerning his health, ſaying, Go and tell your Maſter that ſent you, That the God of *Iſrael* ſaith, Becauſe thou haſt ſent to ask counſel of *Baalzebub*, the Idol of *Ekron*, and thinkeſt there is no God in *Iſrael*, therefore thou ſhalt not riſe off the Bed whereon thou lieſt, but ſhalt ſurely dye, 2 *Reg.* 1.

Soon after, *Elias* returned to Mount *Carmel*, being 32 miles; where the two Captains with their Companies of fifty that were ſent to take him, were conſumed with fire from Heaven, 1 *Reg.* 1.

From Mount *Carmel* he went to *Samaria* with the third Captain, thirty two miles, where he prophecied of the death of King *Ahaziah*, 2 *Reg.* 1.

From *Samaria* he returned back again to Mount *Carmel*, thirty two miles.

From thence he went to *Gilgal*, fifty two miles.

From

From *Gilgal* he went with *Elizeus* to the Town of *Bethel*, being ſix miles, 2 *Reg.* 2.

From thence to *Jericho*, four miles, 2 *Reg.* 2.

From *Jericho* he and *Elizeus* went to *Jordan*, which was ſix miles, through which River they went upon dry ground. Now as they were ſpeaking one to another, upon the Eaſt-ſide of the River, behold a fiery Chariot came with fiery Horſes, and took *Elias* up alive into Heaven, after he had governed the Church thirty years, *An. Mundi*, 3056, and before Chriſt, 912. 2 *Reg.* 2. So all the Travels of *Eliah* the Prophet were 1033 miles.

Of the Cities and Places to which he travelled.

Of Thisbe.

IN this Town the Prophet *Eliah* was born, it being ſcituated in the Land of *Gilead* beyond *Jordan*, 48 miles from *Jeruſalem* towards the North-eaſt. It taketh the Name from Captivity; being derived of *Chabah*, he hath led into Captivity.

Of Kerith.

THE River *Kerith* (where the Ravens fed *Elias*) runneth from Mount *Ephraim* between *Bethel* and *Jericho*, eight miles from *Jeruſalem* towards the North, and ſo paſſing along towards the Eaſt, falleth into the River *Jordan*, 1 *Reg.* 17. The *Kerethites* were ſuch as guarded the Perſon of the King, which in the Prophet *David*'s time were called mighty men; taking their name from ſtriking and cutting, being derived of *Charath*, he hath ſmitten, or cut in ſunder.

Of Zarpath, or *Sarepta.*

THIS was a City of the *Sidonians*, where they found much Metal of divers kinds; lying between *Tyrus* and *Sidon*, 112 miles from *Jeruſalem* towards the North, and taketh the name from *Zoraph*, which ſignifies, To try, or burn with Fire. There is at this time but eight Houſes in all the Town, although by the Ruines it ſeemeth to have been in times paſt a very fair City. The Inhabitants thereof take upon them to ſhew the Chamber wherein *Elias* the Prophet ſometimes lived, when he raiſed the Widows Child to Life. Before the Gate of the City alſo there is ſhewed a certain Chappel, where (they ſay) *Elias* firſt ſpake with the Widow, 1 *Reg.* 17.

Of Abelmehola.

THIS was a Town in the Tribe of *Manaſſes*, on this ſide *Jordan* in the mid-way between *Sichem* and *Salem*, ſome 38 miles from *Jeruſalem*

Northward. At this day it is called *Abisena*; where there are found certain ruines of Marble Pillars, by which may be gathered, that in times past it hath been a very beautiful City. It seemeth to have taken the name from a great lamentation or mourning: for *Abel* signifieth to lament and bewail; and *Machol*, a company.

The Typical Signification of Elias.

Elias, according to the Interpretation of St. *Jerome*, signifies, the Minister of *Jehovah*: but as others would have it, *Eliah*, is as much as, my God *Jehovah*. He was a Type of St. *John Baptist*, who was sent before to prepare the way of our Lord and Saviour Jesus Christ. Of this you may read more *Malach.* 4. *Matt.* 11, 17. *Isa.* 40. *&c.*

The Travels of the Prophet Elisæus, *or* Elisha.

Elisha followed *Elias* through divers Countries, and became as it were his Servant, pouring Water upon his hands, and ministring to him, 1 *Reg.* 19. 2 *Reg.* 3.

Elisha went with *Eliah* from *Gilgal* to *Bethel*, which was six miles, 1 *Reg.* 19.

From *Bethel* they both went to *Jericho*, which was four miles.

From *Jericho* he went beyond *Jordan*, six miles; where his Master was taken from him up into Heaven, and his Spirit was doubled upon him, 2 *Reg.* 2.

From thence he returned back again to *Jericho*, which was six miles, passing through the River *Jordan* upon dry ground; by which Miracle the Children of the Prophets (*viz.* such as studied Divinity at *Jericho*) did certainly know that the Spirit of his Master *Elias* rested upon him. Near to this Town, he flung Salt into a River, by which the Water was made sweet, 2 *Reg.* 2.

From *Jericho*, *Elisha* returned to *Bethel*, which was four miles: here the Children that mock'd him, saying, *Come up thou Bald-pate, &c.* in contempt of his Age and Office, were devoured by two Bears, 2 *Reg.* 2.

From *Bethel* he walked to Mount *Carmel*, which was fifty six miles.

From thence he went to *Samaria*, which was about thirty two miles.

From thence he went to the three Kings, *viz. Joram* King of *Israel*, *Jehosaphat* King of *Jerusalem*, and the King of the *Idumæans*, into the Desart of *Arabia-Petræa*, which was 104 miles: here he prayed unto the Lord, and he sent them Water, lest they should have perished with thirst, 2 *Reg.* 3.

From

From the Desart of *Arabia-Petræa* he returned back to *Samaria*, which was 104 miles, where he relieved a certain Widow-woman that was afflicted with Poverty and Want, miraculously, by a Cruse of Oyl, 2 *Reg.* 4. *Josephus lib. Antiq.* 9. supposeth this Woman to be the Widow of *Obediah* the King's Steward; of whom you may read before, who did hide and maintain a certain number of the Prophets of the Lord in a Cave, 2 *Reg.* 18.

From *Samaria*, *Elisha* went oftentimes to a Town called *Sunem*, as he returned to *Samaria* to *Carmel*, which was 16 miles distant. Here a certain rich Woman observing his often Passage to and fro by that Town, built him a little Chamber wherein he might rest himself after his Journey; to which place he often resorted, and in recompence of this benefit (although she had been long barren) he prophecied, that within a Year she should have a Son, which accordingly she had, to her great Joy and Comfort, 2 *Reg.* 4.

From *Sunem* he went to *Carmel*, being 16 miles.

From thence he returned back again to *Sunem*, to the Woman where he used to lie, which was 16 miles: here he restored her Son to Life, 2 *Reg.* 4.

From thence he went to *Gilgal*, which is distant from *Sunem* thirty six miles towards the South: here he fed 100 men with twenty Barley loaves, 2 *Reg.* 4.

From *Gilgal* he went to *Samaria*, which is accounted twenty miles: to this place *Naaman* the *Syrian* came to him to be healed of his Leprosie, 2 *Reg.* 5.

From *Samaria* he went to *Jordan*, which was eight miles; Here he made a Hatchet of Iron that fell into the Water, to swim, 2 *Reg.* 6.

From *Jordan* he went to *Dothan*, where the Children of *Jacob* sold their Brother *Joseph* to the *Midianites*, which was eight miles; here the Angels of the Lord compassed him and his Servant about, lest they should have been taken by the Army of the *Syrians*, and God struck the *Syrians* with Blindness, 2 *Reg.* 6.

From thence he led the Army of the *Syrians* (being thus made blind) to *Samaria*, being twelve miles, and delivered them to the King of *Israel*, upon condition that he should give them Meat and Drink to refresh themselves and suffer them to depart in Peace, which he did, 2 *Reg.* 6.

From *Samaria* he went to *Sunem*, which was sixteen miles; here he advised the Woman where he used to lye, to travel thence to some other Place, because of the Famine that should follow, and continue for seven years, 2 *Reg.* 8.

From *Sunem* he went *Damascus*, being 132 miles: there he told *Hazael*, that he should succeed his Master *Benhadad* in the Government of the *Syrians*, 2 *Reg.* 8.

From *Damaſcus* he returned to *Samaria*, which was 132 miles, where ſoon after he fell ſick and died; his body was buried near to *Samaria*, where the Lord a long time after his Death ſhewed a wonderful Miracle; for a dead man being thrown into his Sepulchre, was reſtored again to life by touching of his Bones, 2 *Reg.* 13. This man governed the Church of God amongſt the Children of *Iſrael* ſixty years after the death of *Elias*. So all the Travels of *Eliſha* were 730 miles.

Concerning the Towns and places mentioned in his Travels, you may read before.

The Typical Signification of Eliſha.

ELiſha or *Eliſcha* ſignifieth, the Salvation of God; being derived of *El*, that is, God; and *Iaſchag*, he hath ſaved: from hence Jeſus, a Saviour; becauſe this Prophet was a notable Type of our Saviour Jeſus Chriſt: for as *Eliſha* was anointed Prieſt by the Prophet *Eliah*; ſo Chriſt was the anointed Prieſt of the Father: and as *Eliſha* did many works of Mercy and Miracles, to make evident Gods Power and Providence; ſo our Saviour Chriſt went from place to place, ſhewing mercy to the blind, lame, and impotent, upon them working wonderful Miracles, that thereby his doctrine might be made evident to the World, and all ſuch as truſt in him, be made capable of eternal happineſs.

The Travels of the Shunamite, *whoſe Son*, Eliſha *had raiſed from Death to Life.*

FRom *Sunem* ſhe went to Mount *Carmel*, and beſought *Eliſha* to come and raiſe her Son from Death to Life; which was ſixteen miles, 2 *Reg.* 4.

From thence ſhe and *Eliſha* returned back again to *Sunem*, which was ſixteen miles; and there he delivered her Son unto her alive, 2 *Reg.* 4.

From *Sunem* (having buried her Husband) ſhe travelled into the Land of the *Philiſtines*, becauſe of the Famine that was to come ſuddenly after, being fifty ſix miles, 2 *Reg.* 8.

From the Land of the *Philiſtines*, ſhe returned to *Samaria*, which was forty miles, 2 *Reg.* 8.

From *Samaria* ſhe returned to *Sunem*, which was ſixteen miles. So all her Travels were 144 miles.

Of the Prophet Iſaiah *or* Jeſaia.

JEſaia, or *Jeſchaia*, is all one in ſignification with *Eliſha*, that is, a Saviour. He was the Son of *Amos* (which ſignifieth, ſtrength) and by conſequence,

ſequence, *Ozia* King of *Judah* was his Couſin-German, as may appear by this Genealogy following.

Joas King of *Juda*.

- *Amaſiah* King of *Juda*.
  - *Ozias* King of *Juda*.
    - *Jotham* King of *Juda*.
      - *Ahas* King of *Juda*.
        - *Ezekias* King of *Juda*.
          - *Manaſſes* King of *Juda*, who cauſed *Iſaiah* to be ſlain.
- *Amos*, *Iſaias* Father.
  - *Iſaias* had two Daughters,
    - *Sear Jaſub*, that is, *the reſt remaining*: and was a ſign of the reſt of the Poſterity of *Juda* that ſhould remain and dwell there, *Iſa.* 7.
    - *Mahez Schatal*, that is, *a ſudden Deſtruction*: for this ſecond Daughter of *Iſay* did denote the immediate Deſolation of the Kingdoms of *Syria* and *Samaria*.

From whence it plainly appeareth, that the Prophet *Eſaias* was of the ſtock of *David*, and lineage of Chriſt; for which cauſe, in the fifth Chapter of his Prophecy, he calleth him his beloved. He began to teach publickly in the year of the World, 3167. and before Chriſt 800. and governed the Church eighty years and more, until the time of *Manaſſes*, who cauſed him to be cut in pieces with a Saw.

In *Anno Mundi* 3190. before Chriſt 778. *Iſay* ſaw the Lord ſitting upon a high Throne in great Majeſty, the lower part whereof filled the Temple, and the *Seraphins* compaſſed him round about, *Eſa.* 6. Cherubins are glorious and bright ſhining Angels, of a fiery nature: for *Saraph* ſignifieth, He hath turned to Fire.

His Doctrine was twofold, that is, partly concerning the Law, partly the Goſpel, as may appear by his Propheſie; in the firſt forty Chapters whereof, the Doctrine of the Law is ſet forth, with ſharp Reprehenſions for Sin: in the firſt four of which, are grievous Accuſations of Sinners for breach of the firſt Commandment; the other, for the moſt part, ſprophecy of horrible Puniſhments, Mutations, and Change of Government; but principally, of the *Jews*, *Babylonians*, *Aſſyrians*, *Syrians*, and *Ægyptians*. From the fortieth to the end of the Book, is contained the Doctrine of the Goſpel, and of the Kingdom of our Saviour Jeſus Chriſt; which he hath ſet forth with ſuch excellent Eloquence, Figures, and Amplifications, that he may be compared with the beſt Orator that ever wrote.

The Travels of the Prophet Jeremias.

JEremias or *Jeremiah*, ſignifieth, The exalted of the Lord: he was born in the Tribe of *Benjamin*, in a City of the Prieſts called *Anathoth*, and from thence came to *Jeruſalem*, being two miles, and continued there for forty years, teaching and prophecying.

From *Jeruſalem* he was ſent to *Euphrates*, where, in the cliff of a Rock, he hid his Girdle, *Jer.* 13. being 400 miles.

From the River *Euphrates* he returned back again to *Jeruſalem*, 400 miles.

A little after, the Lord ſent him back again to *Euphrates*, (400 miles) to fetch his Girdle, and loe it was putrefied.

From thence he returned back again the ſecond time to *Jeruſalem*, 400 miles.

From *Jeruſalem* he was led captive bound in Chains, with other Priſoners, to *Ramath*, a City in Mount *Ephraim*, being eight miles; there *Nabuzaradan*, the chief Captain, cauſed him to be ſet at Liberty.

From *Ramath* he went to *Miſpah*, which is eight miles; where he continued a while with *Gediliah* Prince of the *Jews*, which man had the chief command of certain Cities of *Judæa* under *Nabuchadnezzar*.

But in the ſeventh Year of the Captivity of the people of *Iſrael*, *Iſhmael* that was of the Stock and Progeny of *David*, (hoping to obtain the Government of *Juda*) made War upon *Gediliah*, and put him to Death; wherefore *Jeremy* went from thence with *John* the Son of *Kareach*, Prince of the *Jews*, to *Bethlem Euphrata*, eight miles, *Jer.* 41. Now when he had ſtayed a while in a Village near *Bethlem*, called *Geruth Chimeham*, where ſometime *Chimeham* the Son of *Barzillai* lived, 2 *Sam.* 19. he propheſied, ſaying, *If you ſtay in this Land you ſhall do well, neither ſhall any Evil happen unto you; but if you depart hence into* Ægypt, *they ſhall devour you with Famine and with the Sword*, Jer. 42.

But *John* and the reſt of the Princes would give no credit to the words of *Jeremy*, but went into *Ægypt*, and compelled the Prophet to go along with them: ſo they went from *Bethlehem* to *Tachpanes*, which was 172 miles. Here the ſecond time *Jeremy* propheſied unto them, ſaying, *Behold*, Nebuchadnezzar *ſhall come hither and waſt and deſtroy all the Country of* Ægypt, *beat down the Images of* Bethſemes, (*or* Heliopolis) *and carry away the* Ægyptians *into perpetual Captivity*, Jer. 43. But the People of *Iſrael* being moved to Anger becauſe of his Words, ſtoned him to death. So the Travels of the Prophet *Jeremiah* were 1786 miles.

Concerning the Towns and Places mentioned in the Travels of this Prophet, you may read of them before, except *Geruth-Chimeham*, which ſtood

ſtood cloſe by *Bethlehem*. It taketh the name from a Stranger or Traveller being derived of *Gor*, which ſignifieth, He hath travelled; and *Tachpanes* which was a City of *Egypt*, ſome 180 miles from *Jeruſalem*; where the Prophet *Jeremy* was ſtoned to death; it is oftentimes called by the name of *Taphniis*.

The Travels of Urijah *the Prophet.*

URIAS, or *Uriah*, ſignifies, Illuminated, or inlightned of the Lord. He was born at *Kirjath-jearim*, a mile from *Jeruſalem* towards the Weſt: from thence he came to *Jeruſalem*, and there propheſied of the Deſtruction of the City.

After, when King *Joachim* went about to take away his Life, he fled thence into *Egypt*, 160 miles.

But the King ſent Meſſengers into *Egypt*, and fetch'd *Urijah* back again to *Jeruſalem*, an hundred and ſixty miles, and there cut off his head, and cauſed his Body to be thrown into the Sepulchre of a poor deſpiſed man, that it might not be known that he had been a Prophet of the Lord. So all his Travels were 321 miles.

Of Hananias *the falſe Prophet.*

HAnanias, or *Chanania* ſignifieth, the Grace of God. This falſe Prophet was a *Gibeonite*, and came from *Gibeon* to *Jeruſalem*, which was four miles; where he took the woodden yoaks from the neck of *Jeremiah* the Prophet: but *Jeremiah* cauſed Iron Yoaks to be made in their places, and told *Hananias*, that for his falſhood, that year he ſhould ſurely dye, as after he did.

Of the Prophet Ezekiel.

EZekiel or *Jechezkel*, ſignifies the Strength or Fortitude of God. He was carried captive, with 3000 others of the Nobility of the *Jews*, from *Jeruſalem* to *Babylon*, which was 680 miles, the ſame year that *Nebuchadnezzar* put King *Joachim* to death: Within five years after, (a little before *Eaſter*) the Book of the Law was found, 2 *Chron.* 3. He began to propheſie in *Babylon*, *Anno Mundi* 3356, before Chriſt, 612; at which time he ſaw his firſt Viſions, near to the River *Chebar*.

Of

Of the River Chebar.

THE River *Chebar* was near *Babylon* in *Chaldæa* (upon the borders of *Mesopotamia*, falling into *Euphrates*; and was often times called *Aborras*, according to the opinion of many learned men. *Strabo* in the sevententh Book of his Geography saith, that there is another River between *Tygris* and *Euphrates*, called *Basilius*: *Aborras* passeth along by the City of *Athemusia*, and is a very fair stream, from whence it is called *Chebar*, which signifies, a swift and spacious River. Near to this River the Prophet *Ezekiel* saw the Glory and Majesty of our Lord Jesus Christ, in a bright shining Cloud. In this place also dwelt many *Jews*, to whom he prophecied and foretold the Destruction of *Jerusalem* by *Nebuchadnezzar*, and the captivity of *Zedekiah*.

The Travels of the Prophet Daniel.

D*Aniel* signifies, the Judge of God. In the reign of *Joachim* King of *Judah*, he was carried away captive from *Jerusalem* to *Babylon*, by *Nabuchadonozor*, which was 680 miles, and there with his fellows learned the Arts and Language of the *Chaldeans*, for three years. He was then but young, about some nineteen or twenty years of age, and lived in Exile ninety one years, until the third year of *Cyrus* Emperour of the *Persians*, about which time he saw his last Vision, and a little after died, when he was about 110 years of age, as may be gathered by the Circumstances of Histories and Times.

From *Babylon* he went to *Susan* in *Persia*, *Anno Mundi*, 3418, and before Christ, 540, being then ninety four years of age, which was 252 miles, where, near to the Flood *Eulæus*, he had a Vision of a Ram and a Goat; which set forth the state of the second Monarchy (which was that of the *Græcians*.) In this Vision *Gabriel* the Arch-Angel, appeared to *Daniel*, *Dan.* 8. This was in the third year of King *Balthasar*.

From *Susan*, *Daniel* returned to *Babylon*, which was 252 miles; here he interpreted to *Balthasar* the meaning of these words, *Mene*, *Mene*, *Tekel Euphar sin*, *Dan.* 5.

From *Babylon* he went to the River *Tygris* or *Hidekel*, which was thirty six miles: here, in the third year of *Cyrus* King of *Persia*, he saw his last Vision, which is described in the tenth, eleventh, and twelfth Chapters of his Prophecy.

From *Tygris*, he returned to his own house at *Babylon*, which was thirty six miles. Sometimes also in his three last years of his life, he used to goe to *Egbatan*, the Metropolitan City of the *Medes*, which was accounted 464 miles from *Babylon*, towards the North-East: Here *Daniel* built a fair and and artificial Temple, so strongly, that it remained unperished, and retained

ed the ancient beauty many Ages, to the great admiration of all the Spectators: In it the Kings of the *Medes*, *Persians*, and *Parthians*, were for the most part honourably buried: the Government whereof was committed to a Priest of the *Jews*, as *Josephus* saith, *lib. Antiq.* 10. *cap.* 4.

From *Egbatan*, he returned back again to *Babylon*, which was. 464 miles, and there died, *Anno Mundi*, 3445, and before Christ, 533. So all the Travels of the Prophet *Daniel* were 2184 miles.

Of the Places to which he travelled.

Of Susan.

S*Usa*, or *Susan*, is so called from a sweet smelling Flower; but chiefly a Rose, or a Lilly, because it is scituated in a fair and pleasant place. It was a goodly City, lying on both sides the River *Eulæus*, some 200 furlongs (that is twenty five miles *English*) about, as *Polycletus* saith. And of this City all the Country round about is called *Susana*: bordering towards the North upon *Assyria*, towards the West upon *Babylon*, towards the South upon the Gulph of *Persia*, and joyneth upon the East part of *Persia* towards the East. There are but two Cities that are eminent in it, that is this, and another called *Tariana*. The Air in the Winter season is very temperate, at which time the Earth bringeth forth many pleasant Flowers and Fruits; but in the Summer it is extream hot; by which heat all things are scorched and burned away, and by reason of the Putrefaction of the Air (as some think) in that Season, there do breed Toads, Lyzards, and other Noysome Serpents in great abundance: so that the Inhabitants are constrained (partly because of the heat, partly because of the loathsome and dangerous Creatures) to build their Houses all of Earth, long and narrow, the Walls and Roofs being at least a yard thick, that so the heat might not pierce through them, or Serpents breed in them, *Strabo*, *lib. Geograph.* 5. saith, that one *Tython* (the Brother of *Laomedon* King of *Troy*) did first build this City, about such time as *Thola* judged *Israel*. After him his Son *Memnon* beautified it with a fair and goodly Castle, calling it after his own name, *Memnon*. (Of this man *Homer* speaketh.) This Castle was such a goodly thing, that a long time after his death, the Town was called *Memnon*, as *Strabo* observeth: but in *Hester* and *Daniel's* times, it was called *Susa*, and the Inhabitants *Susans*. The *Persian* Emperors in those times keeping their Courts there for the most part, and did greatly beautifie the City with many fair Buildings. The first of these Emperours that dwelt there was *Cyrus*, who, after he had conquered *Babylon*, *Assyria*, and many other Kingdoms and Countries lying near to the City *Susa*; that he might with more ease and better safety retain them in his Government, removed his Court from *Persepolis*, which lay up in the East part of *Persia*) to this Town, where all

the Winter ſeaſon, for the moſt part, he lived, and in the Summer went to *Egbatan*, the chief City of *Media*, becauſe there, at that ſeaſon, the Air was very temperate: His Succeſſors after him obſerving the ſame courſe for their better conveniency, and to make evident their greater magnificence, repaired the Caſtle of *Memnon*, joyned to it many fair and goodly Buildings, and cloſe by it planted a pleaſant Orchard of diverſe and ſundry ſorts of Trees and Herbs. It is reported, that the Gate whereby they entred into this Orchard, was very curiouſly built, ſupported with Pillars of poliſhed Marble, imboſſed with Silver and Gold, very rare to look upon: over it was a banquetting-houſe, beautified with lively pictures, coſtly furniture, and Beds of Gold and Silver, covered with rich Tapeſtry, wrought with Silk, Silver, and Gold; upon theſe they uſed to eat their Banquets: it was paved with Porphire, Marble, and Hyacinths, in ſuch ſort, as it greatly delighted ſuch as beheld it. The Queen had a private Garden to her ſelf; in which were great abundance of Trees of divers kinds, and many ſweet Flowers and Herbs: In which Garden *Ahaſhuerus* walked to qualifie the heat of his wrath that he had conceived againſt that wicked and perfidious *Haman*, who through envy and ambition ſought the deſtruction of the whole Nation of the *Jews*; leſt by giving place unto anger, he ſhould tranſgreſs the bounds of Clemency and Juſtice: wherefore it becometh every King, Prince, and Judge, to imitate the example of this Emperour, who, in the heat of his anger, would determine nothing of ſo wicked a man: for long and often deliberation becometh every wiſe man before he doth any thing, *Eſt.7.*

Not far from the Emperour's Palace, in a fair and pleaſant Garden, there ſtood a Colledge of the *Magi*, that is, ſuch as the *Perſians* accounted wiſe and learned men: theſe were of ſuch account for their knowledge and underſtanding amongſt that People, that ſome of them in ſucceeding ages were choſen for Kings and Governours in that Country. They ſtudied for the moſt part the Mathematicks, Hiſtory, Philoſophy, and Divinity, and, as many have thought, the Prophecies of *Daniel*, *Ezekiel*, and others: wherefore, as is ſaid before, many are of opinion, that the Wiſe men which came into *Judæa* to ſee Chriſt, were of this Colledge and Town, becauſe it ſtood Eaſt from *Jeruſalem*. It is at this day called *Cuſiſtane*, as *Ortelius* and *Sebaſtian Munſter* witneſs, and in their times was under the Government of one *Caliphus*, Emperour of the *Saracens*. This *Caliphus* was ſtrongly beſieged by one *Allan* the great, King of *Tartaria*, in this Town, *Anno. Dom.* 1250. But becauſe of his exceeding Covetouſneſs and Parcimony, he loſt the City and was famiſhed to death.

Of the River Eulæo.

ULai, which *Stra. li.*15. calleth *Eulæa*, paſſed through the City, of *Suſa*, and, as *Pliny* ſaith, *lib.6. cap.*27. took the beginning at *Media*, and ſo fell into a hole or Cavern of the Earth, and paſſed under the ground, till it

it came near to the City *Suſa*, where it brake forth again, and compaſſed about the Tower of *Suſa*, and a Temple in that City dedicated to *Diana*. The Inhabitants hold this River in great eſtimation, inſomuch as the Kings drink of no other Water, and for that purpoſe carry it a great way. *Strabo*, according to the Teſtimony of *Polycletus*, ſaith, That there are two other Rivers of good account, which paſs through *Perſia*, *viz. Choaſpes* and *Tygris*, but neither of them are in like eſtimation as this is.

Of Elam.

PErſia in antient times was called after this name, from *Elam* the Son of *Sem*. But after *Perſeus* had obtained a large and ſpacious Government in that Country, it was after his name called *Perſia*. *Elam* ſignifieth, a Youth, or a young man.

Of Egbatana, *or* Egbatan.

THIS is the Metropolitan City of the *Medes*, and is diſtant from *Jeruſalem* 1136 miles towards the North-Weſt, built by *Deioce* King of the *Medes*, as *Herod. l.*2. ſaith. Here *Daniel* built a fair Temple, of which you may read more in his Travels. Of this Town you may read more in the Travels of *Judith*.

The Typical Signification of Daniel.

D*Aniel* ſignifies, the *Judge of God*: typically repreſenting Chriſt, who is appointed by that eternal *Jehovah* to be Judge of all things both quick and dead, and reſcueth his Church, which is (as a Roſe compaſſed about with Thorns) oppreſſed with the Tyranny and cruelty of Evil and wicked men, caſting thoſe falſe Judges and mercileſs Governours into eternal Exile and the Pit of Deſtruction. And, as the Prophet was innocently condemned, caſt into the Lions den, and had the door ſealed upon him, and, to the judgment of man, no hope of life, or means to eſcape was left him, yet, by the Providence of God was delivered out of this danger, and came thence ſafe and untouch'd, *Dan.* 6. ſo our Saviour was innocently condemned, caſt into the Grave, ſealed up among the dead, and to common judgment, left as a man out of mind; yet early in the morning, at the appointed time, by the Power of his Deity, he raiſed himſelf up from this Pit of Hell (the Grave) and gloriouſly triumphed over it and death.

Of the Prophet Hoſea.

THIS Prophet *Hoſea* was born in a Town called *Bemeloth*, or *Bethmeloth*, (as *Dorotheus* ſometime Biſhop of *Tyre* ſaith) which was a Town in the Tribe of *Iſſachar*, not far from *Bethulia*, ſome fifty two miles from *Jeruſalem* toward the North, near to which place *Holo-*

fernes afterward pitched his Tents, extending thence to the Field of *Esdrelon*, and the Town *Chelmon*, from whence it seemeth this Town taketh the Name. He propheſied in *Iſrael* eight hundred years before Chriſt; his name ſignifieth, a Saviour, being derived of *Hoſchiag*, the third Conjugation of *Iaſchag*, that is, He hath ſaved, *Mat.* 2.

Of the Prophet Joel.

JOEL ſignifies, God's own, as St. *Jerom* expoundeth it. He propheſied eight hundred Years before Chriſt, both in *Iſrael* and in *Judah*. He was born in a Village which was called *Bethomeron*, not far from *Sichem*, in the Tribe of *Manaſſes*, as *Dorotheus* the Biſhop of *Tyre*, ſaith.

Of the Prophet Amos.

THIS Man's Father dwelt at *Tekoa*, a poor man, one that kept Kine, and uſed to gather wild Figs, as appeareth in the firſt and ſeventh Chapters of *Amos*. In this Town *Amos* was born, and followed the Profeſſion of his Father, but the Lord called him to be a Prophet; and then he went to *Bethel*, which was twelve miles diſtant. Here he reprehended *Jeroboam* King of *Iſrael*, for Idolatry and worſhipping the Golden Calf; after, he was accuſed by *Amaſia* the Chief Prieſt of the Idols in *Bethel*, and bound in Chains; and at length, *Uria*, the Son of this *Amaſia*, ſtruck him upon his Head with a Spear, whereby he was mortally wounded.

From *Bethel*, being ſick, he was carried back to *Tecoa*, which was twelve miles; where, a little after, he died, as St. *Jerom* witneſſeth, in whoſe time his Monument was to be ſeen. *Amos* ſignifies, A Burthen, as indeed he was to the wicked *Iſraelites*, he ſo ſharply reprehended them in his Sermons of the Law. He lived eight hundred years before Chriſt. So his Travels were 24 miles.

Of the Prophet Obediah.

OBediah ſignifies, God's obedient Servant, of *Abad*, he hath ſerved, or been obedient. He lived ſix hundred years before Chriſt, about the time of the Captivity of *Babylon*. St. *Jerom* ſaith, that in his time there were to be ſeen in the City of *Samaria*, the Monuments of three Prophets, that is, of *Eliſha*, *Obediah*, and *John Baptiſt*. But ſome think that *Obediah* the

the Prophet lay not buried in *Samaria*, but rather it was the Sepulchre of that *Obediah* which lived in the time of *Ahab*, that hid a hundred of the Lord's Prophets, fifty in one Cave, and fifty in another, between which there were three hundred years difference.

The Travels of the Prophet Jonah.

THIS Prophet *Jonas* was born in *Gath Hepher*, which was a Town in the Tribe of *Zabulon*, from whence to *Samaria* is accounted thirty two miles: here he prophecied to *Jeroboam* (ſecond of that name) King of *Iſrael*, that he ſhould recover *Hemath* and *Damaſcus*, and ſo to the Plain of the Red Sea, 2 *Reg.* 14.

From *Samaria* to *Joppa*, or *Japho*, a Port Town upon the Sea Shore, (to which *Jonas* went when he fled from the Lord) was thirty eight miles: but the Lord ſtirred up a great Wind when *Jonas* was upon the Sea, that the Mariners caſt him out, and he was devoured of a Whale, *Jonas* 1.

That Whale which had devoured *Jonas*, with a continual courſe and great violence, in three days and three nights ſwam to the *Euxine* Sea, and there caſt him up upon the Shore, which was 600 miles, *Joſ. Antiq. lib.* 9.

From the ſhore of the *Euxine* Sea, *Jonas* went to *Nineveh*, which are eight hundred miles: Here *Jonas* preached Repentance to the *Ninevites*, *Jon.* 3. 4. So all the Travels of *Jonas* were 1470 miles.

Of Gath Hepher.

IN this Town the Prophet *Jonas* was born: it was ſcituated in the Tribe of *Zabulon*, ſixty miles from *Jeruſalem* Northward, and four miles from *Nazareth* towards the South. It ſeems to take the name from abundance of Grapes; for *Gath Ghepher* ſignifieth a Wine-preſs.

Of Japho.

JAPHO, or *Joppa*, was a City or Haven-Town ſcituated upon the Sea, where all ſuch Ships landed as went into *Judæa*. At this day the *Turks* and *Saracens* call it *Jafa*, lying upon the *Mediterranean* Sea, in the Tribe of *Dan*, *Joſ.* 19. in a certain Mountain twenty miles from *Jeruſalem* North-Weſtward. *Pliny*, *li.* 5. ſaith, this City was built before the Flood; and in St. *Jerom*'s time there was to be ſeen the Stone to which *Andromeda* was bound when ſhe ſhould have been devoured by a Monſter of the Sea. The Poets feign this Woman to be the Daughter of *Cepheus*, and delivered by *Perſeus* King of the *Perſians*, whom after ſhe married. It is called *Japho*, becauſe of the beautiful Scituation. Some ſay it was ſo called of *Japheth* the Son of *Noah*, who firſt cauſed it to be built.

Of

Of Tharsis.

FRom *Joppa*, as is said, the Prophet *Jonas* descended into a Ship, that he might fly upon the Sea. The *Latine* and *Greek* Texts read it *Tharsin*; whence it hapned that many have thought that *Jonas* fled from *Tharsis* a City in *Cilicia*, in which Country St. *Paul* was born. But *Luther*, in his Exposition of the Prophecy of *Jonas*, doth utterly disallow of this as false; for the *Hebrew* Text reads it not, to *Tharsin*, but in *Tharsin*, that is, into the Sea. For the *Hebrew* Tongue hath two words or Syllables which signifie the Sea, which are *Iam* and *Tharsis*. *Iam* signifieth, not only a great Sea, but the meeting together of Waters, or a Lake. So in *Luke* 5. the Sea of *Galilee*, in which Christ and his Disciples sailed, is called a Lake; yet *Joh. cap.* 5. and the rest of the Evangelists call it a Sea. So also *Moses*, *Gen.* 1. calleth the meeting together of the Waters, *Iam*; which may signifie, a Sea, and a Lake; But *Tharsis*, or *Tharschich*, denoteth a great Sea, and no Lake; or an high and troublesome Sea, as the *Mediteranean* Sea is. In this *Paul* travelled, and there standeth many Iflands, as *Rhodes*, *Cyprus*, *Cicilia*, and others; all which are at this day subject to the *Turks*, *Venetians*, or *Spaniards*. It extendeth it self from *Joppa* and *Cilicia*, to the *Streights* between *Spain* and *Mauritania*. Into this Sea, *Jonas* was cast when the Whale devoured him. In like manner, the Red Sea, and all others that are Ocean Seas, are called *Tharsis*, as appeareth in the 72 *Psalm*, where it is said, *The Kings of Tharsis and of the Isles shall bring Presents*. Here, the Kings whose Empires extend themselves along the Sea Coast are understood. But the City *Tharsis* (the Country of the Apostle *Paul*) is not a Kingdom, neither ever had a King, much less many Kings. So *Solomon* sent his Ships by *Tharsin* (that is, by Sea towards the South-East, into the Red Sea and Eastern Ocean) that they might bring Gold, precious Stones, and sweet Gums from *Arabia*. But the Ships could not sail by the Red Sea unto the Town of *Tharsis*, unless they would have sailed over the Land, which is impossible, because *Tharsis* lieth into the Land from the Red Sea, as all Cosmographers agree. So also the Psalmist saith, *Thou breakest with thy strong Winds the Ships of* Tharsis, that is, of the Sea; beside many such like speeches. From whence St. *Jerom* concludes, that *Tharsis* may better signifie the Sea, than the City *Tharsis*.

Of the Euxine Sea.

THE *Euxine* Ocean is that great and troublesome Sea, which, beginning not far from *Constantinople*, runneth from *Bosphorus* and *Thrace*, towards the East and North, containing to the Longitude eight hundred miles, but to the Latitude two hundred and eighty. Towards the South it toucheth upon *Asia* the less; towards the East, upon *Calcos*; towards the West, upon *Thracia* and *Valachia*: but towards the North it is joyned

ed to the Pool of *Mæotides*. This Sea in times past was called *Pontus Axenus*, that is, the inhospitable Countrey; because, as *Strabo lib.* 1. of his Cosmography saith, The Inhabitants near about the Sea-shore did usually sacrifice those Strangers they got, or else cast their Bodies unto Dogs to be devoured, making drinking-cups of their Skulls. But after, when the *Ionians* had built certain Towns upon the Sea-coast, and had restrained the Incursions of certain *Scythian* Thieves, which usually preyed upon Merchants that resorted thither; at the command of *Pontus* their King, who had obtained a large and spatious Kingdom in that Country, they called it *Pontus Euxinus*, which is as much as to say, the hospitable Country. *Ovid* testifieth almost the same, concerning the original of the name of this Sea, after this manner;

Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axinus ille fuit.

The chilly shoars of th' *Euxine* Sea constrains me to abide,
In antient time call'd *Axinus*, as it along did glide.

Of Ninus, or Nineveh.

NINUS, or *Nineveh*, was a City of *Assyria*, where the Emperours of that Country used to keep their Courts. It was first built by *Ninus*, that great Emperour of the first Monarchy, 300 years after the flood, and 2000 before Christ, about the time when the Patriarch *Abraham* was born. It continued in great glory for the space of almost 1500 years, and was distant from *Jerusalem* toward the North-east 684 miles: upon the East side joyning to the River *Tygris*, on the North to the *Caspian* Sea. It takes the name from the Beauty of it, being derived of *Navah*, which signifieth, A comely place, spatious and pleasant. There are many that are of opinion, that in many things it exceeded *Babylon*; as, for the sumptuousness of the Buildings, the strength of the Walls, and the extent. The Walls were so thick that three Chariots might have met upon them without any danger; and beautified with an hundred and fifty Towers. *Jonas* being sent of God to this City, was three days going through it, that is (as *Luther* expounds it) through every Street of it; in which time he converted a hundred and twenty thousand to repentance. *Arbaces* (who was called *Arphaxad*) was then Emperour. This *Arbaces*, *Justine lib.* 2. calleth *Arbactus*: he was a Captain of the *Medes*, who perceiving the effeminate disposition of *Sardanapalus*, the then Emperour, taking advantage of the times, and this man's weakness, conspired with some of his Companions to usurp upon his Government: and that he might make them hate and loath his looseness, brought them into a Room where they might see him sitting amongst his Harlots, tired in Womans apparel, and carding Wool. This sight greatly displeasing them, and before being

ing encouraged by *Arbactus*, they ſeized upon the City, and beſieged *Sardanapalus* in his Palace. But to prevent the miſery of a ſhameful death, after he had gathered all his Riches together, he ſet fire on his Palace, where he, his companions, and Treaſure periſhed, this fire continued fifteen days, and happened 823 years before Chriſt: about which time *Arbactus* ſucceeded *Sardanapalus*, began to reign, and continued his Government twenty eight years. But the *Medes* held not the *Aſſyrian* Empire long; for *Phul Belochus*, who at this time reigned in *Babylon*, and his Succeſſor *Tiglath Philaſſer*, are called Kings of *Aſſyria*, between whom there happened many great Wars, 2 *Kings*, 15.26. From whence may be gathered, that after the death of *Arbactus*, theſe Emperours dwelt in *Nineveh*, and ſucceeded in the Empire.

Thus was this City greatly defaced with continual evils, the Lord beforehand giving them many admonitions and gentle Corrections (if it had been in them to have conceived it) to win them to repentance; but they continued ſtill in their Sins, therefore, according to their former Prophecies, *Cyaxares* King of the *Medes* beſieging this Town, took it, and deſtroyed it even unto the Ground, as *Euſebius* ſaith. This deſolation happened thirteen years before the deſtruction of *Jeruſalem*, in the eleventh year of *Sadyattis* King of the *Lydians*, who was Grandfather to *Cræſus*, *Anno Mundi*, 3349, before Chriſt, 619.

After this Deſtruction it lay a long time deſolate, but at length ſome part of it was reſtored, though with much trouble; and then, when it was at the beſt eſtate, conſtrained to ſuffer many changes; and at length utterly deſtroyed by *Tamerlane* the Great the ſecond time, *Anno Mundi*, 3390. After this, the Inhabitants of that Country, upon the Eaſt ſide of the River *Tygris*, began the third time to build it. But whether this third reſtoring of this City was at the command of ſome Prince that had the Government of the Country thereabouts, or becauſe of the ſcituation, or for private profit, it is not ſet down: nevertheleſs it is again repaired, ſtanding upon the Borders of *Armenia*, beautified with goodly Buildings, with fair and ſpacious Streets, compaſſed about (as other Cities of the Eaſt are) with Walls and Ditches ſufficiently ſtrengthened to oppoſe the Enemy. But in reſpect of the former *Nineveh*, it ſeems a ſmall Village. It hath a Bridge built of Ships, lying upon the Eaſt ſide of it over the River *Tygris*; and upon that ſide of the River there ſtand many fair Gardens or Orchards; and the Land there alſo is very fertile and pleaſant. But upon the Weſt of *Tygris* the Soyl is nothing ſo fruittile. At this day it is called by the name of *Moſſel*; ſo that although it ſtands in the ſame place, yet doth it not retain the ſame name. To this Town there is a great reſort of Merchants, who bring up their Commodities from the River *Tygris* hither, and from hence convey them to *Bagdeth*, and many other parts of the World. The Inhabitants thereof are for the moſt part *Neſtorians*; of whom you may read before, in the Deſcription of the Sects remaining in

in *Jeruſalem* at this day. They are had in great account and eſtimation among the *Turks*, becauſe it is imagined that one of this Sect helpt *Mahomet* to compoſe the Alcoran. This *Neſtorius* lived *Anno Dom.* 429. and taught at *Conſtantinople*; but after he was condemned at *Epheſus* for an Heretick, he was conſtrained to ſteal from *Conſtantinople*, and to flie to *Thebes* in *Ægypt*; where God laid a grievous puniſhment upon him; for his Tongue began to rot in his head, and to conſume with Vermin, of which he died miſerably.

The ſpiritual ſignification of the Prophet Jonas.

Jonas ſignifieth a Dove, and typically repreſenteth Chriſt in his name. For Chriſt was that gracious and innocent Dove, who hath made evident to Man his ſingular Mercy and Clemency, without any ſhew of bitterneſs or wrath. Then in his Affliction; for as *Jonas* thruſt himſelf into the Sea of Calamity, and there was ſwallowed up of a Whale, which might be well reſembled to the Grave, ſo Chriſt our Saviour was caſt into the Sea of Affliction; the miſery and calamity of this World; and after that, thruſt into the jaws of death, the Grave; where (as *Jonas* did in the Whales belly) he lay three daies, and then aroſe again, the Earth being unable any longer to contain his Body.

Of the Prophet Micah.

THIS Prophet was born at *Mareſa* a Town of *Judæa*, ſixteen miles from *Jeruſalem* Weſtward; it ſignifieth a bitter Field. In St *Jerom*'s time the Ruins of the Wall of this City was to be ſeen. *Micah*, or *Micheas*, ſignifieth humble or lowly. This man was held in great eſtimation, becauſe he was the firſt that named the Country where our Saviour Chriſt ſhould be born, *viz.* in *Bethlehem*, 800 years before his Nativity. He lived *Anno Mundi* 3200.

Of the Prophet Nahum.

NAhum ſignifies a Comforter. He was born in a Town of *Galilee* called *Elcoſch*, as he ſaith in the beginning of his Prophecy. This Village was ſhewn unto St. *Jerome*, by thoſe that travelled with him through the Holy Land: in his time it was but a ſmall Village, called by the name of *Elcos*, and ſcituated (as *Dorotheus* Biſhop of *Tyre* ſaith) on the further ſide of *Bethabara*, ſixteen miles and ſomething more from *Jeruſalem* towards the North-Eaſt. This Prophet lived 750 years before Chriſt, and Propheſied of the Deſtruction of *Niniveh*, which after came to paſs.

Of the Prophet Habacuck.

HAbacuck, or *Chabacuck*, ſignifies, one that embraceth, or a Lover; from *Chaback*, he hath embraced. For as a Nurſe embraceth and kiſſeth her infant, ſo alſo this Prophet embraced and comforted his People with comfortable Doctrine, leſt by the deſtruction of *Jeruſalem* (which he prophecied ſhould after happen by the *Chaldæans*,) they ſhould be driven to deſperation. *Paul* took the foundation of his Epiſtle to the *Romans* out of this Prophet, reciting a ſaying of his. *viz. The juſt ſhall live by faith.* He began to preach a little before the Prophet *Jeremy*, 650 years before Chriſt, above 100 years before *Daniel* was caſt into the Lions den. From whence moſt of the Learned conclude, that this could not be that *Habacuck* which brought meat to *Daniel* as he was among the Lions; but they rather think it a fragment of a ſpiritual Comedy, and therefore worthy to be called Apocrypha.

Of the Prophet Zephania.

ZEphania ſignifies the Secretary of the Lord; being derived of *Zaphan*, he hath kept ſecret. He lived in *Jeruſalem* and *Judæa* in the time of *Joſiah* King of *Juda*. He was born (as *Dorotheus* Biſhop of *Tyre* ſaith) in a Town called *Sabarthaca* in the Tribe of *Simeon*.

Of the Prophets Haggai *and* Zacharia.

HAggai or *Chaggi* ſignifieth, A Prieſt celebrating the Feaſt of the Lord; being derived of *Chagag*, he hath celebrated a Feaſt. And *Zacharias* or *Zacharia* doth denote, ſuch a man as remembred the Lord; being derived of *Zachar*, that is, he hath remembred or recorded. Theſe two Prophets prophecied in *Jeruſalem* in the ſecond year of *Darius* the Son of *Hiſtaſpis*, 519 years before Chriſt, *An. mun.* 3449. *Haggai* began his Prophecy upon the firſt day of the ſixth month *Elul*, anſwering to the 28 of *Auguſt*. He ſharply reprehended the People becauſe they neglected the houſe of the Lord, and built up their own houſes.

In the eighth month *Marhuſuan* (which for the moſt part anſwereth to our *November*) *Zacharias* the ſame year began to prophecy, and in his Sermon exhorted the People to repentance, adding the promiſe of our Saviour, and that he would turn unto them that would turn unto him, *Zach.* 1.

Theſe two Prophets lie buried 20 miles one from the other. For, as *Dorotheus* Biſhop of *Tyre* ſaith, *Haggai* lies buried in *Jeruſalem* amongſt the Prieſts,

Prieſts, but *Zacharias*, near to a Town in the field of *Bethania*, 20 miles from *Jeruſalem* Weſtward; but in the time of *Theodoſius* the Emperour was removed and preſerved as an holy Relique. Concerning that fable and figment inſerted into the Hiſtory *Nicephorus*, I utterly diſallow.

Of the Prophet Malachi.

THIS Prophet propheſied after the Captivity of *Babylon*, and dwelt in the Town of *Ziph*, as *Dorotheus* Biſhop of *Tyre* ſaith. *Malachi* ſignifies an Angel ſent; and in Greek, a Meſſenger: for this Prophet preached ſo comfortably as if he had been an Angel of God; but principally of Chriſt, and Saint *John Baptiſt*, who ſhould go before him, to prepare his Way and make his Paths ſtrait. *S. Jerom* in his Epiſtle to *Paul* and *Euſtochius* writes, that ſome of the Hebrews ſuppoſe this *Malachi* to have been *Eſdras* the Scribe, who was ſent by *Artaxerxes Longimanus* Emperour of the *Perſians*, to reſtore the Commonwealth of *Iſrael*, in the year before Chriſt 457.

An Inſtruction how the Prophets may rightly be underſtood.

FIRST look into the *Coſmographical* Table at the beginning of this Book, and diligently obſerve the Countries and Cities that are there ſet down, and how they lie ſcituated from *Jeruſalem*.

Toward the South of *Jeruſalem*, the *Idumeans*, *Iſmaelites*, *Arabians* and *Egyptians* dwell.

Toward the Eaſt, the *Moabites*, *Ammonites*, *Chaldæans*, *Babylonians*, and *Perſians*.

Toward the North, the *Phœnicians*, *Syrians*, *Aſſyrians*, and *Armenians*.

Toward the Weſt lieth the *Mediterranean* Sea, *Grecia*, *Italy*, *Spain*, and the Iſles of the Sea.

Secondly, this rule is to be obſerved, that as often as the Prophets ſpeak of the Tribes of *Iſrael*, they uſe theſe names *viz. Iſrael*, *Samaria*, *Ephraim*, *Joſeph*, *Jeſreel*, *Bethel*, and *Bethaven*; theſe are the names of the Kingdom of *Iſrael*: but to the Kingdom of *Juda* theſe names are attributed, *viz. Iudah*, *Jeruſalem*, *Benjamin*, the houſe of *David*. But when the Prophets joyn theſe two Kingdoms together, they call them by the names of *Jacob* and *Iſrael*.

Thirdly, when thou readeſt in the Prophets, the name of any Country or City which is not ſufficiently known unto thee, ſearch this Alphabetical Table here following, and thou ſhalt find the whole matter declared unto thee.

An Alphabetical Table of all the Countries and Cities mentioned in the Prophets.

A.

ABarim, that is, a Bridge, or Paſſage over. It was a Mountain of the *Moabites*, where the *Iſraelites* pitched their Tents, *Num.* 33.

Achor, the Valley of Trouble. Here *Achan* was ſtoned to death for his Thievery. It ſtood not far from *Gilgal* toward the North, twelve miles from *Jeruſalem*, *Joſ.* 7. *Iſa.* 6.

Adama, Red Earth. This was one of the Cities that were deſtroyed with Fire and Brimſtone from Heaven.

Ai, Hilly. This City *Joſhua* burnt with Fire. It lay eight miles from *Jeruſalem* North-ward, *Joſh.* 8.

Aiath, *idem. Iſa.* 10.

Ar, or **Ari**, a Lion. It was a City of the *Moabites*, lying beyond *Jordan* in the Tribe of *Benjamin*, called *Ariopolis*, ſcituated upon the Bank of the River *Arnon*, 24 miles from *Jeruſalem* North-Eaſtward, *Deut.* 2. In *Eſa.* 15. It is called *Arar*, a Deſtroyer.

Aram, Noble or Mighty. *Armenia* and *Syria* are ſo called, of *Aram* the Son of *Sem*; the chief City of which Country is *Damaſcus*. *Pliny*, *lib.* 6. 17. ſaith, the *Scythians* were alſo in ancient times called *Aramites*.

Arnon, a famous River of the *Moabites*, in the Tribe of *Reuben*, which falls into the dead Sea, 20 miles from *Jeruſalem* Eaſtward. In *Eſa.* 16. it is called **Ranan**, he hath ſhouted for joy.

Aroer, by uſurpation, *an Ewe Tree.* This is a City of the *Moabites* near to the River *Arnon*, in the Tribe of *Gad*, beyond *Jordan*, 24 miles from *Jeruſalem* Eaſtward, *Jer.* 40. there is another City ſo called, near to *Damaſcus* in *Syria*, *Eſa.* 7.

Arpad, the light of Redemption. This was a City in the Land of *Damaſcus*, *Jer.* 49. There is another flouriſhing City of that name, which may compare with *Antiochia* for greatneſs, *Eſa.* 10. But where it is ſcituated it is uncertain.

Arvad, was a part of the Land of *Canaan*, ſo called of *Arvad* the Son of *Canaan*, *Gen.* 10.

Aſcanes, or *Tuiſcones*, are a People deſcended of *Aſcenitz*, the Son of *Gomer*, the Son of *Japhet*, which ſometimes dwelt in *Armenia*, but now have their abiding in *Germany*, 2 *Gen.* 10. *Eſa* 51. ſo that of *Gomer* they are called *Germanes*, and of *Aſcanes*, *Aſcanians* or *Tuiſcons*.

Aſeca, fortified round about. Neer to this Town *David* killed *Goliah*. It ſtood eight miles from *Jeruſalem* Weſtward.

Aſſur or **Aſſyria**, a bleſſed Country; being ſo called of *Aſſur* the Son of *Sem*.

Aven, Iniquity. *Bethel* was ſo called after *Jeroboam* had there ſet up a Golden Calf, *Hoſ.* 10.

B.

BAbel, Confuſion. *Babylon* is the Metropolitan City of *Chaldæa*, 280 miles from *Jeruſalem* Eaſtward.

Bath, Domeſtical. It was a Town of the *Moabites* in the Tribe of *Reuben*, beyond *Jordan*, *Eſa.* 16.

Bazra, a Grape-gathering. It was a City of the *Edomites*, ſcituated upon the Bank of *Jordan* on the farther ſide, near to *Bethabara*, twenty miles from *Jeruſalem* North-eaſtward, *Eſa.* 24. 36. *Jer.* 48. Note here, that the Country of the *Moabites* in times paſt was ſubject to the *Edomites*, and then this City was in their juriſdiction; but after the *Moabites* got it into their hands again, and held it. It was one of the ſix Towns of Refuge mentioned, *Joſ.* 29.

Berothai, a Cypreſs Tree. This Town ſtood near *Hemath*, or *Antiochia*, 280 miles from *Jeruſalem* Northward, *Ezek.* 49. In this City *David* King of *Iſrael* took *Hadadeſar* King of *Zoba* or *Sophena*, and conſtrained him to give him a great deal of Braſs (as it is thought) yearly for Tribute: for near that City were many Braſs Mines.

Bethaven, the houſe of Iniquity. *Bethel* was ſo called, *Hoſ.* 6. It ſtood eight miles from *Jeruſalem* Northward.

Beth-Cherem, the houſe of the Vines. It was a Town not far from *Jeruſalem* Northward. *Jer.* 6.

Beth-Diblathaim, the houſe of dried Figs. It was a City of the *Moabites*, *Jer.* 48.

Bethieſimoth, the houſe of Deſolations. It was alſo a City of the *Moabites*, beyond *Jordan* in the Tribe of *Reuben*, *Joſ.* 13. *Ezech.* 25. twenty miles from *Jeruſalem*.

Beth-Gamul, the houſe of Reſtitution. This was a City of the *Moabites*, *Jer.* 48.

Beth-Bealmeon, the houſe of habitation for the Idol *Baal*. It was a City of the *Moabites*, twenty four miles from *Jeruſalem* Eaſtward, not far from *Aroer*, *Ezek.* 25. 1 *Chr.* 5.

Butz, a Caſtle of Prey. It was a City of the *Iſmaelites*, in *Arabia-Petræa*, eighty miles from *Jeruſalem* South-Weſtward, *Jer.* 25.

Bel and **Neob**, two Idols of the *Babylonians*, *Eſa.* 45. *Bel* ſignifieth, the God of Mixture or Confuſion; *Neob*, the God of Prophecy.

C.

CAlno, his Perfection. This is *Selucia*, ſcituated upon *Tygris*, beyond *Babylon*, 316 miles from *Jeruſalem* Eaſtward. It is now called *Bagdeth*, *Gen.* 10. *Eſay* 2.

Canne, a firm foundation. It was a City of the *Syrians*, *Ezek.* 27.

Caphthor, a little Sphere, or, a round Globe, like unto a Globe or Pomegranate. Alſo *Cappadocia*, a Country of *Aſia* the leſs, 600 miles from *Jeruſalem* Northward.

Carchemis, a ſacrificed Lamb. This was ſcituated too near *Euphrates* in *Syria*, 400 miles from *Jeruſalem* Northward, *Jerem.* 25.

D.

Dedan, a City of the *Idumæans*, ſo called of *Dedan* the Son of *Eſau*, *Jer.* 25. *Iſa.* 21.

Dibon, a Miſt. This was a City of the *Moabites*, near *Hesbon*, in the Tribe of *Reuben*, twenty eight miles from *Jeruſalem* North-eaſtward.

Diblath, a bunch of Figs. It was a City in the Tribe of *Naphtali*, near to the Lake of *Samachonites*, eighty miles from *Jeruſalem* Northward, *Ezek.* 6. Here *Zedekiah* had his eyes put out, 2 *Kin.* 25. *Jer.* 39. 52.

Dimon, Bloudy. This is a City in the Tribe of *Reuben*, which, as St. *Jerom* ſaith, is twenty eight miles from *Jeruſalem* North-eaſtward.

Duma, Silence. A City of the *Iſraelites*, ſo called of *Duma* the Son of *Iſmael*. It ſtood in *Arabia Petræa*, eighty miles from *Jeruſalem* towards the Southweſt, *Eſa.* 25. 21.

E.

Ebathana, the Metropolitan City of the *Medes*, diſtant from *Jeruſalem* 1136 miles North-eaſt-ward.

Eden, Pleaſure. A City of *Syria* ſcituated near *Euphrates*, 400 miles from *Jeruſalem* North-eaſtward, *Eſay* 7. This is thought to have been a part of Paradice.

Eglaim, a round Drop. It was a Town of the *Moabites*, *Eſa.* 15. 16.

Elam, a Young man, ſo called of *Elem* the Son of *Sem*, *Eſa.* 10. 21. After *Perſeus* had got in this Countrey a great Government, he called it after his own name, *Perſia*.

Eleale, the Aſcenſion of God. It was a City beyond *Jordan*, in the Tribe of *Reuben*, between *Jacza* and *Heſhbon*, 26 miles from *Jeruſalem* North-eaſtward, *Num.* 32.

Elim, a Hart. This was a Lake ſo called, in the Land of the *Moabites*, *Eſa.* 10.

Eliſa, the Lamb of God. So were the *Æolians* called in *Grecia*, of *Eliſa* the Son of *Javan*, the Son of *Japhet*, *Ezek.* 7. *Gen.* 10.

Enaglaim, the Fountain of Calves. It was a Town or Caſtle near to the Red Sea, *Ezek.* 10.

Epha, the Land of Obſcurity. It was a part of *Arabia Petræa*, ſo called of *Epha*, the Son of *Midian*, the Son of *Abraham*, *Gen.* 25. *Eſa.* 60.

G.

G.

Gebim, a Ditch. This was a Town in the Tribe of *Juda*, *Eſa.* 10.

Gebah, a Hill. It was a Hill in the City of *Kirjath-jearim*: there was a Town alſo of the ſame name, ſtanding within a little of it. This was a little more than a mile from *Jeruſalem* Weſtward, *Eſa.* 10.

Gebal, a bound or limit. It was the bounds and limits of *Syria*, bordering upon the *Mediterranean* Sea. This City *Gibal* or *Gebal* was 160 miles from *Jeruſalem* Northward, 1 *Reg.* 5. *Pſal.* 82.

Gibeah, a Hill. It was alſo called *Gibeon*, where *Saul* dwelt, four miles from *Jeruſalem* Northward, *Eſa.* 10.

Gilgal, a roundle, or the compaſs of a hill. Here *Joſhuah* pitched his Tents: it ſtood between *Jericho* and *Jordan*, twelve miles from *Jeruſalem* North-eaſtward.

Gog. The *Turks* were thus called, becauſe they liv'd in Tents, *Ezek.* 48.

Golan, a Land and River in *Meſopotamia*, called after that name, 2 *Reg.* 17. *Eſa.* 37.

H.

Hadad Rimmon, a Pomegranat. This was a Town near to *Megiddo*, where *Joſiah* King of *Judah* was wounded to death, 46 miles from *Jeruſalem* Northward, *Zach.* 12.

Hadrach, the Land of Gladneſs. So the Prophet *Zachary* calls *Syria*, c. 19.

Hanes, an Enſign of Grace. This was a City of *Egypt*, bordering upon *Aſſyria*, *Eſa.* 30.

Haran, the *Syrian* liberty. It was the Metropolitan City of *Meſopotamia*, where *Abraham* dwelt, *Gen.* 11. diſtant from *Jeruſalem* 440 miles North-eaſtward.

Haveran, a Caſement. It was a City in *Syria* not far from *Damaſcus*, 160 miles from *Jeruſalem* towards the North-eaſt.

Hazor Enon, the gate of the Fountain. It was a City in *Syria*.

Hazor-Tichon, the middle Porch. It was a Town in *Syria*, not far from *Haveran*, *Ezek.* 47.

Hazor, the Land of *Hay*. So the *Iſmaelites* called their Countrey.

Hemath, Anger. So the Prophets called *Antiochia*, the Metropolitan of *Aſſyria*, diſtant from *Jeruſalem* 280 miles Northward.

Hermon, Accurſt. It was a Mountain beyond *Jordan*, near to *Libanus*, 122 miles from *Jeruſalem* towards the North-eaſt. There is another Mountain of this name near to *Naim*, and not far from Mount *Tabor*, forty four miles from *Jeruſalem* towards the North, of which the Pſalmiſt ſpeaketh, *Pſal.* 89. *Tabor and Hermon praiſe thy name*. The Mountain beyond *Jordan* is oftentimes called by the name of Mount *Gilead*.

Yesbon, an Ingenious Cogitation. It was a City of the *Moabites* in the Tribe of *Reuben*, twenty eight miles from *Jeruſalem* towards the North-East.

Yenah and **Yevah** were two Idols, *Eſa.* 37.

Yevilah, Sandy. So *India* is called, and a certain part of *Arabia-Petræa*. of *Hevilah* the Son of *Chus*, *Gen.* 10. Theſe Countries are very dry and ſandy.

Yethlon, he hath rolled together It was a City of *Syria* near to *Antiochia*, *Ezek.* 47.

Yolon, *a Window*. It was a Town of the *Moabites* in the Tribe of *Reuben*, and is alſo called *Helon*, *Num.* 2. *Jer.* 47.

Yoronaim, *the* Syrian *Liberties*, two Towns of the *Moabites*, *Eſa.* 16.

I.

Jachza, *the privity of God*. A City of the *Moabites*, in the Tribe of *Reuben*, twenty four miles from *Jeruſalem* Eaſtward.

Jaezer, *the help of God*. A City of Refuge belonging to the *Levites*, in the Tribe of *Gad* beyond *Jordan*, forty miles from *Jeruſalem* North-Eaſtward.

Javan Grecia, ſo called of *Javan* the Son of *Japheth*, which was diſtant from *Jeruſalem* 800 miles Weſtward.

Jezreel, *the Seed of God*. This is the City where Queen *Jeſabel* was devoured of Dogs. It ſtandeth forty eight miles from *Jeruſalem* Northward.

Irheres, or *Heliopolis*, *a City of the Sun*. This was a City of *Ægypt*, 224 miles from *Jeruſalem* toward the South-Weſt.

K.

Kedar, *Blackneſs*. This was a Deſart of the *Iſmaelites*, called *Sur*, eighty miles from *Jeruſalem* South-Weſtward.

Kir Paries, *a Wall*. This was *Cyrene* a great City in *Africa*, which was 816 miles from *Jeruſalem* Weſtward. There was a Town of this name in the Land of the *Moabites* in the Tribe of *Reuben*, *Eſa.* 16.

Kir-Hazereth, or *Kir-Hares*, *a Mud-Wall*. It was a City of the *Moabites* in *Arabia-Petræa*, otherwiſe called *Petra*, ſeventy two miles from *Jeruſalem* towards the South, *Eſa.* 16.

Kiriathaim, *a City*. This Town was in the Tribe of *Reuben*, 22 miles from *Jeruſalem* Eaſtward, *Eſa.* 16.

Kiriah, or *Kirieth*, *ibidem*.

Kithim, a ſhining Jewel. *Macedonia* is ſo called of *Kithim* the Son of *Javan*, the Son of *Japhet*, *Gen.* 10. *Jer.* 2. *Mac.* 1. For if you do diligently obſerve the derivation of Names, you ſhall find that of *Kithim* comes *Maketis*, and ſo by continuance of time, and change of words, *Macedonia*. It lieth 920 miles from *Jeruſalem* North-Weſtward.

L.

Lachis, a continual walking: or as ſome will have it, A pleaſant Walk. This was a City in the Tribe of *Juda*, twenty miles from *Jeruſalem* Weſtward, *Jer.* 34.

Laiſa, a Lioneſs. So was *Cæſarea Philippi* ſometimes called. It was alſo called *Dan*, ſcituated near to the Fountains of the River *Jordan*, not far from Mount *Libanus*, 104 miles from *Jeruſalem* North-eaſtward.

Libna, Frankincenſe. It was a Town in the Tribe of *Judah*, ten miles from *Jeruſalem* towards the South-weſt.

Lud, that is *Lydia*, a Countrey in *Aſia Minor*, ſo called of *Lud* the Son of *Sem*.

Luit, green Graſs. It is alſo a Mountain in the Tribe of *Reuben*, *Eſa.* 6.

M.

Magog, dwelling under a ſhed or Tent. The *Turks* are ſo called, *Ezek.* 8.

Mareſa, an inheritance. In this Town the Prophet *Micah* was born, *Mich.* 1. It was ſcituated in the Tribe of *Judah*, diſtant from *Jeruſalem* ſixteen miles towards the Weſt.

Medai, a Meaſure. The Kingdom of *Medea* was ſo called, of *Medai* the Son of *Japhet*, *Gen.* 10.

Medba, warm Water. It was a City of the *Moabites* in the Tribe of *Reuben*, twenty eight miles from *Jeruſalem* towards the Eaſt, *Eſa.* 16.

Medemena, a Dunghil. It was a Town in the Tribe of *Judah*, neer *Beerſeba* and *Gaza*, 44 miles from *Jeruſalem* toward the South-weſt, *Ioſh.* 15. There was alſo another Town of the ſame name in the Tribe of *Benjamin*, not far from *Jeruſalem*, *Ioſh.* 10. *Ier.* 48.

Megiddo, a wholſome Apple. Here *Joſiah* King of *Judah* was ſlain in War. It ſtood 46 miles from *Jeruſalem* Northward, *Zach.* 12.

Mephaath, the ſplendor of Waters. It was a City belonging to the Prieſts in the Tribe of *Reuben*, ſubject to the *Moabites*, twenty four miles from *Jeruſalem* towards the Eaſt, *Jer.* 48.

Meſech, the tract of ſowing. So the *Muſcovites* and *Ruſſians* are called, of *Meſech* the Son of *Japhet*, *Gen.* 10.

Midian, a Meaſure. A Town lying upon the Red Sea, 160 miles from *Jeruſalem* towards the South; ſo called of *Midian* the Son of *Abraham* by *Keturah*, *Gen.* 25.

Miſpe, a Watch. This City ſtood in the Land of *Gilead*, beyond *Jordan*, forty eight miles from *Jeruſalem* towards the North-eaſt. There is another Town of this name alſo, not far diſtant from *Ieruſalem*, in the Tribe of *Benjamin*, *Hoſ.* 5. *Ier.* 40.

Moab, A Father. The Country of the *Moabites*, ſcituated between the Red Sea and the Mountains *Abarim*, *Ezech.* 9.

Meuſal, Running ſwiftly. It was the name of a People that took their beginning from *Uſal* the Son of *Joktan*, *Gen.* 19.

N.

NAbaioth, The Country of the Prophets. This Country beginneth in the Tribe of *Gad*, beyond *Jordan*, and extendeth to the Eaſt part of the Dead Sea, and ſo by the Land of the *Moabites* to the Red Sea. It taketh the Name of *Nabaioth* the Son of *Iſhmael*: for all the Tract of *Arabia Petræa*, from the Red Sea to the Gulph of *Perſia*, of him is called the Land of *Nabathæa*. *Diodorus Siculus* ſaith as much, and further, That it extendeth towards the Eaſt unto the *Indian* Sea, *Gen.* 25.

Nebo, Prophecying. It was a City of the *Moabites* in the Tribe of *Reuben*, near to Mount *Piſga*, twenty miles from *Jeruſalem* towards the Eaſt, *Jer.* 48.

Nimrim, A Leopard. This was alſo a City in the Tribe of *Gad* beyond *Jordan*, thirty two miles from *Jeruſalem* towards the North-eaſt, *Iſa.* 16.

No, A Hinderance. So was *Alexandria*, a City in *Ægypt*, in ancient times called, diſtant from *Jeruſalem* 288 miles towards the Weſt, *Ezek.* 30.

Noph, A Honey Comb. So the Prophets call *Memphis*, the Metropolis of *Ægypt*, being diſtant from *Jeruſalem* 244 miles towards the South-eaſt, *Iſa.* 18. *Jer.* 2. *Ezek.* 30.

O.

ON, *Opulency*. So *Ezek. c.* 30. calleth *Heliopolis*, a City of *Ægypt*, which is 224 miles diſtant from *Jeruſalem* towards the South-weſt.

Oreb, A Crow or Raven. Near to this place, in Mount *Ephraim*, Prince *Oreb* was ſlain; not far from *Jericho*, twelve miles from *Jeruſalem* towards the North, *Judg.* 7. *Pſal.* 83.

Ophir, A Palace. It was the proper Name of the Son of *Joktan*, the Poſterity of *Sem*, of whom in times paſt *India* was called *Ophir*. You may read of this, *Gen.* 10. 1 *Reg.* 9.

P.

PAthros, or **Petra**, the Metropolitan City of *Arabia Petræa*, 72 miles from *Jeruſalem* towards the South. It is a Country alſo of *Ægypt* near *Tathnis*, 180 miles from *Jeruſalem* towards the South-weſt, *Iſa.* 11. *Ezek.* 29.

Parath, Fruitful. A name of the River *Euphrates*, *Jer.* 2. 13.

Prazin, A Breach. It is a Valley near *Jeruſalem*, where *David* overcame the *Philiſtines*, 2 *Sam.* 5.

Phut; is *Africa*, ſo called of *Phuth* the Son of *Cham*, *Gen.* 10.

R.

R.

RAbba, A Multitude. *Philadelphia*, the Metropolitan of the *Ammonites* is ſo called, 96 miles from *Jeruſalem* towards the North-eaſt.

Raema, Thunder. So they called *Æthiopia*, of *Raema* the Son of *Chus*, *Gen.* 10.

Rama, High. This City ſtood eight miles from *Jeruſalem* towards the North, *Iſa.* 10. There were other Cities alſo of the ſame Name and Signification.

Rezeph, A Cole. It was a City in *Syria*, *Iſa.* 37.

Riblath, An inveterate Anger. This was a City in the Tribe of *Naphtali*, near to the Lake of *Samoconites*, eighty miles from *Jeruſalem* towards the North. *Antiochia* alſo was ſometimes called *Riblah*, 2 *Reg.* 25. *Jer.* 39. 52.

Rimmon, A Pomegranate. This was a City in the Tribe of *Judah*, not far from *Gerar*, 32 miles from *Ieruſalem* towards the South-eaſt.

S.

SAba, The Stone *Achates*. This was the Metropolitan City of *Ethiopia*, called alſo *Meroe*, 960 miles from *Ieruſalem* towards the South. The two famous Queens (one that came to ſee *Solomon*, the other mentioned *Act.* 8.) dwelt in this Town.

Sanir, A clear Light. So Mount *Hermon* beyond *Jordan* was called of the *Ammonites*: it ſtood 112 miles from *Ieruſalem* towards the North-eaſt.

Sarion, The Doves Song. So the *Edomites* called Mount *Hermon* that ſtood beyond *Jordan*.

Saron, A fair Plain, or a green Place. So is that Plain between the Sea of *Galilee* and Mount *Ephraim* called, *Iſ.* 35. There are ſome that think there is a Mountain ſo called.

Sela, a Rock. This is *Petra*, a City of *Arabia*, ante.

Sepharuaim, A City of the Scribes. It ſtood in *Aſſyria*, *Iſa.* 37.

Sibarim, A City of *Syria* near to *Damaſcus*, *Ezek.* 47.

Sibma, A Poſſeſſion. A City built by the Sons of *Reuben*, 24 miles from *Jeruſalem* towards the Eaſt, *Num.* 32.

Sichor, Black. It is a Brook or River called *Rhinocorurus*, which falleth into the Mediterranean Sea, near to the Town *Rinocorura*, ſcituated upon the utmoſt Borders of the Holy Land towards the South, 72 miles from *Jeruſalem* towards the South-weſt. The River *Nilus* in *Ægypt* is alſo called *Sichor*, Jer. 2.

Simri, Gardians. They were *Arabians* dwelling upon an Angle of *Iſthmus* of the Red Sea.

Sinear, a blow upon the teeth. *Chaldea* is ſo called, *Iſ.* 11.

Sion, or Sraion, by *Schin*, not by *Zade*, Tranquillity and Security. The Mount whereon *Ieruſalem* ſtood is not ſo called, but Mount *Hermon* beyond *Jordan*, *Deut.* 4.

Siene, or Sevene, *illuſtrious.* It was a City in *Africa*, upon the Borders of *Egypt* and *Ethiopia*, 516 miles from *Ieruſalem* towards the South. *Iovius* ſaith, that the Inhabitants at this day call it *Guagheram.*

T.

Tachpanes, or Taphnis, a covered or hidden Enſign. It is a City in *Egypt*, 180 miles from *Jeruſalem* South-weſtward, *Jer.* 2. 43.

Thamar, a Plain. This Town was built by *Solomon*, and ſtood 360 miles from *Jeruſalem* towards the North-eaſt,

Thelaſſer, a Princes Tomb. It was a Countrey upon the Borders of *Aſſyria*, *Iſa.* 37.

Themath, Wonderful. A City of *Arabia Petræa*, *Jer.* 25. ſo called of *Thama* the Son of *Iſmael*, *Gen.* 25. it ſtood 40 miles from *Jeruſalem* Southward: it is called *Theman*, a City of the South.

Thogarma, Perfection. *Tartaria* was ſo called of *Thogarma* the Son of *Gomer*, the Son of *Japhet*, *Gen.* 10. *Ezek.* 27.

Thubal, a People bordering upon the *Muſcovites*: ſo called of *Thubal* the Son of *Japhet*, *Gen.* 10. *Ezekiel cap.* 27. & 38. maketh *Meſech*, *Thubal*, *Gog* and *Magog* all one People: from whence may be gathered, that theſe People dwelt towards the North, and were governed by one Prince. In the 38 Chapter he calls them *Gog*, that is, the *Turk*, who is Prince and Governour in *Meſech* and *Thubal.* Therefore, without doubt, the People of *Ruſſia* in times paſt were called *Thubal*, which People dwelt near to *Muſcovia*: and this opinion ſeems to be more probable than theirs that imagine the *Italians* and *Spaniards*, which have their dwellings near unto the River *Iberia*, to be the Off-ſpring of *Thubal.*

V.

Uphar, the Countrey of Gold. It is called alſo *Ophir* and *India*, 1 *Reg.* 9. *Jer.* 10. *Dan.* 10. *Pſal.* 119.

Z.

Zeb, a Wolf. The Wine-preſs of *Zeb* was in Mount *Ephraim*, not far from *Jericho*, twelve miles from *Jeruſalem* towards the North, where *Zeb* the Prince of the *Midianites* was ſlain. There is another Town of this name, near to the *Jaboch* beyond *Jordan*, forty eight miles from *Jeruſalem* towards the North-eaſt.

Zeboim, Pleaſantneſs. One of the five Cities that were burnt with fire from Heaven, *Gen.* 14. 19. *Hoſ.* 11. Ze-

Zenan, a Sheep-fold. It was a City in the Tribe of *Judah*, *Mich.* 1.

Zoan, moving. *Tanis*, a City in *Egypt*, where *Moſes* wrought all his Miracles before *Pharaoh*, was ſo called: it ſtood 232 miles from *Jeruſalem* towards the South-weſt.

Zoba, preſumptuous. This was alſo called *Sophena*. It is the Countrey of *Armenia*, 600 miles from *Jeruſalem* towards the North, which *David* conquered, 2 *Sam.* 8. 1 *Chron.* 19.

Zor, a Rock. *Tyrus* is ſo called; It ſtood 160 miles from *Jeruſalem* towards the North.

Thus (gentle Reader) for your better eaſe and underſtanding, have I collected a ſhort Alphabetical Table, and therein briefly deſcribed all thoſe Countreys and Cities mentioned in the Prophets: that ſo by your diligent care and obſervation you may the better underſtand the meaning of ſuch Texts of Scripture wherein they are mentioned.

Of Eſdras *the Lawyer.*

ESDRAS ſignifies, a Helper, of *Aſar*, he helped. He is a type of our Lord Jeſus Chriſt, who is our Helper and Saviour, which hath brought us into that holy Land, eternal Life; and is the Reſtorer of Religion, and the *Chriſtian* Common-wealth.

This *Eſdras* was ſent to *Jeruſalem*, to reſtore the Common-wealth of the *Jews*, *Anno Mundi* 3511, before Chriſt, 457, in the ſeventh year of *Artaxerxes Longimanus*, that good Emperour of the *Perſians*. So he went from *Babylon* to *Ahava*, a certain River near *Babylon*; to which place he aſſembled a great Multitude of the *Jews*, and from thence ſent to *Caſpia* to fetch a certain number of *Levites*, (this Land was in *Chaldæa* not far from *Babylon.*) Theſe being here met together, celebrated a Faſt unto the Lord, and with ſolemn Prayers beſought his aid and furtherance in their Enterpriſe: then they went thence to *Jeruſalem*, which was 680 miles, and there reſtored the *Judaical* Government, inſtituting Eccleſiaſtical Officers, chief Prieſts, Princes, and other Governours.

Of the Land of Caſpia.

THE Land of *Caſpia* ſignifieth, the Land of Silver, being derived of *Keſaeph*, that is, Silver. It was ſo called, becauſe they uſed to dig Silver in that place; (ſee *Lyra*) it was a Country near *Babylon*, where the Prieſts and *Levites* were in Captivity; and ſtood 680 miles from *Jeruſalem* towards the Eaſt.

Of

Of Nehemia.

IN the twentieth Year of *Artaxerxes Longimanus*, which was *Anno Mun.* 3524, and before Chriſt, 444. *Nehemias* went from *Suſan* to *Jeruſalem*, which was 920 miles, there he repaired the Walls and Gates in 52 days, *Neh.* 1. 2. 6.

When he had governed *Judæa* 12 years, he returned back again to *Suſan* to *Artaxerxes Longimanus*, which was 920 miles, *Neh.* 3.

Afterward *Artaxerxes* about the end of his Reign ſuffered *Nehemia* to return back again to *Ieruſalem*, which was 920 miles, *Neh.* 17. So theſe Journeys of *Nehemia* make 2760 miles. Of this City *Suſan* you may read before.

Of the Name and typical Signification of Nehemiah.

NEhemiah ſignifies, The Conſolation of God, being derived of *Nicham*, He hath comforted. This Man was a Type of our Lord Jeſus Chriſt; for, as *Nehemias* was a Comfort unto the diſperſed Jews, in that he was ſent to reſtore them into their own Country, and to rebuild *Ieruſalem*, ſo Chriſt our Comforter was ſent by his Father from that everlaſting Throne of Heaven, to refreſh and comfort us by his Doctrine, and gather the diſperſed Members of his Church into one Communion, that he might bring them into that heavenly *Ieruſalem* which he hath built, and where he hath prepared a place for us.

The Travels of Serubbabel.

SErubbabel carried the People of *Iſrael* from *Babylon* to *Ieruſalem*, which was 680 miles, in the firſt Year of *Cyrus* Emperour of *Perſia*, *Anno Mundi*, 3433. before Chriſt, 535.

In the ſeventeenth year of his Government he went from *Ieruſalem* to *Suſan*, 920 miles, 3 *Eſd.* 3. 4.

From *Suſan* he went to *Babylon*, which was 242 miles, 3 *Eſd.* 4.

From *Babylon* in the ſame Year he returned to *Ieruſalem*, 680 miles, where the next Year after, in the beginning of the ſecond Month, which anſwers to the 21 of *May*, in the third year of *Darius Ahaſuerus*, *Zerubbabel* and *Joſua*, the chief Prieſts of the Jews, began to build the Temple, and finiſh'd it in the ſixth year of the ſame King, 1 *Eſd.* 6. So all the Travels of *Zerubbabel* were 2280 miles.

The

The Book of ESTHER.

MORDOCHIUS was led Priſoner with *Jechoniah* to *Babylon*, which was 680 miles.

From *Babylon* he went to *Suſan*, which was 252 miles; there he brought up *Eſther*, his Brothers Daughter, and taught her honeſt Diſcipline and the fear of God. This Maid was very beautiful and comely, wherefore at ſuch time as *Darius Ahaſuerus* (the Son of *Hyſtaſpis*) had cauſed all the beautiful Virgins of his Empire to be brought before him, that from amongſt them he might chuſe him a Wife; *Mordochius* adorned this Virgin with goodly Apparel, and ſhe alſo went with them: in whoſe Preſence (by his Inſtruction) ſhe behaved her ſelf ſo well, that the Emperour choſe her from among the reſt, and made her his Queen, ſhe being at that time but a poor Maid, and of ſmall Ability. They were married in *Suſan* in the ſecond year of his Empire, *An. Mun.* 3454, and before Chriſt, 514. From whence it is evident, That Preferment cometh neither from the Eaſt, nor from the Weſt, but from the Lord. So theſe two Journeys make nine hundred thirty two miles.

The Types and Allegories collected out of the Book of Eſther.

MORDOCHIUS, or *Mordochai*, ſignifies bitter and contrite, being derived of *Marah*, He was bitter, and *Dachah*, ſorrowful and contrite. A fit reſemblance of that true *Mordochius*, Chriſt Jeſus, who for our Sins and Offences was conſtrained to drink of that bitter Cup of Afflictions, the Neceſſities of this World, ſuffering in his Body more than tolerable Torments, as you may read in his Paſſion; therefore juſtly called *Mordochius*, that is, bitter and contrite.

Eſter and *Alma* have both one ſignification, that is, a Virgin, or one kept from the Bed of Man. Therefore ſhe was a notable Image of the Church, who keepeth her ſelf chaſte and undefiled, avoiding the Society of evil Men; and although ſhe ſeem to be deſolate and forſaken in this World, in reſpect of the wicked (who flouriſh like a Flower, and glory in Voluptuouſneſs and Pleaſure) yet hath ſhe her *Mordochius*, her Spouſe, her dearly beloved, which provides for her, even Jeſus Chriſt, that immaculate Lamb which died for her Salvation, and will cloath her in white, put into her hand a regal Scepter, crown her with Glory, and ſet her with him in the Throne of eternal Happineſs.

Ahaſuerus ſignifies, A noble Captain, and typically repreſents God the Father: for as the Emperour had the Command of 127 Provinces, and in them

them did principally Rule; ſo God our Heavenly Father is the Emperour and Governour of all Kingdoms, and all Creatures both in Heaven and in Earth be obedient to his will; he ſitteth in that everlaſting Palace of Heaven, that place of Joy, and that eternal Paradice, from whence he looketh down to behold us miſerable and diſtreſſed Creatures upon Earth; of his merciful Goodneſs electing and chuſing us to be Heirs of that eternal Kingdom, and purifieth us with the Graces of his holy Spirit, ſo that we might be made capable to ſit with him in eternal Felicity.

The diſdaintul Queen *Vaſthy* may be a fit Type and Effigies of this World, not only in reſpect of her Pride, but her exceſs in drinking; taking her name from *Schatha*, which ſignifies, To Drink: ſo this World liveth in all manner of Prodigality and Luxury; and contemneth the Lord and King thereof, that Almighty God which ſitteth in the Heavens; and therefore is juſtly thrown down from that eternal Kingdom; whereas on the contrary, humble *Eſther* (that is, the Church) is taken up into Dignity, and crowned in that everlaſting Kingdom of Heaven.

Haman ſignifies, a Rebellious and Proud Man: being derived of *Haman*, He hath ſtirred up a Tumult: typically repreſenting the Devil, whom God in the beginning made a good Angel, exalted him in the Heavens, and made him much more Glorious than others; yet notwithſtanding, glorying in himſelf, he contemned his Maker, and nothing would content him but to become like unto him, yea he deſired to be worſhipped of our Lord Jeſus Chriſt, *Mat.* 4. And as *Haman* endeavoured to overthrow not only all the People of the *Jews*, but Queen *Eſther* alſo; ſo the Devil doth not only endeavour to overthrow the whole Church, but if it were poſſible the Head of the Church Chriſt Jeſus.

Of that holy Man Job.

JOB was a holy and good man: he dwelt in the Land of *Uz*, ſo called of *Uz* the Son of *Aram* the Son of *Sem*, as St. *Jerom* upon *Geneſis* obſerveth. This *Uz* was that great Man which built (as was thought) *Damaſcus* in *Syria*, and all the Land which extendeth from *Damaſcus* to *Jordan*, after his name was called *Uz*, that is, the Land of Counſel, for ſo *Uz* ſignifieth. There were two Towns in this Country, where *Job* is ſaid to have dwelt; that is *Aſtaroth Carnaim* and *Batzra*: *Aſtaroth Carnaim* was diſtant from *Jeruſalem*, fifty two miles towards the North-Eaſt, the Inhabitants of which Town worſhipped the Goddeſs *Venus*, and called her by the name of *Aſtaroth*, of which you may read before. St *Jerom* ſaith, That the Sepulchre of *Job* was to be ſeen in his time in that Town; and later Writers teſtifie as much fore their times. This Town at this day is called *Carnea*.

Batzra

Batzra is mentioned in the thirty ſixth of *Geneſis*; it ſignifieth *a Grape gathering*. In this Town it was thought that *Job* was born, it lay beyond *Jordan* in the Tribe of *Reuben*, twenty miles from *Jeruſalem* towards the North-Eaſt. All this Country in thoſe times was ſubject to the King of the *Edomites* or *Idumæans*; but after, it was joyned to the Land of the *Moabites*, they having conquered the Kings of *Edom*: you may read more of it in the ſixth of *Iſay*; alſo *Joſ.* 20. where is ſhewed, that it was one of the ſix Cities of Refuge, appointed by *Joſhuah*. Here *Job* for the moſt part continued, and held this Town in great honour and reputation.

He lived about the time of *Bæla*, the firſt King of the *Edomites*: and according to the opinion of St. *Jerom*, *Auguſtine*, *Ambroſe*, *Philo*, and *Luther*, was for his excellent Vertue and ſingular Piety, choſen King of that Country, which he greatly inlarged, making all the Countries and neighbouring Princes near adjoyning tributary unto him: wherefore (as *Jerom* ſaith, in *locus Hebraicis*) having obtained ſo large an Empire, he removed his Seat from *Batzra* to *Aſtaroth-Carnaim*, which was a ſtrong and well-defenced City, where in thoſe times (as *Moſes* witneſſeth, *Gen.* 14.) there inhabited mighty men, and noble Heroes; that ſo by their Vertue he might with the greater facility ſuppreſs and conquer other Provinces.

There are many think him to be of the Stock of *Abraham*, and of the Family of *Eſau*, becauſe he is mentioned in the 36 of *Geneſis*, where it is ſaid, *That when Bæla died, Jobab the Son of Zerah of Bozra, or Betzrah, reigned in his ſtead.* And St. *Jerom*, in his Preface upon the Book of *Job*, ſheweth, that he was but five degrees removed from *Abraham*: for,

Abraham had

Iſhmael	*Iſaac*
Baſmath, who was the Wife of *Eſau*, Mother of *Reguel*, Grand-mother to *Serah*, and great Grand-mother to *Job*. So that by the Mothers ſide *Job* deſcended from *Iſhmael*, and by the Fathers ſide from *Eſau*.	*Eſau*
	Reguel
	Serah
	Job or *Jobab*, King of *Idumæa*, *Gen.* 36.

Notwithſtanding, there are ſome that are of opinion, that he deſcended from *Nahor*, *Abraham*'s Brother; and was of the Family of *Uz*, *Nahor*'s Son: which opinion alſo St. *Jerom* mentioneth in his Hebraical Queſtions: But moſt of the Antient Fathers hold this nothing ſo probable.

Luther, upon the thirty ſixth Chapter of *Geneſis*, ſaith, That he was King long time before *Moſes* carried the Children of *Iſrael* out of *Egypt*. For, *Juda* and *Aſer*, the Sons of *Jacob*, had Children before they went into the Land of *Egypt*, *Gen.* 46. therefore it is not impoſſible for *Reguel* the Son of *Eſau* to have Children alſo, ſince he was married long before his Brother *Jacob*. From hence then it may be gathered, that *Job* was King of *Idumæa* before *Jacob* and his Sons went into the Land of *Egypt*: for, although the fourteen Sons of *Eſau* governed the Land of *Edom*, like ſo many Princes, (of which number, *Reguel* the Grand-father of *Job* was one) becauſe they held it as their Inheritance; yet, to avoid Sedition and Diſtractions, which oftentimes happen where there is not a certain Head and principal Commander, therefore they elected *Bela* the Son of *Beor* to be their King; after whoſe death they choſe *Job*, becauſe he was a holy man of God, and in his Actions juſt and upright; who, without doubt, reigned amongſt the *Edomites* a long time: for he lived after his Afflictions (which God impoſed upon him to try him) 140 Years. *Plato* ſaith, he married *Dina* the Daughter of *Jacob*: but St. *Jerom*, That he married the Daughter of an *Arabian*, by whom he had *Enon*. Both theſe may be true; for his firſt Wife being dead, he might marry an *Arabian*.

After the death of *Job*, the Gyants and Heroes in *Aſteroth-Carnaim* fell again from the *Idumæans*; for when *Moſes* brought the Children of *Iſrael* out of the Deſart of *Arabia-Petræa*, and that they had conquered the Land beyond *Jordan*, the City *Aſtaroth-Carnaim* had a King called *Og*, who governed all the Kingdom of *Baſan*. This Gyant was of a mighty Stature; he had a Bed of Iron * nine Cubits long, and four broad, *Deut.* 3.

* Four Yards and a half long, and two broad.

Of Eliphaz.

ELiphaz the *Themanite* was the Brother of *Reguel*, *Job*'s Grand-father. This *Eliphaz* had a Son called *Theman*, who built a City, and after his own Name called it *Theman*, where *Eliphaz* his Father dwelt with him. From whence it hapned that he was called *Eliphaz* the *Themanite*, *Job.* 2. It was diſtant from *Jeruſalem* forty miles towards the South, and therefore it was called a City of the South: you may read of *Eliphaz* in *Jer. cap.* 25. He had a Concubine called *Thimnah*, becauſe of her Beauty and comely Proportion: by her he had *Amaleck*, of whom came the *Amalekites*, between whom, and the Children of *Iſrael*, were cruel Wars, *Exod.* 17.

The

The Travels of Eliphaz *the* Themanite.

FROM *Themen* he went to *Aſtaroth-Carnaim*, where *Job* dwelt, which is accounted ninety two miles, to comfort his Friend *Job*, *Job* 2.
From *Aſtaroth-Carnaim* he returned back to his own houſe, which was ninety two miles. So the Travels of *Eliphaz* were 184 miles.

Of Bildad, Job's *Friend.*

BEyond *Jordan* and the Sea of *Galilee*, not far from *Aſtaroth-Carnaim*, there is at this day found a Town called *Suah*, where (as it is thought) *Bildad* the Friend of *Job* dwelt. Near to this Town (as *Sebaſtian Francus* obſerves in his Coſmography) there was yearly, in the Summer Seaſon, a great Mart kept, in certain Tents and Tabernacles erected for that purpoſe, of divers colours. *Bildad* ſignifies an antient Friend, and *Suah* taketh the name from Deſolation, being derived of *Scho*, He hath made deſolate.

Of Zophar, *the Friend of* Job.

ZOPHAR dwelt in the City of *Naema*, *Joſh.* 15. but how far it ſtood from *Jeruſalem* is uncertain. *Zophar*, of *Zaphar*, ſignifieth ſwift. *Naema* ſignifies, Pleaſant and delectable; of *Naem*, courteous and comfortable.

Of Job's *Daughters.*

THE Lord gave unto *Job*, after his Affliction, and that he had tryed his faithfulneſs, three Daughters, ſo fair, that there were none fairer to be found in all the Land. The name of the firſt was *Jemmima*, that is, as fair as the day: of *Jom*, which ſignifies, a Day. The ſecond, *Kazia*, that is ſuch a one as giveth a pleaſant ſavour like unto Gum *Caſſia*. The third, becauſe of the excellency of her Countenance, was called *Keren Hapuch*, that is, caſting forth rayes or beams, *Job* 42.

APOCRYPHA.

The BOOK of JUDITH.

Of Egbatana.

AFTER the death of *Arbactus*, or *Arphaxad*, which ſignifies a mighty Lyon, to whom *Jonas* prophecied, as is ſaid before; there ſucceeded in the Empire of the *Medes*, *Mandanes*, *Sarſomenes*, *Artecarnis*, *Cardiceas*, and *Deioces*; who being enthronized in that Empire, called himſelf *Arphaxad*, or *Arbactus*, the ſecond. This man built *Egbatana*, the Metropolitan City of the *Medes*, and beautified it with very fair Buildings and goodly Walls, made all of four-ſquare Stone, cut and poliſhed, 70 Cubits high, and 30 broad; Towers ſtanding upon it 100 Cubits in height, as well thoſe that were for the Defence of the Town, as thoſe where the Gates were. The Air in that Countrey was temperate, inclining rather to Cold than Heat, becauſe it lay toward the North: it ſtood 1136 miles from *Ieruſalem* North-eaſtward. Here (for the moſt part) this Emperour kept his Court, till (as *Herodotus* ſaith) he was utterly conquered by *Nebuchadnezzar*, Emperour of the *Babylonians*. This was that *Nebuchadnezzar* which ſent *Holofernes* with a mighty Army againſt *Iudæa*, *Bethulia*, and many other Cities and Countries, and would be worſhipped as a God, *Iudith* 3.

Of Hydaſpes.

HYdaſpes is a River that ariſeth in *Media*, which runneth through a part of *Parthia*, extendeth it ſelf into *India*; and not far from the City *Niſa*, falleth into *Indus*, according to the Opinion of *Pliny*, and *Strabo l.* 15. Near this River *Nebuchadnezzar* overcame *Deioces*, otherwiſe called *Arbactus*, *Iudg.* 1.

The Deſcription of the Countries conquered by Holofernes.

Of Kedar.

KEdar (the Wilderneſs of *Zur* was thus called;) ſtood in the Land of the *Iſhmaelites*, eighty miles from *Ieruſalem* towards the South-weſt; and took the name of *Kedar* the Son of *Iſhmael*, *Gen.* 25.

Of the Mountains of Ange.

THE Mountains of *Ange* lay between *Pamphylia* and *Cicilia*, to the Latitude of that famous Countrey of *Cilicia* in *Aſia minor*, 320 miles from *Ieruſalem*, towards the North; not far from *Anchiale*, a City of *Cilicia*, from whence it ſeemeth to take the name. *Of*

Of Cilicia.

CIlicia is a Province of *Aſia minor*; ſo called of *Cilice*, the King's Son of *Syria* and *Phœnicia*: the Metropolitan City of which Country was *Tharſus*, where the Apoſtle *Paul* was born; it was diſtant from *Jeruſalem* 304 miles towards the North.

Of Mallos.

MAllos, a City of *Cilicia*, was ſo called of *Malo*, that is, Plenty of all things. *Stephanus* ſaith, that it took that Name of *Mallo* who firſt built it. It is a City to this day, and of moſt of the Inhabitants of that Country called *Mallo*, as *Geſner* obſerveth.

Of Geſem.

GEſem ſignifies fruitful. The Land of *Goſen* in *Ægypt* was ſo called, being derived of *Guſch*, that is, a Turf: it ſtood 174 miles from *Jeruſalem* towards the South-weſt.

Of Æthiopia.

THIS Country ſtands beyond *Ægypt*, 800 miles from *Jeruſalem* towards the South, where the Sun is extream hot, that it turneth the Complexion of the Inhabitants to Blackneſs: here breed great abundance of Dragons and cruel Beaſts.

Of Eſdrelon.

ESdrelon was a Plain lying between the Mountains, *Thabor*, *Hermon*, and *Gilboa*, extending it ſelf from the Cities of *Megiddo* and *Apheck*, to the Sea of *Gennezareth* or *Galilee*. In this great Field, which was called the Plain of *Galilee*, and the Field of *Megiddo* and *Eſdrelon*, there were many cruel Battels fought; for here *Gideon* overcame the *Midianites*: here *Saul* was put to flight by the *Philiſtines*, from whence, aſcending into Mount *Gilboa*, he killed himſelf. *Joſias* alſo, King of the *Jews*, was in this place put to flight by *Pharaoh Necho*, and wounded unto the death. The Camp of *Holofernes* was ſo great, that it took up all the Plain, which contained ſixteen miles in length. In ſome parts it was wonderful fruitful, and brought forth Wine, Oyl, and many other Commodities in great Abundance. It ſtood 52 miles from *Jeruſalem* towards the North, and was ſo called of *Cæder*, that is, *A hid order and diſpoſition*: for *Alam* is as much as to ſay, *he hath hid*.

Of Sobal.

SObal was a Country upon the Borders of *Syria*, where *Sophena* was ſituated, near to the River *Euphrates*; which Country, *Saul* and *David*, Kings

Kings of *Iſrael* ſometime conquered: it ſtood 600 miles from *Jeruſalem* towards the North, and ſignifies, an ear of Corn.

Of Apamea.

THIS was a famous City in *Tetrapolis* of *Syria*, two hundred and eighty miles from *Jeruſalem* towards the North, built by *Seleucus Nicanor* King of *Syria*, and was ſo called of *Apamea* his Wife.

Of the City Bethulia.

BEthulia was ſcituated within four miles of *Dothan*, and two of the *Galilean* Sea, forty four miles from *Jeruſalem* Northward. About four miles from this Town, in a Mountain a little beſide *Dothan*, lay the Tents of *Holofernes* in the ſight of *Bethulia*, *Judeth*, *c.*7. between which and *Bethulia* lay the Plain of *Eſdrelon*, in the midſt whereof there ran a pleaſant River, which in times paſt watered it. Here *Judeth* (according to the cuſtom of the *Jews*) waſhed her ſelf. The place where *Bethulia* ſtood is to be ſeen at this day, the ruins of the Town and many houſes ſtill remaining. It was ſcituated upon a goodly high Mountain, ſtrongly fortified by Nature, and, as it ſeemeth, by Art alſo. A man might have ſeen it thorough the greateſt part of *Galilee*, but above the reſt, a certain Caſtle in the end of the Mountain, made for the defence of the City. They ſhew at this day, in the Mountain and Field near *Dothan*, the place where *Holoferne*'s Camp ſtood, and the Reliques of their Tents; alſo the Brook where *Judeth* waſhed her ſelf. *Bethulia* ſignifieth, The Hand-maid of God; being derived of *Bethulah*, a Virgin; and *Jah*, God. *Holofernes*, a prophane Captain, of which ſort are thoſe Tyrants that perſecute the Church of God.

The BOOK of TOBIAS.

The Travels of Tobias *the Elder.*

TOBIAS the elder was carried captive out of the Tribe of *Naphtaly*, where he was born, to *Nineveh*, the Metropolitan City of *Aſſyria*, being 600 miles: at ſuch time as *Salmanaſſer* King of the *Aſſyrians* carried away the ten Tribes of *Iſrael* into *Aſſyria* captive; in the year before Chriſt 742. 2 *Kings*, *ca.* 17. *Tob.*1. From that time he continued in *Nineveh*, being then about twenty ſeven years old, and numbred amongſt the young men that went into Exile; for he was born about ſuch time as *Romulus* and *Remus* were born, which was *An. Mundi*, 3200, and before Chriſt, 798, *Tob.*1.

About the thirtieth year of his Age, he went from *Nineveh* into *Media*, which was 752 miles, and there came to a City called *Rages*, in that Country, to viſit

viſit the baniſhed *Iſraelites*: at which time he lent *Gabel* by Bond, ten Talents of Silver, which amounts in our Mony, at 5.*s*6.*d.* the Ounce, to 2062 pound and 10 *s.* or thereabouts.

From *Rages* he returned back again to *Nineveh*, 752 miles. So all his Travels were 2104 miles.

The Travels of the Angel Raphel *and young* Tobias.

IN the year before Chriſt 708, the Arch-Angel *Raphel* went from *Nineveh* to *Rages* in *Media*, with *Tobias* the younger, being 752 miles.

From *Rages* in *Media* they returned back again to *Nineveh*, 752 miles.

So theſe Journeys were 1504 miles.

The Deſcription of the places mentioned in their Travels

Of Naphtaly.

THIS was the chief City of the Tribe of *Naphtaly*, eighty four miles from *Jeruſalem* toward the North. It ſtood in *Galilee*, and in times paſt was a ſtrong Town: here *Tobias* the Elder was born. It is to be ſeen at this day (as ſome ſay) but much decayed; and is now called by the name of *Sirin*, ſcituated in a Mountain, ſo ſteep and ſtrongly fortified by Nature upon the Weſt ſide, that it is impoſſible to aſcend upon it. In a Valley ſome two miles from this Town towards the South, *Naaſon*, ſpoken of in the firſt Chapter of *Toby*, is ſcituated. Upon the left ſide whereof there ſtood a Town called *Sophet*: but now there is nothing to be ſeen but a Caſtle, where in antient times the Knights Templers kept their abiding, and at this day is in the cuſtody of the *Turks*. This Caſtle is ſcituated upon a high Mountain, fortified very ſtrongly both by Art and Nature, and ſtandeth within a mile of *Naphtaly* South-Weſtward. At ſuch time as *Joſephus*, that great Hiſtoriographer (who was the Son of *Matthia* or *Marathia*, a Prieſt of the *Jews*) was choſen chief Commander of the Tribe of *Naphtaly*, he gathered an Army of 100000, and fortified this Caſtle and *Naphtaly*, and many other Towns thereabouts, continuing a long and ſharp War againſt the *Romans*, until *Naphtaly* was taken, and he conſtrained to yield himſelf Captive. In the taking in of which Town, *Titus* the Son of *Veſpaſian* did firſt aſcend the Walls, and there made manifeſt his noble reſolution and valour. *Vid. Joſ. de bell. Jud. lib.* 3. *&* 4.

Of Rages, *a City of the* Medes.

RAges is ſo called of a great Congregation, being derived of *Ragaſch*, that is, He hath aſſembled a great company; for it was a very Populous City. It was alſo called (as *Strab. lib.* 11. *Coſmograph.* ſaith) *Rahga*: but

but after, being rebuilt and fortified by *Nicanor*, it was by him called *Europus*, being distant from *Jerusalem* 1396. Miles toward the Northeast. The *Persians* call it *Arsacia*. *S. Jerom. de Trad. Hebr.* would have *Ediſſa*, a City of *Mesopotamia* (or rather as *Pliny* saith, of *Cœlosyria*) to be *Rages*, which stands but 448. Miles from *Jerusalem* Northward, and from *Nineveh* 188 miles Westward. There are divers others that have wrote of this Town of *Ediſſa*: but that this and *Rages* should be both one, I cannot see how to agree with *Toby*; for that he himself hath set it down to stand in *Media*, and the Cities of the *Medes* lie distant from *Ierusalem* 1396 miles. Therefore gentle Reader I refer it to thy better consideration.

Of Jesus *the Son of* Syrach.

SYrach signifies an illustrious Prince, being derived of *Sarach*, he hath shined forth: he was of that noble Family of *David*, that is, the Son of *Syrach* the son of *Jesu*, and Cousen-german to *Amos Syrach*, who (as *Philo* saith) was the chief Prince and captain of the Children of *Israel* in the time of *Ptolomeus Philadelphus* King of *Egypt*, and is inserted into the Genealogy of Christ, *Luke* 3. He was born 230. years before Christ, in the City of *Ierusalem*, from whence about the 38. year of his age he went to *Alexandria*, a City of *Egypt*, 288 miles (*Evergates Ptolomais* the Son of *Philadelphus* being then King of that Country) where he gathered out of that flourishing Library (set up at the charge of *Ptolomais Philadelphus*) his book of *Ecclesiasticus*, as Bees from divers flowers gather sweet hony.

Of the great City Alexandria.

ALexandria was a City of *Egypt*, distant from *Ierusalem* 288 miles Westward; in ancient time called *No*, that is, a Hindrance. But *Alexander* the Great taking affection to this city, in the year 330. before Christ, began to build it, (for by continuance of time it was much decayed) and within the space of 17. days made it a goodly city, much greater than that it was before: to which, that he might add the greater grace, he called it after his own name, *Alexandria*; and there he lieth buried, after he had governed the Empire of the *Grecians* 7 years. For although he dyed in *Babylon*, the chief City of the *Chaldæans*, yet *Ptolomais* (one of his chief Princes) removed his Body thence in a golden chariot to *Memphis* in *Egypt*, and 20 years after, to *Alexandria*. The Scituation thereof is very delectable, bordering to the North upon the *Mediterranean* Sea, and to the South upon the Pool of *Mareridis*, as *Strabo* saith, *lib.* 17. It was ten miles about, strongly fortified with walls, beautified with goodly buildings, scituated in a very fruitful Country. And to give a greater delight unto the inhabitants, without the Walls there stood

stood many goodly Orchards and Gardens, plentifully furnished with fruits and flowers of divers kinds, as Pomecitrons, Figgs, *&c.* During the time of *Ptolomais Philadelphus*, it was a famous and flourishing City; for this Prince being a great lover of Learning, instituted an Academy, as it is thought, in it, and added thereto a stately Library, wherein were 400000 Books. The fame whereof being published through the World, many People of divers Nations resorted thither to see it. Then *Eleazar* also the High-priest of the *Jews*, at the request of *Ptolemais* sent 72 Interpreters to translate the Bible out of Hebrew into Greek; which was (as *Eusebius* observeth) in the third year of his reign, before Christ 268. In recompence whereof, he sent to be dedicated in the Temple of *Jerusalem* a Table of gold, richly adorned with Carbuncles, Smaragdes, and other precious stones; two stately Cups, and 30 Bowls of pure gold, as appeareth in *Joseph. lib. Antiq.* 12. The Academy continued there till after Christs time, as you may read, *Acts* 6. But the Library was consumed 47 years before Christ, and the City greatly defaced. For *Julius Cæsar* at that time making war with *Pompey* the younger, who continued with his Sister *Cleopatra* in this City, caused the Kings Navy to be set on fire, and the Library standing neer it, the flame took hold of it, and burnt it down to the ground, with all that was in it, and defaced also a great part of the City.

Upon the Book of *Maccabees*.

The Travels of Antiochus Epiphanes.

ANtiochus *Epiphanes*, that is, An illustrious Adversary, in the year of Christ 380. was sent out of *Syria* by *Antiochus* the Great, to *Rome*, which was 1600. miles, where he remained as an hostage for his Father and his Brother *Seleucus Philopater* seventeen, years, 1 *Mac.* 1.

After the death of his Father, he stole secretly from *Rome*, and went back again to *Antiochia* in *Syria*, which was 1600 miles; and there succeeded his Brother *Zeleucus Philopater* in the government. He began to reign 173 years before Christ.

In the third year of his Reign he went from *Antiochia* to *Tyrus*, 60 miles; in that journey he conquered all the lower part of *Syria* and *Phœnicia*.

From thence he went about six score miles through *Galilee* and *Judæa*, conquering all the Cities and Countries that lay in his way; and would also have gone down into Egypt; but when he heard that his Nephew *Ptolomais Philometor* had proclaimed an Assembly and Parliament, and would not acknowledge him for his Protector, he sent *Apollonius*, one of his Princes, upon

the day of the meeting into *Egypt*, and he himſelf returned back again to *Joppa*, 2 *Mac.* 4.

From *Joppa* he went to *Jeruſalem*, which was 20. miles, where *Jaſon* the High-prieſt, and all the people, received him with great honour. At that time *Antiochus* placed a Guard in the Caſtle or Tower of *Jeruſalem*, which was the beginning of their intolerable Servitude.

But for that year, which was the fourth of his reign, he returned through *Phœnicia* to *Antiochia* in *Syria*, 280 miles.

In the fifth year of his reign, he went from *Antiochia* with a great Army into *Cilicia*, being 80. miles. There he appeaſed the Uproars of the Inhabitants of *Tharſus* and *Mallotus*, and conquered all *Cilicia*, 2 *Mac.* 4.

From *Cilicia* he returned back again to *Antiochia*, eighty miles.

In the ſixth year of his reign *Antiochus*, went with a great Army both by ſea and land (wherein were many Elephants) to *Peluſio*, 400 miles. This City he conquered, and overcame the Alexandrians in a Naval battel, 2 *Mac.* 4.

From *Peluſio* (having built a bridge over *Nilus*) he went with his Army to *Memphis*, conquered all the Countries and ſtrong Cities as he went, about 140. miles, and brought thither a mighty and great prey: where, according to the ſaying of the Prophet *Daniel*, *cap.* 11. he dealt ſubtilly with *Ptolomais Philometor*.

From *Memphis* he returned to *Alexandria*, where the Citizens would not ſuffer him to enter the gates, wherefore he beſieged it, but to ſmall purpoſe; which was 120 miles.

From *Alexandria* he returned to *Peluſio*, which was 160. miles, there he left a Garriſon to retain what he had gotten in *Egypt*, 1 *Mac.* 4.

From *Peluſio* he returned to *Antiochia* with a great prey, being 400 miles. In the mean time *Ptolomais* King of *Egypt*, and his Siſter *Cleopatra*, brought in the aid of the *Romans*, *Livy*, *Decad. lib.* 4, 5.

In the next year (that is, in the ſeventh year of *Antiochus Epiphanes*) there was ſeen in the air as if there had been men fighting; a Comet alſo appeared. This happened in the year before Chriſt 167.

This year, in the Spring, *Antiochus* went the ſecond time from *Antiochia* with his Army into *Alexandria* in *Egypt*, which was 560. miles. So paſſing through *Cœloſyria* and *Judæa*, he came into *Egypt*, which he invaded with open war, endeavouring to get that by force, which he could not get by entreaty. But the *Romans* ſent *P. Popillius* with other Embaſſadours, into *Egypt*, who hearing that *Antiochus* was come to *Leuſia*, which was within a mile of *Alexandria*, the *Romans* went thither to him. Where, when he had welcomed them, and ſhewed all the courteſie he could to *P. Popillius*, *P. Popillius* delivered him certain Tables that he had about him written. And firſt of all commanded him to read them, which he did. Then he counſelled with ſome of his friends, what was beſt to be done in the

the buſineſs. While he was thus in a great Study, *P. Popillius*, with a wand that he had in his hand, made a Circle about him in the Duſt, ſaying *E're thou ſtir a foot out of this Cricle return thy Anſwer, that I may tell the Senate whether thou hadſt rather have War or Peace.* This he uttered with ſuch a firm Countenance, that it amazed the King: wherefore, after he had pauſed a while, quoth he, *I will do what the Senate hath written, or ſhall think fit.* So doing little or nothing in *Egypt* he returned back again. *Juſtine*, *lib.* 34. *Decad. Lib.* 4. *cap.* 5. *Joſ. lib.* 12. *cap.* 6. Theſe things hapned *ann. urb. Rom.* 585. *L. Æmilius Paulus* aup *Caius Licinius Craſſus* being then Conſuls; in which year the Moon was totally ecclipſed, *Æmilius* overcame *Perſeus* King of *Macedon*, and reduced *Macedonia* into a Province, *lib. Dec.* 4. *lib.* 5.

From *Leuſia*, *Antiochus* (fearing leſt the *Jews* would forſake his Empire and rebell) went to *Jeruſalem*, which was 288 miles; but the Inhabitants of the Town ſhut him out of the City, wherefore he beſieged it, and by the Treaſon of *Menelaus*, Chief Prieſt, (who for that purpoſe conſpired with the Guard that was in the Caſtle) quickly got it, and entred the Gates. In every place where he came he put the Citizens to the Sword, and for three days ſpace did little elſe but cruelly maſſacre the People. He went alſo with *Menelaus* into the Temple, where he polluted the ſacred things of the Temple, and took thence the Veſſels of Silver and Gold, or whatſoever he found precious or worthy: ſo that the Prey he took amounted to 1800 Talents, which make almoſt eleven Tun of pure Gold; all which, were partly Gifts dedicated to the Temple, and partly Treaſure that was left there as in a ſafe and ſure place, to the uſe of poor diſtreſſed Widows and Orphans.

After that *Antiochus* had robbed the Temple of all the Silver and Gold that he could find, had baniſhed *Jaſon*, had placed a ſtrong Garriſon in the Tower of *Acropolis*, (the Captain of which was one *Philip* a very cruel man) and made *Menelaus* High-Prieſt; with all this booty and ſome number of Captives, he returned to *Antiochia*, which was 280 miles. In the Year following, that is, before Chriſt 166, *Lu. Æmilius Paulus*, triumphed for the Wars of *Macedonia*. Not long after, *Antiochus* miſdoubted the Fidelity of the *Jews*, ſent *Apollonius* with an Army of 22000 to *Jeruſalem*, who entred the City upon the Sabbath day, and committed many Out-rages.

Then, *Antiochus* having ſpent a great part of the Gold and Silver which he had got from *Jeruſalem*, about the eleventh Year of his Reign made his Expedition from *Antiochia* to *Perſepolis*, (it was alſo called *Elymaides*) in *Perſia*, which was 196 miles. Here he took the Temple of *Diana*, ſpoiled all that Country round about, and with ſtrong hand gathered together a great Maſs of Gold and Silver to maintain War againſt *Judas Maccabeus*. But a multitude of Citizens diſliking his Sacriledge, banded themſelves together, and put *Antiochus* and his Souldiers to flight before he could take the City of *Perſepolis*. 1 *Mach.* 6. 2 *Mach.* 9.

Wherefore being driven from thence, he fled with his Army to *Egbatana*, a City in *Media*, which was 209 miles. Here, having certain Intelligence by Letters, of the noble Exploits of *Judas Macchabeus*, and that he purged the Temple of ſuch things as were prophane, he fell into an extream Grief, and like one diſtracted, railed againſt the *Jews*, and ſwore to be revenged of them, 1 *Mac.* 9.

In this extream Anger he went from *Egbatana* to *Babylon* with his Army, which was 464 miles. But as he went, his Chariot was overthrown, in the fall whereof he was ſo extreamly wounded, that they were conſtrained to carry him in a Bed to *Babylon*, where he ſhortly after died miſerably. So all his Travels were 8153 miles.

Thus may we ſee with what Difficulties and Dangers this wicked Prince obtained his Victories, and paſt away his Life, ſometimes in Travel, his Journies long and troubleſom, ſometimes in Proſperity, ſometimes in Adverſity, again ſometimes afflicted with troubleſom Cogitations, ſometimes with extream Anger, ſeldom in Peace, and then alſo his Actions ſavouring of Violence and Filthineſs. From whence it appeareth, That the Wicked, with more Sorrows, Troubles and Vexations, gain eternal Damnation, than the Juſt, tho they ſuffer many grievous Afflictions, obtain everlaſting Salvation. For amongſt all the Patriarchs, good Kings, and Prophets, there is not found any that had ſo many long and tedious Journies as this *Antiochus*, who continually oppreſſed his Mind and Conſcience with unprofitable Vanities and wicked Thoughts, and at length had a miſerable and terrible end.

Of the Cities and Places mentioned in his Travels.

Of Antiochia.

ANtiochia, where *Antiochus Epiphanes* kept his Court, was anciently called *Chæmath*, or *Riblah*. It was ſcituated in *Syria*, 180 miles from *Jeruſalem* towards the North, near to the Cities, *Seleucia*, *Laodicea*, and *Apamea*, which four Cities (as *Strabo* ſaith in the ſixteenth Book of his Geography) were built by *Seleucus Nicanor* firſt King of *Syria*. This man was a mighty Prince, and obtained the Name of *Nicanor* (which ſignifieth Victory) becauſe he proſpered in his Wars, and conquered his Adverſaries. For, when (within 13 years after the Death of *Alexander* the Great) he had got the Kingdom of *Syria*, he became ſo great in the 31 year of his Reign, that he obtained the Empire of all the Eaſt; and beſide (as *Strabo* ſaith) re-edified and built up theſe four Cities, calling one of them *Antiochia*, after the name of his Father, another *Laodicea*, after the name of his Mother, a third after his own name *Seleucia*, and the laſt *Apamea*, after the name of his Wife. Theſe four Cities, becauſe they were all built by one man, and at one time, were called Siſters. But *Antiochia* was much fairer than the other, and

and in thoſe times was a greater City than any other called after that name; yea, it was equal to *Alexandria* in *Egypt*, for glory and excellency of Building. It was divided into four parts, and thoſe parts ſeparated with four Walls: The firſt, which was anciently called *Hemath* (a violent Anger) of *Chamathai* the Son of *Canaan*; was after *Riblath*, from the multitude of the Inhabitants; and the third time by *Seleucus*, after his Father's name, called *Antiochia*. In this part *Seleucus* to dignifie the City, kept his Court, it being compaſſed about with Goodly Walls. In the ſecond part the Citizens of *Syria* inhabited. In the third, *Seleuchus Callimichus* (afterward King of the *Syrians*) kept his Court, and greatly beautified it. But in the fourth (where afterward many *Chriſtians* inhabited) *Antigonus Epiphanes* continued, and did greatly adorn it, and ſet it forth with goodly buildings and ſumptuous Houſes. Cloſe by the City there ſtood a pleaſant Wood, watered with many clear Fountains and delightful Springs, to which there reſorted a great multitude of Fowls of divers ſorts, which ſung very pleaſantly among the Trees, to the great content and delectation of the Citizens. In the midſt of this Wood ſtood the Temple of *Apollo* and *Diana*, goodly things, and very curiouſly built. It was called the Wood of *Daphne*, becauſe it was full of Laurel Trees. From this Wood all the Country thereabout is called *Epidaphne*. Not far off ſtandeth the River *Orontes*, which beginneth in *Cœloſyria*, and paſſeth under the earth till it comes near to *Apamea*, where it riſeth and watereth all *Antiochia*. So paſſing thence, it runneth ſome ſixteen miles, and ſo falls into the *Mediterranean* Sea. Here *Paul* preached and kept a Synod, *Euſeb. lib.* 7. *cap.* 24, 25. There was another Synod kept here by the *Arrians*, *Trip. lib.* 4. 9.

Stephanus reckons up many other Cities of this name: as *Antiochia*, *Lidia* in *Galatia*, where *Paul* preached, *Act.* 3. and is diſtant from this 384 miles: *Antiochia* in *Meſopotamia*, which is alſo called *Mygdonia*, and *Nisibis*; in which *Apollophanes* the Stoick, and *Pharnuchus* that wrote the *Perſian* Hiſtory, are ſaid to be born. *Antiochia* between *Syria* and *Arabia*, built by *Semiramis*. *Antiochia* in *Cilicia*, ſcituated near to the River *Pyramus*. *Antiochia* in *Pieria*, alſo called by the *Syrians*, *Arados*. There is alſo a City called *Antiochia* near Mount *Taurus* in the Country of *Comagena*. *Antiochia* ſcituated upon the Lake of *Callichan*. *Antiochia* in *Scythia*. There was another in *Caria*, called alſo *Pithapolis*. *Antiochia Marigiana*, built by *Antiochius Soter*. And many Authors call *Tharſus* in *Cilicia* by the name of *Antiochia*. *Antiochia* ſignifies an Adverſary.

Of Rome.

ROME ſtands 1528 miles from *Jeruſalem* Weſtward. Of this City you may read more in the Travels of the Apoſtle *Paul*.

Tyrus, *Joppa*, *Memphis*, *Peluſio*, *Mallo*, and *Alexandria*, are before deſcribed.

Of

Of Tharſus.

Tarſus or *Tharſus* ſignifieth a Hyacinth ſtone, ſo called (as ſome think) of *Tharſis* the Son of *Javan*, the Son of *Japhet*, the Son of *Noah*, *Gen.*10. It was diſtant from *Jeruſalem* 304 miles Northward.

Of Perſepolis.

Perſepolis was the Metropolitan City of *Perſia*, diſtant from *Jeruſalem* 1240 miles Eaſtward. So called of *Perſeus* that mighty King of the *Perſians*, who re-edified it and gave it that name; which is as much as to ſay, the City of the *Perſians*, which alſo of him were ſo called. The Aſtronomers, becauſe he was greatly affected to ſuch as were skilful in that Art, attributed his name and his Wives name to two Conſtellations in the Heavens, of which *Ovid*'s Fable is contributed of *Pegaſus* and *Andromache*.

This City of *Perſepolis* was ſo fair, that it exceeded all the Cities of the Eaſt both for Statelineſs, and Beauty, and ſo continued from *Perſeus* time, until *Alexander* the Great had conquered *Darius*: at which time, this great Emperour having got into his hand the whole Empire of the *Perſians*, came to *Perſepolis* in the year before Chriſt, 329, and there celebrated a great feaſt in triumph of his Victories; to which there reſorted a great many Women, not ſuch as were of the better ſort, but them that followed the Camp, and lived diſſolutely: amongſt whom was that notable Curteſan *Thais*; who perceiving the King inclined to Mirth, and full with Wine, began to flatter him in his Cups, and among other things to commend and dignifie his Noble Exploits, withal giving him to underſtand, how acceptable it would be to the *Grecians* to ſee the Royal Palace of the *Perſians* fired, which had ſo often afflicted *Grecia*. No ſooner had ſhe uttered theſe words, but another ſeconded her, and then a third. After, the whole aſſembly cried out, Shall we revenge the Injury of the *Grecians*, and burn the City? With that they all roſe in great fury, the King himſelf (being crowned) beginning firſt to fire the Palace, wherein was great abundance of Cedar, from whence it happened, that ſuddenly the fire ſpread it ſelf a great way; which when the Army that lay without the Walls perceived, with all ſpeed came to the City to ſtay the burning of it, for which purpoſe many brought Water with them. But when they beheld the King himſelf buſie in this Tragedy, laying aſide their Water, they alſo, in hope of Booty, and to imitate the ſteps of their Prince, fell to firing the City, and according to the cuſtom of Souldiers in ſuch Maſſacres, made a Prey of what they could get; increaſing the fire with dry ſtuff and other Combuſtible matter, whereby it came to paſs that the whole City was therewith fired and burnt to the ground. This was the end of that mighty City which ruled over ſo many Nations, where ſo many mighty Princes governed, that was the ſcourge of *Grecia* and the greateſt part of the World, that ſent forth a Na-

vy of 10000 Ships and an Army of an infinite number: there being an infinite number; there being at this day nothing to be ſeen, unleſs the River *Araxes* that ran cloſe by it remaineth. Thus was that conſumed in a fury, which the King and all his Army before endeavoured to ſpare. But after it turned to the great ſhame of the *Macedonians*, that their King ſhould fire ſo famous a City in the midſt of his Cups: and *Alexander* himſelf, after he had ſlept, repented what he had done.

You ſhall find in 2 *Mac. cap.6.* That *Antiochus Epiphanes* beſieged a certain City in *Perſia* called *Perſepolis*, from whence, for his exceeding Covetouſneſs and Sacriledge, he was forced by the Inhabitants dwelling about the Town, to raiſe his Siege and be gone. Therefore ſome may gather, that this *Perſepolis* before mentioned was rebuilded, becauſe it alſo ſtood in *Perſia*: but if you read 1 *Mac. cap. 6.* you ſhall find, that this City, ſo beſieged by *Antiochus*, was alſo called *Elymais*, wherein ſtood the Temple of *Diana*, beautified with many goodly Ornaments, ſhining with the ſplendor of fine Gold wherewith it was gilt. In which Temple, as ſaith *Joſephus*, *lib. Ant.*12. *Alexander* the Great left his Armour and other things. From whence may be gathered, that this Town was not the *Perſepolis* which he cauſed to be burn'd, but rather ſome other Town built out of the Ruines of that City (according to the opinion of *Quintus Curtius*) or elſe ſome Village ſtanding near to it, which being built up and enlarged, might of ſome be called new *Perſepolis*, though indeed it was anciently called *Elymais*, and all the Eaſt part of *Perſia* beyond *Suſa*, of that Town called *Elematica*, having ſome affinity with *Elam* the ancient name of *Perſia*, ſo called of *Elam* the Son of *Sem* *Gen.* 10. Wherefore it may well be concluded, that that *Perſepolis*, burnt down by *Alexander*, was never reſtored, but lieth waſte to this day.

Thus the Empire of the *Perſians* (after they had ruled over the Nations of the Earth 260 years) was conquered by the *Grecians*, who held it 129 years. At the end of which time, *Demetrius Nicanor*, the laſt Emperour of the *Grecians* in *Syria* and *Aſia*, going with a great Army out of *Syria* toward the Eaſt, *Arſaces* King of the *Medes* and *Parthians*, being aided by the Citizens of *Elymais*, the *Perſians*, and *Bactrians* meeting him in thoſe parts, gave him many ſharp and cruel Battels, and in the end (under the pretence of Peace) took him Priſoner, in the year before Chriſt 137. and from that time the *Parthians* governed *Perſia* and *Grecia*, and oppoſed the *Romans* in many cruel Battels.

Afterward, in the year of our Lord, 226, *Artaxerxes* that mighty Lord of *Perſia* overcame *Artabanus* King of the *Parthians* in a mighty Battel, and took his Crown from his head: the ſame year entring upon the Goverment of *Perſia*, 548 years after the death of *Alexander* the Great: from which time, *Artaxerxes* and his Poſterity reigned in *Perſia* for the ſpace of 314 years; in

in the which ſpace there ſucceeded twenty eight Kings, *viz. Artaxerxes* 1. *Sapores, Ormiſdates, Vararanes, Vararanes* 2. *Vararanes* 3. *Narſes, Miſdates, Sapores* 2. *Artaxerxes* 2. *Sapores* 3. *Vararanes* 4. *Cermazat*, ſir-named *Iſdigertes*, *Vararanes* 5. *Vararanes* 6. *Perozes*, *Valens*, *Cavades*, *Zambades*, *Cavades* 2. *Coſroes*, *Hormiſda*, *Coſroes* 2. *Siroes*, *Adhaſir*, *Sarbaras*, *Bornarim*, *Hormiſda* 2. who was the laſt King of the *Perſians*; for being overcome by *Humarus*, *Amiras* of the *Saracens*, and third Emperour of the *Mahumetans*, he was thrown out of his Kingdom, *Anno Dom.* 640. After which time, it continued long in the Government of the *Saracens* and *Turks*.

Where that holy Prieſt Mattathias *the Father of* Judas Machabeus *dwelt.*

MAttathias and *Dorotheus*, have both one ſignification, that is, The Gift of God; being derived of *Matath*, a Gift, and *Jah*, God. This *Mattathias* was a Holy Prieſt, of the Tribe of *Levi*, the Son of *John*, the Son of *Simon*, of whom all that Family was called the Poſterity of *Simon*, of the Stock of *Joarib*, of whom you may read, 1 *Chr.* 15. He dwelt in a Town called *Modin*, fourteen miles from *Jeruſalem*, toward the North-Weſt, ſituated in a Mountain, cloſe by the way as you go to *Joppa*, in the Tribe of *Dan*. *Modin* ſignifieth a Meaſure, being derived of *Madad*, he hath meaſured. In this place, ſeeing the cruelty of *Antiochus Epiphanes*, and the Inſolence of his Souldiers, he killed one of his Captains, and afterward in the Synagogue put to death an Idolatrous *Jew*, overthrew the Altar ſet up by *Antiochus*; after called forth all the Inhabitants of *Modin*, and other Towns near adjoyning, to withſtand the fury of this King. So they brought their Goods out of the City, into the Wilderneſs, where they incamped themſelves, and after, ſo manfully oppoſed *Antiochus*, that he delivered all the Cities and Towns thereabouts out of his Bondage, and from Idolatry. But being now grown old, (after he had admoniſhed his Sons to Conſtancy in the Service of God, and Courage in Defence of the Country) he died in the year before Chriſt, 164, and was buried at *Modin*, where afterward his Sons were buried. *Simon*, his third Son, high Prieſt of *Jeruſalem*, did marvellouſly beautifie this Sepulchre; for he made a Vault of white Marble, compaſſed about with fair Pillars, which ſupported an admirable curious Arch, to ſee to as if it had been one ſtone. Over this Vault, in convenient places, he built ſeven Pyramids, in memory of his Father, Mother, his four Brethren, and himſelf. In the Circumference of this Monument he ſet up fair Marble Pillars, upon which he cauſed to be ingraven Ships, ſo artificially, that they which ſailed upon the Sea might ſee them; and upon theſe he placed the Arms of his Father, and of his Brethren. You may read more of this, 1 *Mach.* 13. *Joſeph. Antiq. lib.* 12. *cap.* 9.

The Travels of Judas Macchabeus.

JUdas *Macchabeus* ſucceeded his Father *Mattathias* in the year before Chriſt 164, *Anno Mundi* 3804. and ruled ſix years. Immediately after his Father's death, who, as is ſaid, was buried in *Modin*, he led his Army againſt *Apollonius*, chief Captain of *Antiochus*, who at that time was in *Samaria*; which was thirty miles: here he overcame *Apollonius*, and killed him with his own Sword, 2 *Mac.* 2, 3.

When *Seron* (who was alſo one of *Antiochus*'s chief Captains in *Syria* the lower) heard that *Judas Macchabeus* had overcome *Apollonius*, and put him to death, he was very angry, and ſaid, *I will go and conquer* Judas Machabeus *and thoſe that are with him, that ſo I may get my ſelf a name, and be famous through the whole Kingdom*: ſo he came out of *Syria*, and pitched his Tents near *Bethoron* the lower, in the Tribe of *Judah*, thirty two miles from *Samaria*. But *Judas* went down to him to *Bethoron*, where he broke into his Camp, overcame his whole Army, and put him to the Sword, with 8000 of his men, but the reſt fled into the Land of the *Philiſtines*, 1 *Mac.* 3. Theſe two Victories he obtained in the firſt year of his Government, by which he made the name of *Macchabees* famous through that Kingdom. This Battel was fought eight miles from *Jeruſalem*.

Antiochus Epiphanes having certain Intelligence of that which had happened, in the next year made an Expedition into *Perſia*, that he might gather Money in thoſe Eaſt parts to make an offenſive War againſt the *Jews*; and gave Authority to *Lyſias* (whom he made Governour in his abſence) to ſuppreſs this faction ſprung up amongſt them. Wherefore *Lyſias* ſent 40000 Foot and 7000 Horſe into *Jury*; and appointed *Ptolomais*, *Nicanor*, and *Gorgias* to be Generals of the whole Army. Who, ſo ſoon as they had entered *Judæa* after Hoſtile manner, they pitched their Tents near to a Town called *Emaus*, *Joſep. lib. Ant.* 13. *c.* 10. This Town ſtandeth ſix miles and ſomwhat more from *Jeruſalem*: but *Judas Macchabeus* aſſembled his Army in *Mizpah*, ſituated in the Tribe of *Benjamin*, not far from *Jeruſalem*, ſix miles from *Bethoron*, 1 *Mac.* 3.

After *Judas Macchabeus* had implored Gods aſſiſtance in his Wars, and performed many Religious ceremonies, he went with his Army to *Emaus*, which was four miles: where, coming upon the Enemy in the night and unexpected, he overcame *Nicanor*, put him to flight, and kill'd 3000 of his men. This Victory happened in the third year of *Judas Macchabeus* his Government, 1 *Mac.* 4.

From *Emaus* he purſued the Enemy to *Gexeron Azotus*, *Aſſerimoth* and *Iamniah*, upon the Borders of *Idumæa*, which was eight miles.

After, he returned back from purſuing the Enemy with his Army to *Emaus*, which was eight miles, that he might oppoſe the Army of *Gorgias*; but *Gorgias* underſtanding of the overthrow of *Nicanor*, and burning of his Tents, fled.

Judas Macchabeus obtained his fourth victory in the third year of his Government, which was 62 years before Chriſt, and in the 148 year of the Government of the *Græcians* in *Syria*, ſix miles from *Emaus*, near to the Caſtle or Fortreſs of *Bethſura*, which ſignifies, *the houſe of the Rock*, being a very ſtrong place, ſcituated in the top of a high Rock, ſome half a mile from *Ieruſalem*, in the way which leadeth to *Bethlehem*. Near to this Caſtle *Judas Macchabeus* overcame *Lyſias*, *Antiochus* his chief General of *Syria*, who had 20000 foot, and 5000 horſe in his Army, carrying away a great victory, and put to the ſword 5000 of his men. *Lyſias* being thus overcome, mediated a Peace with the *Jews*, which was concluded upon the fourth day of the Month *Dioſceris*, which anſwereth unto the ſeventh day of our Month of *June*, 2 *Macch.* 10.

From *Bethſura Judas Macchabeus* brought back his Army to *Ieruſalem*, which was almoſt a mile; where he cauſed the Temple of the Lord to be cleanſed of the abomination of the Gentiles, and broke down the Statue of *Jupiter Olympus*, which had continued there for the ſpace of three years: and on the fifth day of the month *Caſlew*, which is our *December*, celebrated a ſolemn Paſſeover, and built up a new Altar, and dedicated it unto the Lord.

In the year after, being the fourth year of his Government, he repaired the Town of *Sion*, and fortified *Bethſura* againſt the *Idumeans*, which Nation all this year made War upon the *Jews*: But after, *Judas* gathered an army and went 40 miles into *Idumæa*, and invaded thoſe that were in *Arabathnes*, and in the Land of the ſons of *Bean* (which people troubled the *Iſraelites* with continual Robberies) and put them to flight, ſo that they were conſtrained to take their Caſtle; where he fired them and it together, 1 *Macch.* 5. 2 *Macch.* 10.

From *Idumæa* he returned back again with his army to *Ieruſalem*, which was forty miles.

Afterward he led his Army againſt the *Ammonites*, which lay 60 miles from *Ieruſalem* towards the Northeaſt, 1 *Macch.* 5.

From thence, he went to *Jaeſer* in the Tribe of *Gad*, which was 24 miles; which he took, and all the Caſtles thereabouts. This Town *Moſes* in times paſt conquered, as you may read before 1 *Macch.* 15.

From *Jaeſer* he returned to *Ieruſalem* which was 40 miles;

From thence he went to *Joppa* which was 20 miles; and there he burned their Haven (for *Joppa* was a Haven-Town) and thoſe which ſcaped the fire he kill'd with the ſword, 2 *Mac.* 12.

From *Joppa* he went to *Iamnia*, which was accounted four miles; where, in the Night, he fired their Haven, burn'd their Ships, and ſpoiled their Town; inſomuch as the Inhabitants of *Jeruſalem*, which were ſixteen miles off, might eaſily ſee the Fire, 2 *Macch.* 12.

From *Iamnia*, *Judas* went with his army againſt *Timotheus*, chief Captain of *Antiochus Eupater*, who continued at the City *Caſpin*, which was ſomething more than a mile, where he overcame him and 5000 *Arabians*, which were ſtrengthned with 500 Horſe, and took the City, 1 *Mac.* 12.

Afterward *Judas Macchab.* with his Brother *Jonathan*, led an Army to *Characa* unto the *Jews* that were called *Tubieni*, which was 96 miles, againſt *Timotheus* Governour of the *Ammonites*: but he was gone thence and had done nothing, but left a Garriſon in a ſtrong hold. Wherefore *Doſitheus* and *Soſipater* (which were Captains with *Macchab.*) went forth and ſlew thoſe that *Timotheus* had left in the Fortreſs more than 10000 men: *Timotheus* himſelf alſo fell into their hands; but by reaſon of his fair Speeches, they ſuffered him to depart with Life, 2 *Mac.* 12. 1 *Mac.* 5.

From thence he went to *Bozor*, a fair City, which was ſcituated beyond *Jordan* near to *Bethabara*, in the Tribe of *Reuben*, it was alſo called *Bazra*, which was 24 miles: this Town he took and burned with Fire, *Iſa.* 64. 1 *Mac.* 5.

From *Bozor* he went to *Mizpa*, where *Jephtha* ſome ime ſacrificed his Daughter, which was 32 miles. In that Journey *Judas Macchabeus* reſcued the Caſtle of *Datheman*, drave thence *Timotheus*, and put to the Sword 8000 of his Army. After, he went thence to *Mizpa*, won the Town, burn'd it with Fire, and put to the Sword all the male Children becauſe the Inhabitants had vexed the Children of *Iſrael* with continual Robbery. After that, he won many other Towns and Cities thereabouts, 1 *Mac.* 5.

From *Mizpa*, *Judas* paſſed the River, and went to *Aſtaroth-Carnaim*, which in the ſecond of *Macchabees* is called *Carnion*, which was eight miles: here he deſtroyed the Temple of *Venus*, which the Inhabitants call *Aſtaroth*, and put 25000 of the Inhabitants to the Sword. He went alſo to *Atargation*, a Town not far off, and took it, and delivered all the *Iſraelites*, from the greateſt to the leaſt, which were in Captivity amongſt the *Giliadites*, 1 *Mac.* 5. 2 *Mac.* 22.

From *Aſtaroth-Carnaim* he went to *Ephron*, being 16 miles; this City *Judas Macchabeus* deſtroyed becauſe the Inhabitants thereof denied him Paſſage, and went through it over the dead Bodies, 2 *Mac.* 5. Here *Gideon*, Judge of *Iſrael*, ſometime dwelt; it took the Name from the riſing up of the Duſt, being derived of *Aphar*, that is, he hath made a duſt.

From *Ephron*, *Judas* paſſed over *Jordan* into the great Field of *Galilee*, and ſo went to *Scythopolis*, which in ancient time was called *Bethſan*, which was four miles.

From *Bethſan* or *Scythopolis* he returned to *Jeruſalem*, which was 44 miles, a little before *Pentecoſt*, in the fourth year of his Government, in the Year 161 before Chriſt, 1 *Mac.* 5. 2 *Mac.* 12.

After the Feaſt of *Pentecoſt* he went from *Jeruſalem* to *Mareſa*, which was 16 miles; here he overcame *Gorgias*, Governour of *Idumæa*, in a great Battel, 2 *Mac.* 12.

From *Mareſa* he went with his Army to *Odullam*, which was ſix miles. Here ſometime *David* hid himſelf.

From *Odullam* he returned to *Jeruſalem*, being eight miles; 2 *Mac.* 12.

From *Jeruſalem* he brought his Army to *Hebron*, the Metropolitan City of the *Idumæans*, which was 22 miles: this Town he won, and all the Towns and Caſtles near adjoyning, 1 *Mac.* 5.

From thence he went to *Samaria*, which was fifty ſix miles, 1 *Mac.* 5.

From *Samaria* he led his Army againſt *Azotus*, being 44 miles. This was a City of the *Philiſtines*, which he deſtroyed, broke their Altars, and burn'd their Idols in the Fire, 1 *Mac.* 5. After that, he conquered two Caſtles in *Idumæa*, 1 *Mac.* 10.

After that, he returned to *Jeruſalem*, which was accounted 22 miles, 1 *Mac.* 5.

From *Jeruſalem* he went to meet *Timotheus*, chief Captain of the *Syrians*, who came with a great Army to invade *Judæa*. But when the Battel waxed hot, there appeared to the Enemies from Heaven, five comely men upon Horſes, with Bridles of Gold, two of which led the *Jews*, and took *Macchabeus* between them, and covered him on every ſide with their Weapons, that none could hurt him; but againſt their Enemies they ſhot Darts and Lightnings, ſo that they were confounded with Blindneſs, and beaten down; whereby the *Jews* obtained a great Victory, and put to the Sword 20500 Foot, and 600 Horſe; the reſt ſeeing this great Slaughter, fled. So *Judas* praiſed the Lord, and purſued the Enemies to *Gazara*, being ſixteen miles. Here *Timotheus* hid himſelf in a Cave; but the *Jews* took the City, found him out, and put him to death, together with his Brother *Chærea* and *Pollophanes*, 2 *Mac.* 10.

From *Gazara*, *Judas Macchabeus* returned to *Jeruſalem*, being 16 miles.

In the Year following, which was the fifth of his Reign, and 160 before Chriſt, *Judas Macchab.* beſieged the Tower of *Sion* in *Jeruſalem*, becauſe thoſe that were in the Garriſon had put to the Sword ſome of the *Jews* that were ſacrificing in the Temple. But *Antiochus Eupator*, the Son of *Antiochus Epiphanes*, hearing of it; at the Inſtigation of *Menelaus*, Chief Prieſt of the *Jews*, brought a great Army to their Reſcue; wherefore *Judas Macchabeus* hearing of his coming, left the Siege, and went from *Ieruſalem* to *Modin* to meet him, which was 14 miles: Here he overcame *Antiochus*, deſtroyed his Elephants, and put 4000 of his Souldiers to the Sword, 2 *Mac.* 13.

When King *Antiochus* had felt a taſte of the boldneſs of the *Jews*, he went with his Army through by-ways, and ſecret Paſſages to the Caſtle of *Bethſura*, which he beſieged, whither *Judas* followed him, which was twelve

twelve miles; encamped himſelf a mile from *Bethſura*, in a ſtraight place called *Bethzachara*. Here *Antiochus*, betimes in the Morning (thinking to take the Army of the *Jews* at an Advantage) ſet upon them: But the *Jews* and their Leaders behaved themſelves ſo manfully, that they put *Antiochus* the ſecond time to flight, and kill'd 600 of his men. In this Battel *Eliazer*, the Brother of *Judas Macchabeus*, was ſlain by an Elephant, *Joſ. lib. Antiq.* 12. *lib.* 16. 1 *Macc.* 6.

From *Bethzachara* he returned back to *Jeruſalem*, being two miles: and when the King had taken the Town of *Bethſura* (for they were conſtrained to yield by reaſon of Famine) he followed *Judas*, with whom he joyned the third time in Battel; but *Judas* overcame him, and put to the Sword many of his Army. Wherefore, having certain Intelligence that *Philip* (whom he had made Over-ſeer of the Affairs at *Antiochia*) rebelled, he made a Peace with *Judas Macchabeus*, was appeaſed towards the *Jews*, did ſacrifice, adorned the Temple, and ſhewed great Gentleneſs towards the People. So *Antiochus* departed out of *Judæa*, and took *Menelaus*, that ſeditious High-Prieſt, along with him captive, 1 *Mac.* 6. 2 *Mac.* 13.

After, in the ſixth Year of his Government, *Judas* went with his Army through all the Borders of *Judæa*, and executed Juſtice upon all ſuch as were Offenders and Contemners of the true Religion.

After, when *Judas* had certain intelligence that *Nicanor* (whom *Demetrius* King of *Syria* had ſent againſt *Ieruſalem*) went about by fraudulent Courſes, and under pretence of Friendſhip, to take away his Life, 2 *Mac.* 14. he went privily from *Ieruſalem* and came to *Caphar-Salama*, ſcituated twelve miles from *Ieruſalem* towards the North. Here *Nicanor* and he joyned Battel; but *Judas* diſcomfited his Army, and put to the Sword about five thouſand of his Men, himſelf not eſcaping without great danger, 1 *Mac.* 7.

From *Caphar-Salama*, *Judas* came to *Samaria*, which was 28 miles: here he reſted himſelf, and refreſhed his Army a while, 2 *Mac.* 15.

In the Year before Chriſt 128, he went from *Samaria* to *Adarſa*, which was 28 miles; and there (upon the 13th. day of *Adar*, which anſwereth to the 13th. day of *February*) near to *Bethoron* the lower, he gave *Nicanor* a great Overthrow, and put him, with 35000 of his Hoſt, to the Sword, 1 *Mac.* 7. 2 *Mac.* 15.

From *Adara* and *Bethoron* the lower, he followed the Enemies to *Gaza*, a City of the *Philiſtines*, being 44 miles, 1 *Mac.* 9.

From *Gaza* he returned to *Jeruſalem*, being 44 miles; there he cauſed the Arm of *Nicanor* (whom a little before he had ſlain at the Battel of *Adarſa*) to be cut off, and his Tongue to be cut out of his Head, ſhred ſmall, and given to the Fowls of the Heaven, and his Head to be cut from his Shoulders; becauſe therewith he had blaſphemed the Lord, and the Temple, ſwearing Deſolation and Deſtruction to it and the *Jews*, 1 *Mac.* 7. 2 *Mac.* 15.

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After the Feast of *Pentecost* he went from *Jerusalem* to *Maresa*, which was 16 miles; here he overcame *Gorgias*, Governour of *Idumæa*, in a great Battel, 2 *Mac.* 12.

From *Maresa* he went with his Army to *Odullam*, which was six miles. Here sometime *David* hid himself.

From *Odullam* he returned to *Jerusalem*, being eight miles; 2 *Mac.* 12.

From *Jerusalem* he brought his Army to *Hebron*, the Metropolitan City of the *Idumæans*, which was 22 miles: this Town he won, and all the Towns and Castles near adjoyning, 1 *Mac.* 5.

From thence he went to *Samaria*, which was fifty six miles, 1 *Mac.* 5.

From *Samaria* he led his Army against *Azotus*, being 44 miles. This was a City of the *Philistines*, which he destroyed, broke their Altars, and burn'd their Idols in the Fire, 1 *Mac.* 5. After that, he conquered two Castles in *Idumæa*, 1 *Mac.* 10.

After that, he returned to *Jerusalem*, which was accounted 22 miles, 1 *Mac.* 5.

From *Jerusalem* he went to meet *Timotheus*, chief Captain of the *Syrians*, who came with a great Army to invade *Judæa*. But when the Battel waxed hot, there appeared to the Enemies from Heaven, five comely men upon Horses, with Bridles of Gold, two of which led the *Jews*, and took *Macchabeus* between them, and covered him on every side with their Weapons, that none could hurt him; but against their Enemies they shot Darts and Lightnings, so that they were confounded with Blindness, and beaten down; whereby the *Jews* obtained a great Victory, and put to the Sword 20500 Foot, and 600 Horse; the rest seeing this great Slaughter, fled. So *Judas* praised the Lord, and pursued the Enemies to *Gazara*, being sixteen miles. Here *Timotheus* hid himself in a Cave; but the *Jews* took the City, found him out, and put him to death, together with his Brother *Chærea* and *Pollophanes*, 2 *Mac.* 10.

From *Gazara*, *Judas Macchabeus* returned to *Jerusalem*, being 16 miles.

In the Year following, which was the fifth of his Reign, and 160 before Christ, *Judas Macchab.* besieged the Tower of *Sion* in *Jerusalem*, because those that were in the Garrison had put to the Sword some of the *Jews* that were sacrificing in the Temple. But *Antiochus Eupator*, the Son of *Antiochus Epiphanes*, hearing of it; at the Instigation of *Menelaus*, Chief Priest of the *Jews*, brought a great Army to their Rescue; wherefore *Judas Macchabeus* hearing of his coming, left the Siege, and went from *Ierusalem* to *Modin* to meet him, which was 14 miles: Here he overcame *Antiochus*, destroyed his Elephants, and put 4000 of his Souldiers to the Sword, 2 *Mac.* 13.

When King *Antiochus* had felt a taste of the boldness of the *Jews*, he went with his Army through by-ways, and secret Passages to the Castle of *Bethsura*, which he besieged, whither *Judas* followed him, which was twelve

twelve miles; encamped himself a mile from *Bethsura*, in a straight place called *Bethzachara*. Here *Antiochus*, betimes in the Morning (thinking to take the Army of the *Jews* at an Advantage) set upon them: But the *Jews* and their Leaders behaved themselves so manfully, that they put *Antiochus* the second time to flight, and kill'd 600 of his men. In this Battel *Eliazer*, the Brother of *Judas Macchabeus*, was slain by an Elephant, *Jos. lib. Antiq.* 12. *lib.* 16. 1 *Macc.* 6.

From *Bethzachara* he returned back to *Jerusalem*, being two miles: and when the King had taken the Town of *Bethsura* (for they were constrained to yield by reason of Famine) he followed *Judas*, with whom he joyned the third time in Battel; but *Judas* overcame him, and put to the Sword many of his Army. Wherefore, having certain Intelligence that *Philip* (whom he had made Over-seer of the Affairs at *Antiochia*) rebelled, he made a Peace with *Judas Macchabeus*, was appeased towards the *Jews*, did sacrifice, adorned the Temple, and shewed great Gentleness towards the People. So *Antiochus* departed out of *Judæa*, and took *Menelaus*, that seditious High-Priest, along with him captive, 1 *Mac.* 6. 2 *Mac.* 13.

After, in the sixth Year of his Government, *Judas* went with his Army through all the Borders of *Judæa*, and executed Justice upon all such as were Offenders and Contemners of the true Religion.

After, when *Judas* had certain intelligence that *Nicanor* (whom *Demetrius* King of *Syria* had sent against *Ierusalem*) went about by fraudulent Courses, and under pretence of Friendship, to take away his Life, 2 *Mac.* 14. he went privily from *Ierusalem* and came to *Caphar-Salama*, scituated twelve miles from *Ierusalem* towards the North. Here *Nicanor* and he joyned Battel; but *Judas* discomfited his Army, and put to the Sword about five thousand of his Men, himself not escaping without great danger, 1 *Mac.* 7.

From *Caphar-Salama*, *Judas* came to *Samaria*, which was 28 miles: here he rested himself, and refreshed his Army a while, 2 *Mac.* 15.

In the Year before Christ 128, he went from *Samaria* to *Adarsa*, which was 28 miles; and there (upon the 13th. day of *Adar*, which answereth to the 13th. day of *February*) near to *Bethoron* the lower, he gave *Nicanor* a great Overthrow, and put him, with 35000 of his Host, to the Sword, 1 *Mac.* 7. 2 *Mac.* 15.

From *Adara* and *Bethoron* the lower, he followed the Enemies to *Gaza*, a City of the *Philistines*, being 44 miles, 1 *Mac.* 9.

From *Gaza* he returned to *Jerusalem*, being 44 miles; there he caused the Arm of *Nicanor* (whom a little before he had slain at the Battel of *Adarsa*) to be cut off, and his Tongue to be cut out of his Head, shred small, and given to the Fowls of the Heaven, and his Head to be cut from his Shoulders; because therewith he had blasphemed the Lord, and the Temple, swearing Desolation and Destruction to it and the *Jews*, 1 *Mac.* 7. 2 *Mac.* 15.

A lit-

A little after, that is to say, almost at the end of the sixth year of his Government, *Judas Macchabeus* went out with 3000 chosen men in his Army, and pitched his Tents near *Laisa*, twelve miles from *Jerusalem* towards the West: but when the *Jews* perceived the mighty Army of *Bacchides* (for he had 20000 foot, and 2000 Horse in his Host) there were many of them discouraged, so that all left him but 800 men: yet nevertheless, *Judas* constrained by necessity, withstood *Bacchides*, and so manfully behaved himself in the Battel, that he overcame him, and put him to flight, 1 *Mac.* 2.

His Enemies being thus put to flight, he pursued them to the Mountains of *Azotus* and *Gazeron*, which was six miles; where, being oppressed with the multitude, and hemmed in amongst them, was slain. He died in the Month *Nisan*, which answers to our *April*, *Anno Mundi* 3810. and before Christ 158. 1 *Mac.* 9.

From the Mountains of *Azotus* and *Gazeron* his dead Body was carried back again to *Modin*, being 6 miles, and there buried. So his Travels were 915 miles.

Of the Towns and Places to which he travelled.

Of *Mispa*, *Iamnia*, and *Laisa*, you may read before.

Of Caspin.

THIS City stood not far from *Iamnia*, 16 miles from *Jerusalem* towards the North-west. This Town, though it was strongly fortified, yet *Judas Macchabeus* won it, 2 *Mac.* 12. It is called *Caspin*, of *Keseph*, which signifies, Silver. There was another City called *Casphor*, that is, the Silver Mountain, this stood in the Land of *Gilead* near *Mispa*, which *Judas* also won, 1 *Mac.* 4.

Of Asseremoth, *otherwise called* Gazaron.

GAzaron or *Gareza* was a City of the *Philistines* near *Ekron*, sixteen miles from *Jerusalem* towards the West. It is so called from the Cliff of a Rock; being derived of *Gezer*, which signifies a Cliff. Here *Judas Macchabeus* was slain, 1 *Mac.* 6.

Of the Tubiani.

TUbiani are a People that dwelt beyond *Jordan*, in that part of *Arabia-Petræa* which is called *Nabathea*, of *Nabaioth* the Son of *Ishmael*, near to a Mountain of the *Gileadites*, not far distant from *Abel* of the Vines, where it is thought *Balaam*'s Ass spoke. This Land is called *Thubin*, and the Inhabitants *Tubiani*; because all that Country bringeth forth very pleasant and excellent Wine; being derived of *Zob*, which signifies good, and *Iaiin*, Wine. In this Country *Judas Macchabeus* continued three days with his Army.

Of Caphar-Salama.

THIS Town stood twelve miles from *Jerusalem* towards the North: In *Herod* the Great's time in was enlarged and made a very fair City, which he caused to be called *Antipatridis*, after the Name of his Father *Antipater*; of which you may read more in the Travels of the Apostle *Paul.*

Of Adarsa.

THIS was a Town in the Tribe of *Ephraim*, between *Antipatridis* and *Bethoron* the lower, twelve miles from *Jerusalem* towards the North-west. It seemeth to be thus called from a *noble Gift*, for it is derived of *Adar*, which signifies *illustrious*, and *Schal*, *a Gift.*

The Typical Signification of Judas Macchabeus.

JUdas *Macchabeus* is a Type and Figure of our Lord Jesus Christ; and *Antiochus* of that wicked Antichrist, as the Interpretation of their names do evidently declare; for, *Judas* signifies a Confessor, praising God and glorifying his Name for all his Benefits; so Christ the Son of God is the Praise and Glory of his Father, for that in him, and by him, God the Father is praised, as is evident in the Song of *Simeon.* In like manner our Lord Jesus Christ is worthily called *Macchabeus*, for *Macchabeus* is a sir-name of the *Jews*, which is written after this manner, מכבי *Machabai*, every Letter of which signifieth a several Word, according to the Song of *Moses* in the fifteenth Chapter of *Exodus*, where are these Words, *Michamocha baelim Jehovah*, that is, *Who is like unto thee amongst the Gods, O Lord?* Thus did the Children of *Israel* sing with *Moses*, when God led them out of the Land of *Ægypt* through the Red Sea: and this Sentence *Judas Macchabeus* continually used as an Adage; and the Letters at the beginning of these Words being joyned together into one Word, make the sir-name *Macchabai.* Therefore as he had always this golden Sentence in his Mouth, so had he it likewise in his Name, yea, in his Ensigns. Wherefore this name likewise is worthy to be attributed to Christ; for he is that perfect Image and Glory of his eternal Father, *Heb.* 1. who is called *Michael*, that is, *Who is like unto God?* and *Macchabeus*, or *Machabai*, that is, *Who is like unto thee amongst the Gods, O Lord.* Therefore he saith thus, *I am that great God that will deliver you from all evil.*

Ecce, Deus fortis fælix, de morte resurgo:
Tartareosque unguens, Dæmona ipse ligo.

Behold, I am the God of Might, from death to Life that rose:
I bind the Devil to my Will, his Furies I oppose.

But,

But *Antiochus* ſignifies *an adverſary*, or *an oppoſer*, or *one that fighteth againſt God*. The ſame alſo doth Sathan ſignifie in *Hebrew*. He is therefore a fit Type of that great oppoſer of God and Man, (Antichriſt) who fighteth againſt Chriſt, that *Judas Machabeus*, and true Captain of the Church. For as the one (*viz. Antiochus*) was an adverſary againſt the *Jews*, the Children of God; ſo the other, (that is, Antichriſt) is an adverſary and Enemy againſt Chriſt and his Church, *&c.*

The Travels of Jonathan, *the brother of* Judas Macchabeus.

JOnathan, or *Jonathas*, and *Theodorus*, hath but one ſignification, that is, The gift of God. This man, the ſame year that *Judas* his Brother died, ſucceeded him in the Principality, and governed the *Jews* eighteen years, 1 *Mac.9. Joſeph. lib. antiq.* 3. But underſtanding that *Bacchides*, chief Captain of *Demetrius* King of *Syria*, went about to take away his life by craft, he and his Brother *Simon* went from *Modin*, and pitched their Tents in the Wilderneſs of *Tecoah*, near to the Lake of *Aſphar*, which was twenty miles.

From thence they ſent their Brother *John* with certain Riches to the *Nabathians*, which dwelt in *Medaba* in *Arabia* (twenty eight miles) deſiring them in Friendſhip to receive their Goods into the Town, and to keep them for their uſe: but the Sons of *Iambri* and the *Nabathians* iſſued out of *Medaba* unawares, fell upon *John*, put him to death, took away all his Wealth, and returned into their City with great joy.

But *Jonathan* and *Simon* took this injury very heavily, and much bewailed the death of their Brother: Wherefore, that they might be revenged of the inhabitants of *Medaba*, they went thence twenty eight miles, and hid themſelves among the Mountains, juſt in the way that led from *Medaba* to *Canaan*; for they had heard that the Sons of *Iambri* and the Inhabitants of *Medaba* were gone forth with great Jollity to fetch home a Bride, which was a Princes Daughter of the Land of *Canaan*; Now as they were merry upon the way, *Jonathan*, and *Simon* his Brother, with their Army, went out from among the Mountains, and put a great number of them to the Sword, taking away a mighty Spoyl.

From *Medaba* they went to the River *Jordan*, which was three miles, where, upon the Eaſt ſide of the River they pitched their Tents; here he was conſtrained to fight a cruel Battel with *Bacchides* upon the Sabboth-day; but as he was in the fight, he met *Bacchides*, and lift up his hand to ſtrike at him; but he ſeeing the danger, retired. Nevertheleſs he put to the Sword 1000 of his men, and after, he and his Followers leapt into the River and ſwam over: ſo they all eſcaped without Danger.

In the fifty ſixth year of the *Grecians* Government in *Syria*, which was the fifth

fifth year of the Principality of *Jonathan*, *Bacchides* returned again with his Army into *Judæa*, and beſieged *Jonathan* and *Simon* in *Bethbeſan*, otherwiſe called *Bethgalam*, ſome three miles diſtant from *Jordan*. Here *Jonathan*, leaving his Brother *Simon* in the City, ſtole out by a Poſtern, and went to all the Villages near adjoyning, from whence he gathered an Army of Choſen men, and ſet upon *Bacchides*: *Simon* alſo broke out of the City, and ſet upon him, ſo that they greatly oppreſſed him and burned his Tents, 1 *Mac.* 1. Wherefore, when *Bacchides* underſtood that *Jonathan* and *Simon* had fortified that City, and that the *Jews* were ready to defend it, he concluded a Peace with *Jonathan*; the Captives of either part were re-delivered, and the *Jews* lived in Peace a good while after, 1 *Mac.9.*

From *Bethbeſan*, *Jonathan* went to *Michmas*, being ſix miles: here he dwelt for a while, and judged the People of *Iſrael*, cheriſhing the good, and rooting out the Evil from amongſt them, 1 *Mac.* 1.

From *Michmas* he went to *Jeruſalem*, which was ten miles. Hither *Alexander* King of *Syria*, and Son of *Antiochus Epiphanes*, ſent him a Purple Robe and a Golden Crown, and ordained him High-Prieſt of the *Jews*. Wherefore *Jonathan*, on the day of the Feaſt of the Tabernacles, which was in the year before Chriſt, 150, took upon him the Office to be high Prieſt, 1 *Mac.* 10. The next year after, which was the tenth of *Jonathan's* Rule, (after the death of *Demetrius* King of *Syria*, who was ſlain in the Wars againſt *Alexander*) there appeared a Comet of an Extraordinary greatneſs, which was of ſuch an exceeding brightneſs, that it took away the darkneſs of the Night; and the Writers of thoſe times affirm it to equal the Sun in greatneſs. After this Prodigy, the *Romans* began the third Punick War againſt the *Carthaginians*. *Vide Camerar. lib.2. de oſtent.*

Jonathan in the eleventh year of his Reign, went from *Jeruſalem* to *Ptolemais*, being ſeventy ſix miles, to the Marriage of *Alexander* King of *Syria*, and *Cleopatra* the Daughter of *Ptolomeus Philometor* King of *Ægypt*, where he was entertained very honourably, 1 *Mac.* 10.

From thence he returned to *Jeruſalem*, which was ſeventy ſix miles; 1 *Mac.*10.

From *Jeruſalem* he went to *Joppa*, and won the Town, which was twenty miles.

From *Joppa* he went to *Aſdod*, which was twelve miles; there he burnt the Temple of *Dagon*, and all that were in it.

From thence he went with his Army to *Aſcalon*, being twelve miles; this Town willingly yielded unto him.

From *Aſcalon* he returned to *Jeruſalem*, which was 38 miles, 1 *Mac.* 10.

In the fifteenth year of his Government he went to *Joppa*, being twenty miles, to meet *Ptolomeus Philometor* King of *Ægypt*, and ſtayed there all that night, 1 *Mac.* 11.

The next day he went with the King of *Ægypt* to the River of *Eleutherius*, which was 200 miles.

From thence he returned back again to *Jeruſalem*, which was 200 miles. Here he beſieged the Tower of *Acropolis*, becauſe there were many wicked men got into it.

In the ſixteenth year of his Government he went from *Jeruſalem* to *Ptolomais*, to *Demetrius Nicanor* King of *Syria*, which was 76 miles.

From *Ptolomais* he returned back to *Jeruſalem*, which was 76 miles.

From *Jeruſalem* (in the ſeventeenth year of his Government) he went beyond the River *Euphrates*, which was accounted four hundred miles; and there gathered an Army, in Aid of *Antiochus* the younger, the Son of *Alexander*, and went againſt *Demetrius Nicanor* King of *Syria*.

From thence he returned to *Jeruſalem*, which was 400 miles.

From *Jeruſalem* he went with his Army to *Aſcalon*, which was thirty miles.

From thence he came to *Gaza*, which was eighteen miles: this Town he beſieged, and after a ſharp Battel won it.

From *Gaza* he went to *Damaſcus* in *Syria*, which was about 200 miles.

From thence he returned to the Lake of *Geneſereth*, which was 104 miles. Here he oppoſed the Army of *Demetrius Nicanor* King of *Syria*.

From thence (before day) he removed his Camp to *Chazor*, which was thirty two miles; where, when part of his Army was put to flight by a Stratagem, he tore his Garments, put duſt upon his head, and prayed earneſtly unto the Lord for aid and aſſiſtance: ſo having recovered his ſtrength and former courage, he returned with thoſe few that he had left him to the War, where he put the Army of King *Demetrius* to flight, and ſlew 3000 of his men with the Sword.

His Enemies being thus diſperſed, he purſued them to their Tents, near *Cades* in *Galilee*, being ſix miles.

From thence he returned to *Jeruſalem* with a glorious victory, which was about ſome ninety two miles. Here he made a League with the *Romans* and *Spartans*, 1 *Mac.* 11. 12.

From *Jeruſalem* he went with his Army into the Country of *Hemath*, that is, *Syria*, to the River *Eleutherius*, being 200 miles; here he put his Enemies to flight, after they had burnt and conſumed their Tents.

From thence he went to *Nabathia* in *Arabia*, being 120 miles. Here he conquered the *Arabians* and *Zabadians*, and ſpoiled their Land.

From thence he went through all that Country, and waſted it, till he came within eight miles of *Damaſcus*

From thence he returned home to *Jeruſalem*, which was 160 miles. In the eighteenth and laſt year of his Reign he cauſed the Walls of *Jeruſalem* to be built, and began to fortifie many places in *Judæa*, 1 *Mac.* 12. Alſo the

ſame year (which was the 160 year of the Government of the *Græcians* in *Syria*) the ſecond Book of *Macchabees* was written, as appeareth, *cap.* 1.

After, from *Jeruſalem* he went to *Bethſan* to meet *Tryphon*, being forty four miles: here, being deceived by the fair ſpeeches of *Tryphon*, he diſcharged his Army all but 3000.

From thence he took theſe 3000 with him, and went with *Tryphon* to *Ptolomais*, which was thirty two miles; into which Town he was no ſooner entered, but *Tryphon* cauſed the Citizens to ſhut the Gates, where all his men were ſlain.

From *Ptolomais*, *Tryphon* brought *Jonathan* the High-Prieſt to *Addus*, upon the Borders of *Judæa*, which was ſixty eight miles: from whence he ſent to *Simon*, the Brother of *Jonathan*, whom he kept Captive in a Caſtle near adjoyning; promiſing to releaſe his Brother, if he would ſend his two Sons to be Hoſtages, and let him have a hundred Talents of Silver, that is, 60000 Crowns.

So *Simon* ſent his two Sons, together with the Money, to *Tryphon*; but *Tryphon* took them and the Mony, and led them captive with *Jonathan* their Father from *Addus* to *Addor*, a Town in *Idumæa*, which was forty eight miles.

From thence he carried them to *Baſchaman* in the Country of the *Gileadites*, which was ninety ſix miles; where, in the Winter Seaſon, in the year before Chriſt, 141, this cruel and perfidious Tyrant put *Jonathan* and his Sons to death.

From *Baſchamah* of the *Gileadites* *Simon* removed the Bodies of *Jonathan* and his Sons to *Modin*, being ſixty miles, where he buried them, 1 *Mac.* 13. So all his Travels were 3007 miles.

The deſcription of the places mentioned in his Travels.

Of *Michmas* and *Cades* you may read before.

Of Medaba.

THIS City is ſcituated beyond *Jordan* in the Tribe of *Reuben*, twenty eight miles from *Jeruſalem* towards the Eaſt. It ſeems to take the name from a hot Bath that ſtood near it: for there were many Baths and wholſom Springs ſtood beyond *Jordan*, as *Joſ. Lib. Ant.* 17. *c.* 9. witneſſeth. The ſame things are alſo mentioned, *Eſa. cap.* 26. For *Medaba* is derived of *Maiim* and *Doba*, which ſignifies, warm or boyling water.

Of Bethbeſan.

THIS Town was ſcituated in the Tribe of *Benjamin*, near *Gilgal*, twelve miles from *Jeruſalem* towards the North-Eaſt. The Caſtle of this Town *Jonathan* and *Simon* fortified and repaired, that it might be a

ſtrong place for them to retire to from the danger of *Bacchides*, 1 *Mac.* 9. *Joſ. li. Ant.* 13. *c.* 1. ſaith, that this Town was called the Houſe of bluſhing, being derived of *Boſch*, to bluſh, and *Bethagla*, a round Houſe.

Of Ptolomais.

IN ancient times this Town was called *Acon*, ſcituated upon the ſhore of the *Mediterranean* Sea, between *Tyrus* and Mount *Carmel*, in the Tribe of *Aſer*, 76 miles from *Jeruſalem* towards the North. But the *Aſerites* could not caſt out the *Canaanites* out of that City, *Ptolomeus* King of *Egypt* conquered this Town and rebuilt it, calling it after his own Name, *Ptolomais*, which ſignifieth, to make War. In times paſt it was a goodly City, ſtrongly fortified with Towers, Bulwarks, Ditches, and Walls: it was built in a triangular Proportion, like to a Shield, two parts whereof was compaſſed in by the Sea, and upon the third there ſtood a fruitful Plain, wherein were Corn-Grounds, Paſtures, Medows, Vine-yards, and Orchards, adorned with divers kinds of Fruits. It had a very fair and ſpacious Haven for the preſerving of Ships: it was beautified with Arcinals, Caſtles, Temples, and many other Buildings, very ſtately and curious; but at this day it is utterly deſolate, and ſcarce to be perceived where it ſtood.

Of Eleutherius.

E*Leutherius* was a River upon the Borders of *Phœnicia* and *Syria*, near to the City *Orthoſia*, at the foot of Mount *Libanus*, 200 miles from *Ieruſalem* towards the North; of which you may read in the Hiſtory of *Ionathan*, 1 *Mac.* 11. 12. There is alſo another River of that name, between *Tyrus* and *Sarepta*, upon the Borders of *Paleſtina*, 108 miles from *Ieruſalem* towards the North.

Of Genezereth.

IT is a Sea in *Galilee*, ſo called from the Land of *Geneſara*, which lyeth about it; here ſometimes *Capernaum* ſtood; it ſignifies a Princely Garden, being derived of *Gen*, that is, a Garden, and *Sar*, a Prince: for the Country round about it was very pleaſant. You may read more of this in the Travels of our Saviour Chriſt.

Of the Field Chazor.

THIS was a Plain near to the Town *Chazor*, or *Hazor*; which is deſcribed in the Travels of *Joſhua*. It ſtood in the upper *Galilee*, 84 miles from *Ieruſalem* towards the North.

Of Zabadei.

Z*Abadei* were a People inhabiting *Arabia Deſarta*, near to the River *Eleutherius*, on the North-eaſt ſide of *Syria* and *Damaſcus*, two hundred miles

miles from *Jeruſalem*. *Arabia* is three-fold; the one part thereof is called *Deſerta*, which extendeth it ſelf towards the North, to *Syria* and *Damaſcus*; the other is called *Petræa*, in which vaſt Wilderneſs the Children of *Iſrael* travelled; the third is called *Arabia Fœlix*, which is towards the South, extending it ſelf from the Eaſt to the Gulph of *Perſia*, and upon the Weſt it is ſhut in with the Gulf of *Arabia*. But the *Zabadei*, they inhabited in *Arabia Deſerta*, and were a People of a liberal and free condition: from whence it ſeemeth they are ſo called; for *Zabab* ſignifieth, to endow, or beſtow.

Of Addus.

A*DDUS* is called by *Joſephus* (*lib. antiq.* 13. *cap.* 9.) *Jadah*: it was a Town near *Arimathea* in Mount *Ephraim*, ſixteen miles from *Jeruſalem* towards the North-weſt; and is ſo called from a Congregation, being derived of *Jaad*, that is, He hath aſſembled with Authority; and *Edah*, a Congregation, or Synagogue.

Of Ador.

THIS was a City of the *Idumæans*, forty eight miles from *Jeruſalem* towards the South-weſt. *Ador* ſignifies, a *beautiful City*, being derived of *Adar*, that is, famous and illuſtrious; and *Or*, that is, Light.

Of Baſchamah.

B*Aſchamah* ſtandeth in the Land of *Gilead*, beyond *Jordan*, fifty two miles from *Jeruſalem* towards the North-eaſt; and is ſo called from ſweet Gums, of which there is great Plenty in that place.

The Travels of the High Prieſt Simon, *the Brother of* Judas Macchabeus.

S*IMON* ſignifies an Auditor, and one that heareth; being derived of *Schamah*, He hath heard. This man did many worthy Acts during the Life of *Iudas Macchabeus*; for, being ſent into *Galilee*, (in which Countrey there were many that rebelled) he ſuppreſſed the Inſurrection, and purſued the Enemies into the City of *Ptolomais*, which was ſeventy ſix miles.

From *Ptolomais* he brought his Army to *Arabath*, 36 miles.

In this place, after he had aſſembled all the Religious *Iſraelites* thereabouts, and their Wives and Children, he brought them thence to *Ieruſalem*, 44 miles.

After, he went with his Brother *Iudas* to many places, and behaved himſelf manfully in all his Enterprizes, 2 *Mac.* 8. 14. He went alſo with him to the Battel fought between *Azotus* and *Gazeron*, where *Iudas* was ſlain, being 20 miles from *Ieruſalem* Weſtward, 1 *Mac.* 9.

Simon

Simon and *Jonathan* brought the dead body of their Brother *Judas* to *Modin*, ſix miles, and there buried him by his Father *Mattathias*, 1 *Mac.* 9.

Afterward, *Simon* and his Brother *Jonathan* went from *Modin* to the Lake *Aſphar* in the Wilderneſs of *Tecoa*, which was twenty miles.

From the Deſart of *Tecoa* they went to *Madaba*, which was twenty eight miles.

After, they returned thence to the River of *Jordan*, where, upon the Eaſt ſide of the River, they pitch'd their Tents, twelve miles. Here they fought with *Bacchides*.

After, they went thence to *Bethbeſan*, three miles.

From thence they went to *Jeruſalem*, twelve miles, *Joſeph. Antiq. lib.* 18. *cap.* 1.

From *Jeruſalem* they went to *Joppa*, twenty miles, and won the Town, *Joſ. lib. Ant.* 13. *c.* 6.

From *Joppa* they went to *Aſdod*, twelve miles, and in the way they put the Enemy to flight.

From *Aſdod* they went to *Aſcalon*, twelve miles, 1 *Macc.* 10.

From *Aſcalon* they returned to *Jeruſalem*, being thirty miles, 1 *Mac.* 10.

From thence he went to *Bethſura*, half a mile; this Town he won, and placed a Gariſon in it, 1 *Mac.* 11.

Alſo, in the abſence of his Brother *Jonathan*, *Simon* went with his Army to *Aſcalon*, which was thirty miles from *Jeruſalem*, 1 *Mac.* 12.

From thence he went to *Joppa*, which was twenty miles. This Town the ſecond time he took, and placed a Gariſon therein, 1 *Mac.* 12.

From *Joppa* he returned again to *Jeruſalem*, which was twenty miles, *Joſ. Ant. lib.* 13. *cap.* 8.

From *Jeruſalem*, in the laſt year of his Brother *Jonathan's* Government, he went to the Plain of *Sephala*, about fourteen miles, where he built the Hold of *Abida*, 1 *Mac.* 12.

From thence he returned to *Jeruſalem*, fourteen miles; There, after the Captivity of his Brother *Jonathan*, (whom *Tryphon* by cunning had betrayed, as is before-ſaid) he was choſen by the People of the *Jews* into the Principality.

From thence he went to *Addus*, to meet *Tryphon*, ſixteen miles; where he would have ranſomed his Brother *Jonathan*, 1 *Mac.* 13.

From *Addus* he went to a City of the *Idumeans* called *Ador*, or *Adaram*, forty eight miles.

From *Ador* he returned into *Judea* with his Army, forty miles, that he might oppoſe the Invaſion of *Tryphon*, and his Souldiers, leſt they ſhould have deſtroyed the Country, and got *Jeruſalem* in his abſence.

Tryphon having put to death his Brother *Jonathan*, (which was in the year before Chriſt 140.) *Simon* entred upon the Office of High-Prieſt the ſame

ſame year, and continued in the Government eight years. In the firſt year of his Government he went from *Jeruſalem* to *Modin*, fourteen miles. Here he buried the Body of his Brother *Jonathan*, in his Father's Sepulchre, very honourably, and richly beautified it.

From *Modin* he returned to *Jeruſalem*, fourteen miles, where he executed his Prieſtly Function diligently, and repaired the Holds and decayed Towns of *Judea*, compaſſing them about with Stone Walls, and fortifying them with Towers and Bulwarks.

From thence he went to *Gaza*, forty four miles from *Jeruſalem* South-weſtward. This Town he took.

From thence he returned to *Jeruſalem*, which was four and forty miles. There he repaired the Tower of *Acropolis*, wherein he dwelt.

From *Jeruſalem* he went to *Joppa*, and won the Town, which was twenty miles.

From *Joppa* he returned to *Jeruſalem*, which was twenty miles, where, for a time he lived very honourably, and kept a Princely Court, 1 *Mac.* 14.

Laſtly, he went with his two Sons, *Judas* and *Mattathias*, and his Wife, to viſit his Father-in-law *Ptolomeus* the Son of *Abodus*, to the Caſtle of *Doch*, which was near to *Jericho*, ſome ten miles from *Jeruſalem* towards the North-eaſt. Here he was ſlain by his Father-in-law at a Banquet, in the year before Chriſt 132, in the eleventh Month, which anſwereth to our *February*, 1 *Mac.* 16. So all his Travels were 799 miles.

The Deſcription of the Places mentioned in his Travels.

Of Arabath.

Arabath, or *Araba*, was a City near to the Lake or River *Merom*, not far from *Dothan*, forty four miles from *Jeruſalem* towards the North. It ſeems to take the name from Locuſts, whereof there are many kinds, 1 *Mac.* 5. for there are Locuſts that live upon Herbs and Flowers: others that fly in great ſwarms in the Air; and ſome alſo that live in the Waters, not much unlike Crabs, or Cray-fiſhes, their Tails only excepted. *Plin. lib.* 9. *cap.* 12. reckons up another kind of Locuſts, whereon *John Baptiſt* did feed, and it was lawful for the *Jews* to eat of them: he deſcribes them to have four Feet, and Wings, ſo that they can either fly, or leap upon the Earth. They can be reſembled to nothing more fitly than to Graſhoppers. Theſe the *Hebrews* call *Rabæ*, *Levit.* 11. *Mat.* 3. becauſe of the abundance of them; being derived of the Verb *Rabah*, He hath multiplied, or increaſed; becauſe theſe kinds of Locuſts come in mighty great ſwarms and multitudes into the Eaſt part of the World. Of theſe kinds of Locuſts *Arabath* took the Name, but they are not known to us; nevertheleſs ſuch there are; and, as it appeareth in *Levit.* 11. were permitted to be eaten among the *Jews*. From

whence

whence may be concluded, that *John Baptiſt* lived upon theſe kind of Locuſts, and not upon Crabs, or Cray-fiſh, or any ſuch kind of Locuſts, *Mat.*3.

Of Sephela.

Sephela is a Plain compaſſed about with Mountains, near the River *Sorek*. It lieth fourteen miles from *Jeruſalem* Weſtward. Here *Simon* built the Caſtle *Adida*, and fortified it very ſtrongly. Afterward there was a City built near to this Tower, called *Eleutheropolis*. It was a free City in the Tribe of *Judah*, half way between *Jeruſalem* and *Aſcalon*; of which St. *Jerom* ſpeaketh, *lib. de Locis Hebr.*

Of Doch.

THIS was a ſtrong Tower, the Ruines whereof may be ſeen to this day. It was ſcituated near *Jericho*, in the Field of *Hiericuntis*, ten miles from *Jeruſalem* North-eaſtward; where *Ptolomeus* the Son of *Abodus* perfidiouſly put to death his Son-in-law *Simon*, High Prieſt of the Jews. From this Tower you might have ſeen all the Countrey of the *Gileadites*, the two Tribes of *Gad* and *Reuben*, and the half Tribe of *Manaſſes*, with the Mountains of the *Moabites*, *Nebo*, *Piſgah*, and *Abarim*. *Vid.* 1 *Mac. cap. ult.*

The Travels of John Hyrcanus.

JOHN Hyrcanus was made Captain over all the Men of War, by his Father *Simon*, and went from *Jeruſalem* to *Gaza*, forty four miles, where he dwelt, 1 *Mac.* 13.

From thence he returned to *Jeruſalem*, forty four miles, in the fifth year of his Father's Government, to let him underſtand how *Cendebius* had invaded the holy Land, 1 *Mac.* 16.

From *Jeruſalem*, he and his Brother *Judas* went with their Army to *Modin*, fourteen miles, where they ſtayed all night.

The next morning, before day, they gave Battel to *Cendebius*, not far from *Modin*, overcame him, and put him to flight. So he purſued the chaſe till he came to the Fortreſs of *Cedron*, which ſtood in the Field of *Azotus*, even eight miles.

From the Field of *Azotus*, he and his Brother *Judas* returned to *Jeruſalem*, being twenty two miles, 1 *Mac.* 16.

From *Jeruſalem* he returned to *Gaza*, 44 miles. Now when *Sorius Ptolomeus*, the Son of *Abodus*, (who a little before had treacherouſly ſlain his Son-in-law *Simon* at a Banquet) heard of *John*'s coming into the Town, he ſent forth certain Traitors and Homicides to put him to death alſo: but *Hyrcanus* having certain intelligence of the matter, prevented the miſchief, and put theſe Traitors to the Sword, 1 *Mac.*16. So all his Travels were 176 miles.

Concerning the Towns and Places mentioned in theſe Travels, you may read before.

Of

Of the Kings of Syria *that ſucceeded* Antiochus Epiphanes, *and made War upon the* Macchabees. *And firſt, of the Travels of* Antiochus Eupator.

THIS *Antiochus* the younger ſucceeded his Father *Antiochus Epiphanes*, in the 149 year of the *Grecians* Government in *Syria*, which was the 161 Year before Chriſt, and he continued King of *Aſia* and *Syria* three Years. *Lyſias* the King's Subſtitute for *Syria*, called this man by the name of *Eupator*, that is, a good Father; becauſe Kings ought to be Fathers of their Countries.

This *Antiochus Eupator* in the ſecond year of his Reign, came with a great Army from *Antiochia* to the Town of *Modin*, which was 380 miles.

From *Modin* he went to the Hold at *Bethſura*: this he ſharply beſieged; being 12 miles.

From *Bethſura* he went to *Bethſachara* (almoſt a mile) to meet with *Judas Macchabeus*, who put him to flight, and kill'd 600 of his Men, 1 *Mac.*6.

From *Bethſachara* he returned to the Hold of *Bethſura*, and won it, being almoſt a mile.

From *Bethſura* he came to *Jeruſalem*, which was half a mile.

From *Jeruſalem* he went with his Army to *Ptolomais*, being ſeventy ſix miles.

From *Ptolomais* he returned to *Antiochia*, two hundred and four miles and a half.

Concerning the Towns and Places mentioned in his Travels, you may read before.

The Travels of Demetrius Soter, *the Brother of* Antiochus Epiphanes.

IN *An. Mundi* 3809. before Chriſt 159. *Demetrius Soter* the Son of *Seleucus Philopater*, who was ſent to *Rome*, brought a Navy from thence through the *Mediterranean* Sea, and came to *Tripolis* in *Syria*, which Journey was two thouſand, ſix hundred, and eighty miles, and uſurped upon the Government of *Syria* againſt young *Antiochus*, the Son of *Epiphanes*, 1 *Mac.* 7.

From *Tripolis* he went to *Antiochia*, where the King kept his Court, eighty eight miles. Here he cauſed young *Antiochus* and *Lyſias* to be ſlain, and after, reigned in *Syria* ten years. At length he was ſlain in a great Battel, by *Alexander* the Son of *Epiphanes*, 1 *Mac.* 7. So all his Travels were 1760 miles.

Of Tripolis.

THIS was ſcituated in *Phœnicia*, a Province of *Syria*, on the Shore of the *Mediterranean* Sea, 170 miles from *Jeruſalem* towards the North; and was ſo called becauſe there dwelt in it three ſorts of People, *viz. Tyrians*, *Sydonians*, and *Arabians*. It is a very famous City even to this day; the Ocean Sea coming into every ſtreet, and principal place of it, and full as Populous as *Tyrus*. For there inhabit *Grecians*, *Latines*, *Armenians*, *Maronites*, *Neſtorians*, and People of many other Nations of divers Conditions and Cuſtoms in manner of living. It aboundeth alſo with great abundance of coſtly Tapeſtry, which is made ſo curiouſly, and with ſuch coſt, that it is very delightful to ſuch as look upon it. It is credibly reported, That there are found within the City of *Tripolis* 4000 men that do little elſe but Weave and make Tapeſtry, and ſuch like coſtly hangings. The Country round about where it ſtandeth is very pleaſant, and becauſe of the great abundance of Vines, Olives, Figs, and other Fruits and Flowers (which yieldeth a comfortable ſmell, and is profitable for the maintenance of life) it is called *Paradice*. There is a Field before the City, ſome two miles in length, and one in breadth, in which there are to be ſeen very curious Gardens, and artificially contrived.

About ſix miles from the City ſtandeth Mount *Libanus*, at the foot whereof riſeth a goodly Fountain, which with great violence runneth thence, but ſuddenly falleth into the Vallies, it joyns with other Waters, and becomes a fair and pleaſant River, watering all the Gardens of the Plain betwen *Tripolis* and *Libanus*, but eſpecially the Mountains of the Leopards, which is not far off. In the *Canticles*, *cap.* 4. there is mention of this Hill; *Come with me my Spouſe, from the Denns of the Lions, and the Mountains of the Leopards.* The Water of this Spring is very clear, pleaſant, cold and healthful; upon the Banks of it there ſtandeth many Churches and Religious Houſes; it is called the Fountain of the Gardens, and is divided into three Rivers or principal Streams, beſides many other ſmall Brooks, which run thence and fall into the Sea; ſo that the Sentence, *Eſt.* 9. is verified of this, *A ſmall Fountain ſhall increaſe to a great River, and ſhall be poured out againſt many Waters.*

The Travels of King Alexander, *Son of* Epiphanes, *and Brother to* Antiochus Eupatér

OF this *Alexander*, *Juſtin* writes, *lib.* 35. where he ſheweth, that he was not Son to *Antiochus Epiphanes*, as was ſuppoſed, but had to name *Prompalus*, being a man of the meaner ſort of People: but the *Antiochians*

chians, for the great Tyranny of *Demetrius*, falling into Rebellion, gave unto him the Name of *Alexander*, and withal cauſed it to be publiſhed abroad, that he was the Son of *Epiphanes*, which by reaſon of his youth was eaſily believed. And at this time, *Demetrius*, becauſe of his cruelty, being much hated of all ſorts of People; it came to paſs that moſt, and thoſe of the greateſt alſo, combined with this young man, ſuppoſing him indeed to be of noble Deſcent, and the Son of a King. Wherefore *Alexander*, or *Prompatus*, being thus encouraged, took upon him to be the Brother of *Antiochus Eupator*, and called himſelf the Lawful Heir and Succeſſor to the Crown of *Syria*, going from thence to *Ptolomais*, where he kept a Royal Court; and in the year of the World 3818, before Chriſt 150, by the help of the *Antiochians*, and others the Inhabitants of *Syria*, he took upon him the Government of that Country, and reigned five years. This man ſuffered many varieties and changes of Fortune: at firſt was put to flight by *Demetrius*; after he put *Demetrius* to flight, and at length put him to death and uſurp'd upon his Government. In the third year of his Reign he married *Cleopatra* the Daughter of *Ptolomeus Philometor* King of *Ægypt*, by whom he had his Son *Antiochus*. To this Marriage *Jonathan* was invited.

In the laſt year of his Government, he went from *Ptolomais* to *Antiochia*, which was 200 miles, where he oppoſed himſelf againſt *Demetrius Nicanor*, the Son of *Demetrius Soter*, 1 *Mac. cap.* 10.

From *Antiochia* he went to *Cilicia*, which was 120 miles, to ſuppreſs the Rebellion of his Subjects: but when he heard that *Ptolomeus Philometor* his Father-in-Law had taken up Arms againſt him, conquered *Syria*, and given his Wife to *Demetrius Nicanor*, which had been married unto him two years before, he gathered all his forces he could, and with all expedition made good the War againſt *Ptolomeus*: but he was overcome, and fled into that part of *Arabia* which bordereth upon the Mountain *Emanus* for refuge, where *Zabdiel* the Governour of that Country, fearing leſt he ſhould fall into the diſpleaſure of *Ptolomeus*, cauſed his Servants to cut off his head, and ſent it to him into *Syria*; Within three days after which fight, he died, being mortally wounded in the former Battel, *Joſ. li. Ant.* 13. *c.* 17. So all his Travels were 320 miles.

Of Amanus.

A *Manus* was a Mountain between *Syria* and *Cilicia*, which extendeth it ſelf to the River *Euphrates*. Between this *Amanus* and *Euphrates*, *Arabia Deſerta* is ſcituated, 400 miles from *Jeruſalem* Northward, and ſignifies the Mountain of Truth; from *Aman*, True and Faithful.

The Travels of Demetrius Nicanor, *the Son of* Demetrius Soter.

IN the 165 year of the Government of the *Grecians* in *Syria*, which was 131 years before Christ, *Demetrius*, sirnamed *Nicanor*, which signifies Victory, sailed out of *Creet* into *Cilicia*, which was 600 miles, *Jos. Ant.* 13. *c.* 6. 1 *Mac.*10.

Out of *Cilicia* he came into *Syria* the lower, 160 miles, where, joyning with *Apolonius*, he took upon him the Crown and Kingdom of *Syria*. Afterward *Apolonius* went into *Judæa* with a great Army, and besieged *Iamniah*. *Ptolomeus Philometor* also assisted the proceeding of *Demetrius*, seeing *Alexander* his Son-in-law beginning to decline; and the better to strengthen their Alliance, matched him to *Cleopatra* his Daughter, which before had been Wife to *Alexander*; by which policy, he added to the Kingdom of *Egypt* all *Asia*, over which he ruled two years, 1 *Mac.* 11.

After, *Demetrius Nicanor* came out of *Syria* the lower, with *Ptolomeus Philometor*, to *Antiochia*, which was eighty miles, 1 *Mac.*11.

From *Antiochia* they went with their Army to a Plain near the Mountain *Amanus*, 120 miles; where in a sharp War they overcame *Alexander* and put him out of his Kingdom, *Jos Ant. li.* 3. *c.* 7.

Now after the death of *Ptolomeus Philimetor*, *Demetrius Nicanor* returned to *Antiochia*, 120 miles, where he governed the Kingdom of *Syria* two years.

From *Antiochia* he went to *Ptolomais*, which was 200 miles; to which place *Jonathan* the High-Priest came to meet him, where he gave to him many Presents and great Gifts to win his Favour, 1 *Mac.* 11.

Fron *Ptolomais* he returned to *Antiochia*, 200 miles. There his Souldiers and the City of *Antiochia* rebelled against him. For which cause, *Jonathan* the High-Priest sent him 3000 men, which delivered the King out of danger, put to the Sword 100000 of the Seditious, and burnt the City of *Antiochia* 1 *Mac.* 11. But after, *Demetrius* shewed himself unthankful, he was driven out of his Kingdom by *Tryphon* and young *Antiochus* the Son of King *Alexander*, who was also called *Theos*, which signifies God.

In the 172 year of the Reign of the *Grecians* in *Syria*, which was 138 years before Christ, *Nicanor* having slain *Antiochus* the Son of *Alexander*, he would have reigned alone in *Syria*, wherefore *Demetrius* who was the lawful King of *Syria*, being three years before driven thence, went 1200 miles into *Media* to crave aid against *Tryphon*: but *Arsaces* King of the *Medes*, *Parthians* and *Persians*, sent the chief Captain of his Host against *Demetrius*, who burned his Tents, took him Prisoner, and carried him back to his Master, to *Hecatompilon* the chief City of his Kingdom, distant from *Syria* 1220 miles toward the East, *Justin. lib.* 36. 38.

From

From *Hecatompylon*, *Arsaces* sent him to *Hyrcania*, the metropolitan City of that Country, which was 176 miles; where, although *Arsaces* kept him as a Prisoner, yet he allowed him royal Attendance, and after married him to his Daughter, *Just. lib.* 38.

After the Death of *Arsaces*, with singular Industry and Policy, he got out of Captivity, after he had been twelve years Prisoner in *Hyrcania*, and came into *Syria*, which was fourteen miles, where he recovered his Kingdom, and reigned four years. So all his Travels were 4156 miles.

Of the Places to which he travelled.

Of Creta, *now called* Candia.

THIS is an Island of the *Mediterranean* Sea, distant from *Jerusalem* 600 miles westward, very fruitful and pleasant, in which there grows great plenty of Cypress Trees, and Grapes of divers kinds, but principally such whereof Malmsey and Sack are made. Here *Titus*, *Paul*'s Disciple, was Bishop; wherefore you shall read more of it after.

Of Seleucia.

SEleucia is a famous City of *Syria*, scituated upon the shore of the *Mediterranean* Sea, 280 miles from *Jerusalem* North-ward, near to which the River *Orantes* runneth, and the Mountain *Casius* standeth, which is four miles high, *Plin. l.* 5. c. 22. You may read more of this in the Travels of St. *Paul*.

Of Syria.

SYria was sometimes called of the *Hebrews*, *Aram*, of *Aram* the Son of *Sem*, of whom all *Armenia* took the Name. *Aram* signifies, A man of great Spirit and Dignity, being derived of *Rom*, that is, lifted up; for he was a man of an excellent Spirit, *Gen. cap.* 10. *Syria* signifieth a great Tract of Land, and is divided into two parts, the upper and the lower. In the upper *Syria* are these Cities, *Antiochia*, *Seleucia*, *Laodicea*, and *Apamea*: in the lower *Syria* are *Sydon*, *Tyrus*, *Berytus*, *Tripolis*, and *Orthosia*. This Country is scituated in a very temperare *Zone*; from whence it happeneth that it is neither oppressed with too much Cold nor Heat. There are that divide *Syria* into four parts, that is, into *Syria*, *Assyria*, *Leucosyria*, and *Cœlosyria*. Also *Pliny*, *lib.* 5. *cap.* 12. attributeth *Mesopotamia* and *Babylonia* to *Syria*. But it is evident, that these were distinct Countries from them, in the which there reigned Emperours and Kings which had large and spacious Dominions. For *Syria* is scituated between the *Mediterranean* Sea and *Euphrates*; but *Mesopotamia* (which is so called becaufe it is scituated in the middle of Waters) is separated from *Syria* and *Assyria*, with the Rivers *Euphrates* and *Tygris*; and *Arabia* is separated from *Syria* and *Babylon* with many vast Wildernesses. Therefore these Countries cannot properly pass under the denomination of

Of Syria.

Of Parthia.

Parthia is a ſpacious Countrey, full of Mountains and Deſarts, lying upon the Borders of *Media*, Weſtward; the Metropolis whereof his *Hecatompylon*, taking the name of an hundred Gates wherewith it is fortified. It lieth (as *Stephanus* ſaith) 1512 miles from *Jeruſalem* Eaſtward. Here *Arſaces*, that mighty King of the *Parthians*, kept his Court, who had under his Government *Media*, *Parthia*, *Perſia*, *Hircania*, and the greateſt part of all the Countreys toward the Eaſt. It is called *Parthia*, becauſe of the fruitfulneſs of the Soil, being derived of *Parah*, to fructifie.

Of Hyrcania.

Hyrcania is a fruitful and pleaſant Countrey, bordering upon *Media*, and the *Caſpian* Sea, for the moſt part plain and champian, beautified with many fair Cities, the chief of which are, *Hyrcania*, (the Metropolis of the whole Kingdom) *Talebrota*, *Samariana*, *Carta*, and *Tape*. It was ſo fat and fruitful, that the Inhabitants uſe not to till and dreſs the ground, as they do in other places, but the Seed that falleth from the husk upon the Earth, ſpringeth up, and bringeth forth great Plenty and increaſe, without farther labour. The Dews alſo falling upon the Trees, there droppeth from them Oil and Honey in great Plenty. It taketh the name (as it is thought) from a Wood called *Hyrcania*. In like manner, the *Caſpian* Sea, which bordereth upon it, of this Countrey, is called *Hyrcanum*. Many cruel Beaſts are found therein, as the Panther, the Tyger, and the Leopard. The Panther is of a whitiſh colour, inclining ſomething to yellow, ſpotted all over with round ſhining ſpots; in like manner are their Eyes. She is a friend almoſt to all kinds of Creatures, except the Aſp and Dragon, and (as *Oppianus* ſaith) never taken but when ſhe is drunk, or in her ſleep. She is the Female to the Leopard. The Leopard is of the ſame colour, and of the nature of a Wolf, being full, he hurteth nothing; but if empty, he preyeth upon every thing; yea, even upon men: his Breath is very ſweet, with which many other Creatures being delighted, he often preys upon them; but being full, he ſleepeth ſometimes three days together. The Tyger alſo is a very ſwift and cruel Creature, from whence he is ſo called; his skin is yellow, and full of black Spots, round and ſhining. If ſhe chance to loſe her young, ſhe never leaves ſeeking till ſhe finds them out.

The Travels of Tryphon, *that put* Antiochus *to death.*

IN *An. Mundi* 3826, before Chriſt 142. *Tryphon*, ſometime chief Captain to *Alexander* King of *Syria*, who was ſlain in *Arabia*, went to *Emalcuel*, Prince

Prince of *Arabia Deſerta*, with whom *Antiochus* the Son of *Alexander* was brought up; where he ſo wrought with him, that he got the Boy from him, and brought him thence into *Syria*, 160 miles; and within a while after, beſieged *Antiochia*, took the Town, drove thence *Demetrius Nicanor*, and crowned young *Antiochus* King of *Aſſyria*. This Journey to and again was 320 miles, 1 *Mac.* 11.

In the ſecond year of the Reign of young *Antiochus*, *Tryphon* went from *Antiochia* to *Bethſan*, where he perfidiouſly betrayed *Jonathan* the Brother of *Judas Macchabeus*, 1 *Mac.* 12. being 36 miles.

From *Bethſan* he went to *Ptolomais*, 32 miles.

From *Ptolomais* he went to *Addus*, a Town upon the Borders of *Judæa*, ſixty eight miles, 1 *Mac.* 13.

To *Addus*, *Simon* ſent his Brother's Children, and his Ranſom, which was 60 Talents of Silver: but after he had received the Money, he broke his Word, and went thence with *Jonathan* and his Sons to *Ador*, which was forty eight miles.

From *Ador* he went to *Baſchaman* in the Land of *Gilead*, ninety ſix miles. Here he put to death *Jonathan* and his Sons.

From the Countrey of the *Gileadites* he returned to *Antiochia*, which was 240 miles. Here he put to death young *Antiochus*, being but a Boy of ſeven years of age, and uſurped upon the Government in his place. He began to reign in the 172 year of the *Grecians* Government in *Syria*, and reigned three years, 1 *Mac.* 14. *Joſ. lib. ant.* 13.

About the end of the three years, which was in the 174 year of the *Grecians* Government in *Syria*, *Antiochus Sedetes* (Brother of *Demetrius Nicanor*) made War upon *Tryphon*, and compelled him to fly from *Antiochia* to *Dora*, 240 miles from *Antiochia* towards the South, 1 *Mac.* 85.

But *Antiochus Sedetes* followed him thither, and ſo ſtreightly beſieged *Dora*, that he was conſtrained to ſteal thence in a Ship, and ſail to *Orthoſia*, which was 160 miles.

Laſtly, In the way, as he was going thence to *Apamea*, which was an hundred and twenty mile he was taken and put to death. So all his Travels were 1360 miles.

Of the Places mentioned in his Travels, which have been formerly recited.

Of Dora.

DORA was a Haven-Town ſituated upon the ſhore of the *Mediterranean* Sea, forty eight miles from *Jeruſalem* Northward, in the midway between *Carmel* and *Cæſarea Strato*. In *Joſeph. cap.* 17. it is called *Dor*, that is, *durans*.

Of

Of Orthoſia.

THIS was a City of *Aſſyria*, ſcituated upon the Shore of the *Mediterranean* Sea, near to the place where the *Eleutherius* falleth into it, 200 miles from *Jeruſalem* Northward; being ſo called of *Diana*, whom the *Grecians* called *Orthoſia*, that is, Exalted or lifted up. Hither *Tryphon* ſailed when he fled from *Antiochus Sedetes*, 1 *Mac.* 15. *Plin. lib.* 5. *cap.* 20.

Concerning the Travels of *Apolonius*, *Nicanor*, *Bacchides*, and *Cendebius*; becauſe they are ſufficiently deſcribed in the Travels of the *Macchabees*, I thought it unfit to ſpeak further of them.

The Travels of Heliodorus.

Heliodorus ſignifies the Houſe of the Sun. He was Secretary and chief Governour of *Antiochia* in *Syria*, for that mighty King *Seleuchus Philopator*, who was Brother to that cruel Tyrant *Antiochus Epiphanes*, and was ſent by his Lord and Maſter *Seleuchus* from *Antiochia* to *Jeruſalem*, which was eighty miles, to ſpoil the Temple of the Lord: but the Lord ſent an Angel richly beautified with Armour of Gold, ſitting upon a Horſe; who went to *Heliodorus*, and with his Horſe trod him under his feet: and there appeared two other Angels full of Majeſty and Power, that ſtrook *Heliodorus* and beat him with Whips, ſo that he lay upon the Floor of the Temple as a Man half Dead, and could not go forth until he was carried out, 2 *Mac.* 3.

From *Jeruſalem* he went with that good man *Onias* chief Prieſt of the *Jews* (at whoſe earneſt Prayers and Supplications he was made whole) to *Antiochia*, 280 miles; where he told *Seleuchus Philopator* of the wonderful Works of the Lord. So all his Travels were 580 miles.

The Travels of the High-Prieſt of the Jews, *that ruled before the* Macchabees, *as they are ſeverally mentioned in the Books of* Maccabees. *And firſt, of the Travels of* Onias *the High-Prieſt.*

Onias ſignifies the Riches of God; from *On*, Opulency, and *Jah*, God: for although he was afflicted with Poverty in this World, yet he was rich in God. He ſucceeded his Father *Simon* the Juſt, *An. Mun.* 3757. before Chriſt 211. *Antiochus* the Great being King of *Syria*. He was High-Prieſt thirty nine years until the death *Seleuchus Philopater*; at the end of which time, one *Simon* the chief of thoſe that kept the Temple

Temple, being ambitious of Rule, fell to words with *Onias*, and from words to blows; ſo that there were many outrages committed by the Friends of *Simon*. Wherefore *Onias*, to give place to the Fury of his Adverſaries, went from *Jeruſalem* to *Antiochia*, which was two hundred and eighty miles. But *Seleucus Philopator* being dead, and *Antiochus Epiphanes* in the Government, who was a covetous and cruel Prince; good *Onias*, partly for fear of him, and partly of his Brother *Jaſon* (who had but a little before purchaſed the Office of High-Prieſt for three hundred and ſixty Talents of Silver, and promiſed to pay a yearly Tribute of eighty Talents) durſt not return home to *Jeruſalem*, but went to a Sanctuary that ſtood in the Wood of *Daphne*, which was about one mile from *Antiochia*, in hope of ſafety: to which place, one *Andronichus*, chief Captain to *Antiochus*, came to him, and with fair Speeches and flattering Words, allured him out of the Sanctuary, and traiterouſly put him to death. So all his Travels were two hundred eighty one miles.

The Travels of the High-Prieſt Jaſon.

Jaſon and *Jeſus* have both one ſignification: he entred upon the Office of High-Prieſt in the firſt year of *Antiochus Epiphanes*, which was one hundred ſeventy three years before Chriſt. He went from *Jeruſalem* to *Antiochia*, which was two hundred eighty miles, where, after the death of *Onias*, he paid to *Antiochus* for the Office of High-Prieſt, almoſt three Tuns of Gold, with promiſe to pay a yearly Tribute of 48000 Crowns.

From *Antiochia* he returned to *Jeruſalem*, two hundred eighty miles; where he began to build the Tower of *Acropolis* in Mount *Acra*: and that he might pleaſe that wicked King, and keep his favour, he built certain Theatres in *Jeruſalem*, and cauſed Interludes and Plays to be acted in them, at ſuch times and upon ſuch days as the People were wont to meet in the Temple to ſerve God. Alſo King *Antiochus Epiphanes* in the fourth year of his Prieſthood coming to *Jeruſalem*, he gave him royal entertainment.

The ſame year *Jaſon* was put out of his Office of High-Prieſt by the policy and cunning of his Brother *Menelaus*, and was conſtrained to fly into the Land of the *Ammonites* beyond *Jordan*, being forty miles.

Two years after, when *Antiochus Epiphanes* invaded *Ægypt*, there was a vain rumour that he was ſlain; wherefore *Jaſon*, with a thouſand Souldiers, returned to *Jeruſalem*, being forty miles, and broke ſuddenly into the City, ſo that *Menelaus* was conſtrained for ſafety of his life, to fly to the Garriſon of the *Syrians* that were in *Jeruſalem*.

But

But *Antiochus* hearing what had happened, came out of *Ægypt* with a great Army to *Jeruſalem*, wherefore he fled thence back again to the *Ammonites*, forty miles; but they fearing that *Antiochus* would come thither with his Army, he was accuſed before *Areta*, King of *Arabia*, and conſtrained to fly from one City to another for ſafety.

Wherefore, when he perceived that he could not live there ſecure, he went thence into *Ægypt*, 280 miles.

From thence he went to the *Lacedemonians*, ſix hundred miles, where he died in Exile, being caſt out unlamented or buried. So all his Travels were 1560 miles.

Of Lacedemonia, *the Metropolitan City of* Peloponneſus.

Lacedemonia, or *Sparta*, was a famous City of *Peloponneſus*, diſtant from *Jeruſalem* ſix hundred miles toward the Weſt; which although it had no Walls, yet was it one of the moſt fair and moſt populous Cities in all *Grecia*; and was called *Sparta* of *Spartus*, who was King thereof, and re-built it, adorning it with fair and goodly Buildings. At firſt it was built by one *Lacedemon*, who was ſomtime King thereof, and of him called *Lacedemonia*: and after, *Menelaus*, that mighty King of the *Grecians* (who had to Wife *Helena* the faireſt Woman of all *Grecia*) kept his Court there. Here alſo *Lycurgus*, that famous Philoſopher, reigned as King, and preſcribed to the Citizens and Inhabitants excellent Laws, by the obſervance whereof they became famous in after-Ages, and performed many noble Wars and Exploits againſt their Enemies. *Jonathan* and *Simon* held a friendly league with the *Lacedemonians*.

The Travels of the High-Prieſt Menelaus.

THIS *Menelaus*, called alſo *Onias*, was (as *Joſephus* ſaith) the third Son of *Simon* the Juſt, and Brother to *Jaſon*, although, 2 *Mac.* 3, 4. he is ſaid to be the Brother of one *Simon* of the Tribe of *Benjamin*, who was chief of thoſe that kept the Temple, of whom you may read before. This man, in the fourth year of *Antiochus Epiphanes*, was ſent by *Jaſon* his Brother to *Antiochia*, being two hundred and eighty miles, upon certain buſineſs, but principally, to carry the King Money. Where he made a ſecret Contract with him, to pay him thirty Talents * beſide all that his Brother *Jaſon* had pay'd him, if he would inſtitute him to be High-Prieſt. The King in hope of profit, gave ear to his motion, and under pretence of Injury and Wrong offered by *Jaſon*, conſtrained him to leave his Office, and fly from *Jeruſalem* into

* That is, 180000 Crowns.

into the Land of the *Ammonites* for his Safety, and ſo inſtituted *Menelaus* to be chief Prieſt of the *Jews*; who entred upon his Government in the year before Chriſt one hundred ſixty nine.

Wherefore *Menelaus* returned from *Antiochia* to *Jeruſalem*, two hundred and eighty miles; where he began to govern, not as chief Prieſt, but as a cruel and wicked Tyrant, 2 *Mac.* 4.

But, when in the beginning of his Government he could not pay that great ſum of mony which he had promiſed, the King ſent for him to *Antiochia*, being two hundred and eighty miles, where for that time he was removed from his Office, and his Brother *Lyſimacus* ordained chief Prieſt in his room.

Wherefore *Menelaus* being ſore troubled, vexed, and grieved in mind, for that which had hapned in the firſt year of his Prieſt-hood, returned back from *Antiochia* to *Jeruſalem*, being two hundred and eighty miles.

But a little after, when *Antiochus Epiphanes* brought an Army into *Cilicia*, to ſuppreſs the Rebellion of the *Tharſians* and *Mallotans*, *Menelaus* taking advantage of the Kings abſence, went to *Andronichus* (who was chief Agent for the King in *Syria*) to *Antiochia*, two hundred and eighty miles, and there gave him certain golden Veſſels and Jewels that he had ſtollen out of the Temple, to hire him to be his friend, and help him to his Office of High-prieſthood again. But *Onias* the elder hearing of this Sacriledge, greatly reprehended *Menelaus* for his ſhameful Fact; but he taking it in ill part, combined with *Andronichus*, who by fair ſpeeches alluring him out of the Sanctuary in the wood *Daphne*, put him to death, after he had been five years in exile: But King *Antiochus* returning from *Antiochia*, accuſed *Andronichus* of Treaſon, and by the means of a certain Courtier, received *Menelaus* into favour.

From *Antiochia*, *Menelaus* returned to *Jeruſalem*, two hundred and eighty miles; where, by the help of his brother *Lyſimachus*, he ſtole a great maſs of mony out of the Temple. Which Sacriledge being known to the People, they fell to uproar, and killed *Lyſimachus* cloſe by the Treaſury. They accuſed *Menelaus* alſo before *Antiochus*; 2 *Mac. cap.* 4.

Antiochus, in the ſecond year of his Prieſt-hood, went to *Tyrus*, which is one hundred miles, where he ſo corrupted certain Courtiers with mony, that he procured the favour of *Antiochus*, and cauſed his Accuſers (good and juſt men) to be baniſhed thence, as ſlanderers, and ſuch as went about to defame *Menelaus*.

From *Tyrus* he returned back again to *Jeruſalem*, one hundred miles, where he fell into his old cruelty, and in the third year of his Government, received *Antiochus Epiphanes* with his Army into the City of *Jeruſalem*, who cruelly murthered the Citizens, and ſpoiled the Temple, 2 *Mac.* 5.

After the death of *Antiochus*, who as it is ſaid periſhed of a grievous diſeaſe, and was buried at *Babylon*; his Son *Antiochus Eupator* came with a great Army into *Judæa* in hoſtile manner. Wherefore *Menelaus*, in the laſt year of his Prieſthood, went out to meet him. But *Lyſias* accuſed him unto the King, as one that was the only Author of all the Evils that had happned to the *Jews*. Wherefore *Antiochus* willed *Lyſias* to take him Priſoner; who brought him to *Berea* a Town in *Syria*, diſtant from *Jeruſalem* 360 miles Northward; where, upon the top of a Tower, fifty Cubits high, he was tyed to a Wheel, and had all his Joynts broken, and through the extremity of the pain, died, 2 *Mac.* 3. So all his Travels were two thouſand two hundred forty miles.

The Travels of Alcimus, *High-Prieſt of the Poſterity of* Aaron.

THIS *Alcimus*, after the death of *Menelaus*, which was the year before Chriſt one hundred fifty, went with certain impious and wicked men to *Demetrius Soter*, who lived in *Antiochia* in *Syria*, being two hundred eighty miles, and there accuſed *Judas Macchabeus* and all the Godly *Jews*; uſing ſuch flattery toward the King, that he obtained the Principality and Office of High-Prieſt, which he held three years, 1 *Mac.* 7.

From *Antiochia*, he and *Bacchides* returned back again to *Jeruſalem*, where he was inſtituted in the Office of High-Prieſthood, which is two hundred eighty miles.

But when he ſaw that he was not able to withſtand the power and ſingular vertue of *Judas Macchabeus*, he returned back to *Antiochia*, two hundred eighty miles; where after he had accuſed the good men among the *Jews*, he obtained the Aid of *Demetrius*, who ſent *Nicanor* with a great Army into *Judæa* againſt *Judas*, to eſtabliſh *Alcimus* in the Prieſthood.

So *Alcimus* and *Nicanor* returned into *Judæa*, two hundred eighty miles.

But *Alcimus* ſeeing familiar Conference to paſs between *Nicanor* and *Judas Macchabeus*, he went back again to *Antiochia*, two hundred eighty miles, where he told *Demetrius* of the perfidious dealing of *Nicanor*. Wherefore *Demetrius*, being very angry at what had happened, wrote a ſharp Letter to *Nicanor*, giving him to underſtand, That it was much againſt his mind that he ſhould make a League with *Judas*: and further willed him (the ſaid League notwithſtanding) to bring him bound to *Antiochia*. Upon the receipt of which Letter, he made War upon *Judas*; in which expedition

expedition *Nicanor* was taken, and had his head cut off. All this happened the firſt year of the Prieſthood of *Alcimus*.

But when *Demetrius* heard of this overthrow, he ſent *Bacchides* and *Alcimus* with a great Army, who went to *Antiochia*, and came to *Maſloth* in the Country of *Arbela*, one hundred ninty two miles, where they made Incurſions upon the Tribe of *Naphtaly*, and ſlew a great multitude of the *Iſraelites*, 1 *Mac.* 9.

From *Maſloth* they went with their Army to *Gilgal*, ſeventy ſix miles. This happened in the ſecond year of the Prieſthood of *Alcimus*.

From *Gilgal* they came to *Jeruſalem*, which was about twelve miles, 1 *Mac. cap.* 9.

From thence they brought their Army to *Berea*, being twelve miles: here they were overcome, and put to flight by *Judas Macchabeus*, 1 *Mac. cap.* 9.

From *Berea* they fled amongſt the Mountains which are between *Azotus* and *Gazeron*, ſix miles. Here *Judas Macchabeus* was ſlain.

Wherefore *Alcimus* returned thence back again to *Jeruſalem* twenty miles, and cauſed the Walls of the inner houſe of the Temple, and the Monuments of the Prieſts, to be taken down and deſtroyed: but before his command was fully executed, the Lord ſtruck him with a dead Palſie, of which he lay a time dumb, but within a while after he died of that diſeaſe, in the ſecond year of his Prieſthood, *An. Mundi*, three thouſand eight hundred and eleven, and before Chriſt, one hundred and fifty ſeven. *Alcimus* being dead, *Bacchides* returned back to *Demetrius* in *Syria*, 1 *Mac.* 9. For ſeven years after there was no High-prieſt in *Jeruſalem*, till *Jonathan* the Brother of *Judas Macchabeus* took upon him that Office, 1 *Mac.* 10. So all his Travels were 1717 miles.

Of the places to which he travelled.

Of Arbela.

THIS was a City in the upper *Galilee*, belonging to the Tribe of *Naphtaly*, ninety ſix miles from *Jeruſalem* Northward; of which Town all the Country is called *Arbela*, being derived of *Arab*, to lie hid.

Of Maſloth.

THIS alſo is a Town of *Naphtaly*, ninety two miles from *Jeruſalem* Northward: and is derived of *Maſchal*, which ſignifies, he hath governed.

Of

Of Berea.

TO this City *Jotham* ſometime fled from the Fury of his Brother *Abimelech*, Judge of *Iſrael*, *Judg.* 9. It is ſcituated twelve miles from *Jeruſalem* Weſtward, and ſignifies, a clear Well.

Thus by God's Providence have I deſcribed the Travels and Journeys of the Holy Patriarchs, Kings, and Prophets, *&c.* as they are ſeverally mentioned in the Old Teſtament; that ſo, gentle Reader, thou might'ſt underſtand what difficult and tedious Journeys, and in them what great Labour and Vexation they were conſtrained to bear in this World, till God of his Mercy took them out of this Vale of Miſery, and placed them in everlaſting Happineſs, where now, without doubt, they remain in peace.

The

The Quantities of the Monies both Silver and Gold, as they are ſeverally mentioned in the Scriptures, reduced to our Weights and Engliſh *Valuations.*

EVER ſince the time that Monies have been allowed as current in Exchange betwixt man and man (which for that purpoſe, as *Ariſtotle* ſaith, was firſt ordained) it hath paſſed according to the valuation of a certain Weight, which for the moſt part is Univerſal, according to the worth and eſtimation thereof in the ſeveral Countries where it is to be ſold and exchanged; or elſe by Coin, which is current according to the valuation that is impoſed upon it by the conſent of a State, or command of a Prince. In both which, there have been uſed ſundry diſtinctions of greater and leſs valuations of Weights and Coin, according to the neceſſity and eſtimation thereof in ſeveral Kingdoms and Governments. As amongſt the *Jews* they uſed Weights and no Coin, and theſe diſtinguiſhed in ſeveral ſorts, and, as is thought, ſeparated with ſundry Marks, that they might be known each from other. The Weights that they uſed were commonly three, *viz.* the Centiner or Talent, the Mina, and the Sicle; according to the Opinion of *Joſephus*, *Budæus*, *Hoſtius*, and many others.

Of a Sicle.

A *Sicle* was a kind of Weight, current among the *Jews*, containing preciſely half an ounce of ſilver or Gold; which, that it might be diſtinguiſhed, had a particular Effigies or Superſcription; *viz.* upon one ſide was to be ſeen the meaſure wherein they kept *Manna* in the Sanctuary, with this Superſcription, *The Sicle of Iſrael*; and on the other the Rod of *Aaron* flouriſhing, with this Inſcription, *Holy Jeruſalem*, which is ordinarily worth in Engliſh money 2 *s.* 6 *d.* and in Gold 15*s.* and more or leſs according to the pureneſs or baſeneſs of either.

A Sicle was divided into theſe parts.

1. Into a Drachma, *i. e.* 7 *d. ob.* whereof four make a *Sicle*, *Gen.* 13. 15. *Exod* 21. 32, *&c.*

2. Half *Sicles*, mentioned *Exod.* 30. 13. 15. *ca.* 38. 26. which was the yearly Tax impoſed upon every man toward the building of the Tabernacle, *i.* 15 *d.* Engliſh.

3. *Qua-*

3. *Quadrans Sicli*, or the fourth part of a *Sicle*, which was alſo in uſe among the *Jewes*, 1 *Sam.* 8. 9. which amounts to a *Roman* penny, and in our money to 7 *d. ob.* and by the *Grecians* were called *Drachma.*

4. *Gheras*, *Exod.* 30. 13. which was the twentieth part of a *Sicle*, and was worth 1 *d. ob.*

Of Sicles there were three ſorts.

1. A common *Sicle*, which weighed a quarter of an ounce, and was worth 15 *d.*

2. The Kings *Sicle*, which weighed three *Drachma's*, that is in our money 22 *d. ob.*

3. The *Sicle* of the Temple, which weighed directly half an ounce, and was worth 2*s.* 6*d.*

Of a Mina.

A *Mina* was a pound weight among the *Jews*, and were of two ſorts, one of Gold, which weighed 100 Drachma's, another of Silver, weighing 240 Drachma's. Theſe were called the antient Weights; but there was a later, which is ſaid to contain 100 Denaria's or Attick Drachma's, which ſeem to be ſo called becauſe of the Traffick the *Jews* had with the *Grecians*, among whom it was worth 100 Attick Drachma's, *i.* 3 *l.* 2 *s.* 6. *d. Engliſh.*

Of Mina's there were three ſorts, as appeareth in Ezech. 45.

1. The common Mina or Pound (weighing twenty five half Ounces or Sicles of the Temple) amounted to ſixty Drachma's, *i.* 37 *s.* 6 *d.*

2. The King's Mina or Pound (weighing twenty half Ounces or Sicles of the Temple (amounted to eighty Drachma's, *i.* 50 *s.*

3. The Mina, or Pound of the Temple or Sanctuary, (which weighed 25 half Ounces or Sicles) maketh 100 Drachma's, *i.* 3 *l.* 2 *s.* 5 *d.*

Of a Talent.

THE *Hebrew* Talent ordinarily weigheth 125 Pounds, which being divided, amounteth to 3000 Sicles or half Ounces, as it plainly appeareth, *Exod.* 38. 25, 26. where it is ſaid that 600000 men offered ſo many half Sicles, which make 300000 Sicles, the 100*th* part of which make a Talent, from whence it appeareth, that 3000 Sicles make a Talent. Alſo *Epiphanes* obſerveth, *lib.* 1. *de Pon.* That the Attick Talent is equal in weight with the *Hebrew*; for, as the *Hebrew* contains 3000 Sickles, which make 125 *l.* ſo the Attick contains 1200 Drachma's, which make the ſame weight, and is worth 375 *l.* of *Engliſh* Money. But the *Hebrew* Talent of Gold, which for the moſt part is uſed in every place, is worth 4500 *l.* in our Money.

The Jews *had three ſorts of Talents.*

1. The common Talent (weighing 3000 quarters of an Ounce, or common Sicles) amounts to 6000 Drachma's, which is 187 *l.* 10*s.*

The

2. The Kings Talent weighed 3000 of the Kings Sicles, which amounted to 9000 Drachma's, which is 281 *l.* 5*s.*

3. The Talent of the Temple or Sanctuary, weighed 3000 Sicles of the Temple, which are preciſely ſo many half Ounces, which amount to 375 Pounds.

From hence then may eaſily be gathered, that although the *Jews* had ſeveral Weights and denominations of Silver and Gold, yet only one kind was uſually obſerved in traffique with other Nations, and that had correſpondency with their Weights, the reſt being only for the common ſort, or particular uſes; for although there were divers Sicles, Mina's and Talents among themſelves, yet the common weight (whether it was of Sicle, Mina or Talent) was uſually that which they termed the Talent of the Temple, and that had a juſt correſpondency with the *Grecian* Talent both in weight and in worth; and this not only among them, but alſo by relation from them to the *Italians*; and that Nation obtaining an univerſal Monarchy, made it common with us alſo.

Of other Weights uſed among the Jews.

THEY had alſo other Weights which they uſed, paſſing under ſeveral denominations and differing value; as *Keſeph*, a Silverling or *Nummus*; which name is very often uſed for a Sicle, as appeareth, *Gen.* 20. 16. *and* 23, 16. 43, 21. 2 *Sam.* 18. 11, 12. The *Chaldæans* called this *Silga*, and the *Hebrews*, *Shekel*, being preciſely half an Ounce, and worth 2. s. 6 d. For thirty of theſe Silverlings of the Sanctuary our Saviour Chriſt was ſold, *Matth.* 26. which amounteth to 3 l. 15 s. *Engliſh.*

There was alſo another kind of Silverling or *Nummus* uſed, which was called *Siclus*, but it was the common or Vulgar Sicle, which was but a quarter of an Ounce, and was worth but 15 d.

There was another kind of Silverling or *Nummus* uſed, which was called *Keſhitah*; of which you may read in three ſeveral places of Scripture, *Gen.* 33. 19. *Joſ.* 24. 32. *Job* 42. 11. and was ſigned with the Image of a Lamb upon it, from whence it is ſo called. The antient *Nummus* of the *Arabians* and *Chaldeans* was like unto this, as may be gathered by many circumſtances out of the places where it is mentioned, and was of the ſame valuation as the *Grecians* was amongſt the *Jews*, which was 1 *d. ob.*

But the Silverlings mentioned *Act.* 1. 9, 19. are intended to be *Grecian* Silverlings or *Nummus*, and is worth an Attick Drachma; for the *Grecians* reckon their Sums of Money by Drachma's, as the *Jews* and *Romans* by Sicles and Seſtertia's, and is worth of our Money 7 *d. ob.*

You ſhall read in *Mat.* 17. 24. of a Didrachma, which is worth in our Money 15. d.

Alſo

Alſo *Mat.* 17. 27. of a Stater, which is a Greek Coin, worth 2 s. 6 d.

And *Mat.* 18. 22. and 22. 19, *&c.* of a *Denarius*, which was a Roman Coin, which is evident *Mat.* 21. becauſe the Image of *Cæſar* was upon it, and was worth 7 *d. ob.*

1 *Sam.* 2. of a Scruple, which was worth 1 *d. ob. q.* o.

In *Exod.* 30. *Num.* 3. *Ezek.* 45. of an *Obulus*, which was 1 *d. q.*

In *Mat.* 12. of a *Minutus*, which was, *ob. q.*

And in *Mat.* 12. *Mat.* 5. you ſhall read of a Coin called *Quadrans*, being ſomething more than half a farthing. Theſe are briefly the Weight, and Monies the *Jews* uſed, both foreign and domeſtick, in their Trade and Commerce.

Of the Gold Weight among the Jews.

THe *Jews* alſo had their particular Weights for their Gold, as they had for their Silver, the leaſt of which were called Zuza, or Drachma, which is worth 7 *s.* 6 *d.* and more or leſs according to the pureneſs or baſeneſs of it. It was alſo called Daikemonim, *Eſd.* 2. and *Nehem.* 7. The *Chaldæans* call it Edarchonim, *Eſd.* 8. The common *Sicle* of Gold weighed two Drachma's, and was worth 15 *s.*

The Kings *Sicle* weighed 3 Drachma's, and was worth 22 s. 6. *d.*

The *Sicle* of the Temple weighed 4 Drachma's, being preciſely half an ounce, and was worth 30 s.

The common Mina or pound of Gold weighed 60 Drachma's or Hungarian Ducats, which is worth 22 li. 10 s.

The Kings Mina or pound, 80 Drachma's or Hungarian Ducats, which is 30 li. Engliſh.

The Mina or pound of the Temple weighed 100 Drachma's or Hungarian Ducats, which was 2250 li.

The Common Talent of Gold weighed 6000 Drachma's, or Hungarian Ducats, and was 2250 li.

The Kings Talent weighed 9000 Drachma's or Hungarian Ducats, which was 3375 li.

The Talent of the Temple weighed 12000 Drachma's, or Hungarian Ducats, which was of our money 45000 li.

Of Gold Weights which were not originally the Jews, *but borrowed of other Nations, and uſed amongſt them.*

THere are four kinds of Weights that are mentioned in the Scriptures, which were common amongſt the *Jews*, beſides the former, *viz. Zahab*, of which you may read, 2 *King.* 5. 5. 2 *Chr.* 9. 16. and is called by the name of a *Nummus*. The *Sicle* of Gold, 1 *Chron.* 21. 25. which is there alſo

alſo called *Nummus*. Both which being ſo called, ſeem to ſignifie a *Didrachma* of Gold: and theſe two were properly belonging to the *Jews*. The other that follow belonged not to them, but they received them from other Nations; as the *Stater*, *Drachmon*, and *Adarchon*.

The *Stater* was an ancient piece of Gold, common amongſt the *Perſians*, the *Grecians*, the *Romans*, and other great Governments, being diſtinguiſhed by the Superſcription of the Kings or Countreys where they were made or coined; as the *Stater Philippici*, *Stater Darici*, *Stater Alexandrei*, *Stater Romani*, &c. They were pure fine Gold, ſome of which were as much in value as a double Ducat, others as four *Hungarian* Ducats, and ſome as *Portugues*.

The *Drachmon*, (of which you may read, *Ezra* 8. 27, *&c.*) is a *Perſian* Coin, as it ſeems, for the *Grecian* Interpreters call it *Drachmen*, which is as much more as the *Attick Drachma*, and in our money is worth 7 s. 6 d.

Adarchon alſo ſeems to be a *Perſian* Coin, and doth imply the name of a Prince, or *Daricum* ſignifies the Gold of the *Perſians*: For *Darius* the Son of *Hyſtaſpis* then reigned, when theſe *Nummus* of Gold, thus called, were dedicated to the Building of the Temple; and this man, for the moſt part, coined ſingular good Gold, as *Herodotus* in *Melpom.* ſaith: wherefore they were either called *Darici*, becauſe they were coined by the *Perſian* Kings, or elſe, as *Plutarch* in *Artax.* obſerves, becauſe the Image of *Darius* ſtood upon one part of it. And was worth of our money ſeven ſhillings and ſix pence.

Thus you may perceive what diverſities of Weights were uſed amongſt the *Jews*; being crept in amongſt them, partly becauſe of their Captivity, and partly becauſe of their Commerce and Trade with other Nations. It is therefore worthy of obſervation, that if at any time you read of any weight of Money, Braſs, or the like, in the Holy Scripture, to conſider of what ſort of Weight it is, *viz.* whether a Weight of the *Jews*, or ſome Foreign and ſtrange Weight. If of the *Jews*, whether it be the common Sicle, the King's Sicle, or the Sicle of the Temple. But if theſe may be diſcerned, you ſhall for the moſt part find the Addition, which may eaſily diſtinguiſh them. But if there be no addition, that is the King's Sicle, or the Sicle of the Temple, then you may preſume that it is the common Sicle. And ſo for other Weights and Monies.

That theſe things may appear the plainer unto you, I have here added the principal Sums of Money, reduced to our Engliſh Valuations, as they are ſeverally mentioned in moſt places of Scripture. And firſt out of Geneſis.

GENESIS.

Abimelech King of *Gerar* ſaid to *Sara*, I have given your Brother an hundred ſilverlings, which were common Sicles, 62 l. 16 s. *cap.* 20.

Abraham bought a burying-place for his Wife *Sara*, for 400 Sicles of Silver, which are common Sicles, that is, 25 l. *cap.* 24. *v.* 22.

Abraham's Servant gave *Rebecca* half a Sicle of Gold, and two Bracelets upon her hands, weighing ten Sicles, which are intended to be common Sicles, becauſe there is no addition; which was 4 li. 2 s. 6 d. *cap.* 15. *v.* 16.

Joſeph was ſold by his Brothers for 20 ſilverlings, that is, common Sicles, according to the ſeventy Interpreters, *cap.* 27. *ver.* 28. *i.* 1 l. 5 s. But the Silverlings our Saviour was ſold for were as much again, being Sicles of the Temple, which were preciſely half ounces.

Exodus.

THe mulct that was preſcribed by the Lord to pay by him who had an Ox that gored or hurt another mans Servant, was thirty common Sicles, that is, 3 l. 15 s. *cap.* 31. *ver.* 32.

When the People were numbred, each man was to give half a Sicle of the Temple, *i.* 1 s. 3 d. *cap.* 30. *v.* 31.

The ſeven Lamps in the Temple, with their Snuffers and Snuffing-diſhes, were made of a Talent of fine Gold, after the weight of the Temple, and were worth 4500 li. *cap.* 37. *ver.* 24.

All the Gold that was occupied in all the Work wrought for the holy Place, which was the Gold of the Offering, was 26 Talents, and 370 Sicles, according to the Sicle of the Sanctuary, being 130596 li. 5 s. *cap.* 38. *v.* 25.

But the Silver of them that were numbred in the Congregation, was 100 Talents, and 1775 Sicles, after the weight of the Temple; amounting to 37721 li. 18 s. 6 d. *cap.* 38. *v.* 25.

Moreover, there were 100 Talents of Silver to caſt the Sockets of the Sanctuary, and the Sockets of the Vail, 100 Sockets of an hundred Talents, a Talent for a Socket, which was 375 *l.* a Socket, and in the whole 37500 *l.* *cap.* 38. *ver.* 27.

Leviticus.

IF any man ſhall make a Vow of a Perſon unto the Lord, by thy eſtimathen then thy eſtimation ſhall be thus; a male from twenty years old unto ſixty years old ſhall be by thy eſtimation at fifty Sicles of Silver, after the Sicle of the Sanctuary, which is 6 *l.* 5 s. *cap.* 17. *v.* 2, 3. 15. 6, 7.

Ver. 3.

Ver. 3. But a Female, then but thirty Sicles of Silver, *i. e.* 3 l. 15 s.

Ver. 4. And from five years old to 20 years old, thy valuation ſhall be for the Male twenty Sicles of Silver, *i. e.* 50 s. and for the Female ten Sicles of Silver, *i. e.* twenty five ſhillings.

Ver. 5. But from a Month old to five years old, thy price of the Male ſhall be five Sicles of Silver, *i. e.* 12 s. 6 d. and for the Female three Sicles of Silver; which was 37 s. 6 d.

Ver. 6. And from 60 years old and above, if he be a Male, then 15 Sicles, *i. e.* thirty ſeven ſhillings ſix pence.

Numbers.

FOR the redeeming of the 273, which were more than the *Levites* of the Firſt-born of the Children of *Iſrael*, there ſhall be taken five Sicles a man, after the Weight of the Temple, *cap.* 3. 46, 47. *i. e.* 12 s. 6 d. a man; and for the whole 170 l. 12 s. 6 d.

The Princes of *Iſrael*, being twelve in number, offered unto God each of them a Silver Charger of 130 Sicles weight, and a Silver Bowl of ſeventy Sicles, after the Sicle of the Sanctuary, *cap* 7. 13. *i. e.* 25 l. a Prince, and amounted in the whole to 300 l. and an Incence Cup of Gold of ten Sicles, for every Prince, which was 7 l. 10 s. a man, which in the whole amounted to 90 l.

Deuteronomy.

IF any man take a Wife, and when he hath layn with her, hate her, and lay ſlanderous things to her charge, and ſhe prove not guilty of the fact, he ſhall be condemned in 100 common Sicles of Silver, *cap* 22. *v.* 19. *i. e.* 61 l. 5 s.

If a Man lie with a Maid, he ſhall pay unto her Father 50 Sicles, *viz.* common Sicles, *cap.* 22. *v.* 29. *i. e.* 3 l. 2 s. 6 d.

Joſhuah.

AND *Achan* anſwered *Joſhuah*, and ſaid, Indeed I have ſinned againſt the Lord; for I ſaw amongſt the Spoyls a goodly *Babyloniſh* Garment, and 200 Sicles of Silver, *cap.* 7. *v.* 20 (*i. e.* 12 l. 10 s.) and a Wedg of Gold of fifty Sicles, *i. e.* 37 l. 10 s. Engliſh

Judges.

GIDEON gathered of the Spoyls of the *Midianites* for a preſent 1700 Sicles of Gold, *cap.* 8. *v.* 26. *i. e.* 1275 l.

The Princes of the *Philiſtines* promiſed the Harlot *Dalilah*, if ſhe could betray *Sampſon*, to give her 1100 Silverlings, *i. e.* common Sicles, which was 68 l. 15 s. *cap.* 16. 5.

The Body of the Image in the Houſe of *Micah* in Mount *Ephraim*, weighed 200 Silverlings, *i. e.* common Sicles, which is 12 l. 10 s. *cap.* 17. *v.* 4.

And the ſum of Mony which *Micah's* Mother miſſed was 1100 common Sicles of Silver, for which ſhe curſed; *i. e.* 68 l. 15 s.

To

To the *Levite* that ſerved *Micah*, ſhe gave yearly a Suit of Apparel, tenths, and ten ſilverlings, or Sicles of the Sanctuary, for with that kind of Money the *Levites* were rewarded, *i.* 1 *l.* 5*s.*

I *Samuel.*

AND all that remain in the houſe of *Eli* ſhall come and bow down to him for a piece of Silver, in *Hebrew* it is *Agorah*, which *Foreſtarius* and *Avenarius* interpret *Scrupulo Argenti*, which was 1*d. ob.q.* But if you take the antient Interpreters, it was *Obulum*, that is, 1*d.q. cap.*2. *v.*36.

When *Saul* ſought his Fathers Aſſes, his Servant had about him the fourth part of a common Sicle of Silver, that is, 3*d. ob. q. cap.* 9. *v.* 8.

The Brigandine of the Great Gyant *Goliah* weighed 5000 Sicles of Braſs, which at ſixteen Ounces in the Pound, comes to ſeventy eight Pounds and two Ounces: and the head of his Spear weighed ſixty Sicles, that is, after the ſame weight, nine pound a quarter and half of Iron. *cap.* 17. *v.* 5.

II *Samuel.*

AND *David* won the Town of *Rabba*, and took the Kings Crown from his head and ſet it upon his own head; which weighed a Talent of Gold, and was (according to our common Interpreters in theſe times) a common Talent of the *Jews*, *i.* 46 *l.* 14 Ounces, worth 2250 *l. Engliſh. cap.*12. *v.*30. But other Writers, conſidering that if it had been ſo heavy, the King could not have worn it, therefore they think it to be a Talent, according to the *Syrian* weight, which is not above a quarter of an *Hebrew* Talent, and was of our weight eleven Pound four Ounces, that is, 551 *l.* And the reaſon of their opinion was, becauſe *Rabbah* and the whole Country of the Children of *Ammon* lay in the Land of *Syria*, and therefore it muſt neceſſarily follow, that their Weight was *Syrian* Weight; the King of *Rabbah* never wearing this Crown but when he made ſome Solemn Feaſt or Triumph. There are others that value it according to the worth of the Crown, not of the Weight; and for that it was made of fine Gold, ſet with pretious Stones and other Jewels, therefore it weighed a Talent, that is, it was worth a Talent; according to that of *Zach. ca.* 1. *So they weighed for my Wages as much as I am valued*, *i.e.* thirty Silverlings. Thus have I ſet before you three Interpretations, follow which you like.

And *Joab* ſpake unto the man that brought him word that *Abſalon* was hanging upon an Oak-tree, ſaying, If thou had'ſt ſmote him to the ground, I would have given thee ten Sicles of Silver, or ten Silverlings, which was 12*s.*6*d.* The man anſwered him and ſaid, If you had laid 1000 Silverlings (that is 62 *l.* 10*s.*) in my hand, yet I would not have laid my hand upon the Kings Son, *cap.* 18. *v.* 11.

When the Angel of God ſtretched forth his hand over *Jeruſalem*, and ſtrook the People with the Peſtilence; at the commandment of *Gad* the Prophet, *David* went to *Araunah* the *Jebuſite* and bought his threſhing-floor for fifty Sicles of Silver, of the common Weight. Some ſay that every Tribe gave fifty Sicles, being 3 *l.* 2 *s.*6 *d.* a Tribe; and in the whole amounted to 37 *l.* 10*s. cap.*25. *v.*25.

I. *Kings.*

THE Queen of *Saba* gave unto King *Solomon* 120 Centiners, or Talents of Gold; being 265000 Pounds *Engliſh*: this was pure *Arabia* Gold, and therefore, according to the worth of Gold in theſe days, much more than is ſet down, *cap.* 5. *v.* 28.

King *Solomon* had brought into his Kingdom in one year 666 Talents or Centiners of fine *Arabian* Gold; which at 4500 Pound the Talent, is 2997000 *l. viz.* two millions nine hundred ninety ſeven thouſand Pounds *Engliſh*. But the Silver that *Solomon* had, was not to be numbred. *cap.* 10. *v.* 14.

And King *Solomon* cauſed 200 Targets to be made of the fineſt Gold, each Target weighing 200 Sicles of Gold, that is 600 *Hungarian* Ducats; and was worth 225 *l.* a Target: which in the whole amounteth to 45000 *l. Engliſh. cap.* 10. *v.* 16.

There came and went up out of *Ægypt* a Chariot worth 600 Sicles of Silver, which is 37 *l.* 10 *s.* and a Horſe worth 150 *l.* that is 94 *l.* 7 *s.* 6 *d. cap.* 10. *v.* 29.

II. *Kings.*

NAaman General of the King of *Syria*'s Hoſt, when he travelled to *Samaria* to be healed of his Leproſie, took with him ten Talents of Silver, that were of the common Weight, each Talent worth 187 *l.* 10*s.* being in the whole 1875 *l.* But if you account it after the *Syrians* Talent (as ſome would have it) which is but the fourth part of the *Hebrew*; then it came to 46 *l.* 17 *s.*6 *d.* the Talent, and in the whole to 468 *l.* 15 *s.* He alſo brought 1000 Drachma's of Gold, being ſo many *Hungarian* Ducates, being worth 375 *l. Engliſh. cap.* 5. *v.* 5.

Being healed of his Leproſie, he gave to *Gehazie*, two Talents of Silver in two Bags; which if they were according to the Weight of the *Jews*, amounted to 375 *l.* and was as much as a man could carry. But if according to the *Syrian* Weight, then it came but to 95 *l.* which he might well carry and not be diſcovered. *cap.* 5. *v.* 5.

Benhadad King of *Syria* ſo ſtreightly beſieged *Samaria*, that an Aſſes head was ſold at eighty pieces of Silver, or Silverlings, which is five Pound; and a quarter of a cabe of Doves Dung, at five pieces or Silverlings. that is, 5 *s.* 4 *d.* But after the Lord ſtrook the *Syrians* ſo that they fled from their Siege, and the Citizens opened their Gates, and rifled their Tents; by vvhich means there vvas ſuch Plenty, that tvvo Meaſures of Barley were ſold for a Sicle, that is, fifteen pence, and tvvo Meaſures of fine Flower, at fifteen pence.

When *Phul* King of *Aſſyria* invaded *Menahem* King of *Iſrael*, he vvas con-

conſtrained to give him a thouſand Talents of Silver, that is, 187500 l. that his help might be with him to eſtabliſh a Kingdom in his hand, and depart: for the payment of which Money, all the men of Subſtance in *Iſrael* were conſtrained to pay fifty Sicles of Silver a piece, that is, 3 l. 2 s. 6 d. a man.

I. *Chronicles.*

IT was ſaid that *David* left *Solomon* towards the building the Temple 10000 Talents of Gold, that is, 450000000 l. four hundred and fifty millions of Pounds. *cap.* 22. *v.* 14.

Alſo he left him for the finiſhing of the ſame work 1000000 Talents of Silver, which amount unto 375000000 l. *viz.* three hundred ſeventy five millions of pounds.

Alſo *David* dedicated to the Temple, of his own Goods, 3000 Talents of Gold, that is, 135000 l. And of Silver 7000 Talents, that is, 2625000 l. *viz.* 2 millions ſix hundred twenty five thouſand Pound, *Engliſh.*

The offering which *David* gave towards the building of the Temple, was 5000 Talents, and 10000 Adarcons, or *Hungarian* Ducats of Gold, that is, 22507500 l. *viz.* twenty two millions five hundred ſeven thouſand five hundred Pounds. So all that was given by *David* towards the building of the Temple was 8 hundred 47 thouſand millions, 3 hundred 82 thouſand 5 hundred Pounds.

II. *Chronicles.*

Solomon made 300 Shields of fine Gold, every Shield weighing 300 pieces of Gold, that is, 112 l. 10 s. ſo in the whole they came to 33650 l.

Eſdras.

SOME of the chief of the *Jews*, when they returned from the Captivity of *Babylon* unto *Jeruſalem*, gave to the building of the Temple 61000 Drachma's, or *Hungarian* Ducats of Gold, *cap.* 2. *ver.* 69. that is, 21525 *l.* alſo five thouſand pound of Silver, which at 37 s. 6 d. the pound, cometh to 9375 *l.*

ARTASHAST (who in ſome places is called *Darius Artaxerxes Longimanus*, commanded his Treaſurer to give unto *Eſdras* towards the building of the Temple of *Jeruſalem*, 100 Centiners or talents of ſilver *cap.* 7. *v.* 21. 22. which (at 187 li. 10 s. the talent) cometh to 18750 li. according to the Hebrew common weight; for as oft as there is no addition, it is to be intended in every place the common weight.

The King of *Perſia* and his Nobles, with all *Iſrael*, gave to the building of the Temple in *Jeruſalem* 650 Centiners of ſilver, of the common weight, *cap.* 8. *v.* 16. 26. which (at 187 li. 10 s. the Talent) cometh to 121875 li. alſo in ſilver veſſels 100 Centiners or Talents which (at 187 li. 20 s. the Talent) cometh to 1875 l. alſo 100 Centiners or talents of Gold, which (at 2250 l. the Talent) in

in the whole cometh to 225000 li. or thereabouts: alſo 20 cups of Gold, weighing 1000 Drachma's or Hungarian Ducats, that is, 375 li. each of which cups were worth 18 li. 15 s.

Nehemiah.

THE *Tirſhatha* (or as ſome have it *Nehemiah*) gave to the work 1000 Drachma's of Gold, *cap.* 7. *v.* 37. which was 275 l. and ſome of the Fathers gave to the Work 20000 Drachma's, or Hungarian Ducats of Gold, which came to 5500000 l. alſo 2200 pounds of Silver, which was 4125 l. and the reſt of the People gave 20000 Drachma's or Hungarian Ducats of Gold, which came to 5500000 l. alſo 2000 pieces of Silver, which were common pounds, which cometh to 3756 l.

Eſter.

PRoud *Hammon* offered 10000 Centiners, or Talents of Silver, to deſtroy the *Jews*; *cap.* 3. *v.* 9. which (at 187 l. 10 s. the Talent) cometh to 1875000 li.

Ezekiel. chap. 45. *v.* 43.

A Sicle of the Temple ſhall be twenty Gerahs, that is, 2 s. 6 d. (for in this place he ſpeaketh of that which belongeth to the Sanctuary) and the Mina (that is the Kings Mina) ſhall be twenty Sicles: and 25 Sicles ſhall be the Mina of the Temple: and fifteen Sicles ſhall be the common Mina; of which you may read before.

Tobias, chap. 1. *v.* 10.

OLD *Tobias* willingly lent to the poor man *Gabel*, in *Rages*, a Town in *Media*, ten pounds of Silver, that is, 18 l. 15 s. But if it be according to our tranſlation, that is, ten Talents, at 187 l. 10 s. the Talent, is 1963 l. after the common Weight. But if after the Weight of the Temple, it comes to as much more.

I *Macchabees. chap.* 10. *v.* 40. 42.

Demetrius King of *Syria* offered to give yearly unto the *Jews* for the building of the Temple, 15000 Sicles of Silver, of the Temple Weight; that is, 1000 Mina's, which (at 37 s. 6 d. the Mina) comes to 18751. And, if they would aid him, he would reſtore the Money again, which his Officers had kept back of the Revenues of the Temple; which was yearly five thouſand Sicles of the Temple, of Silver; that is 2500 Crowns *Engliſh*; which is, 625 l.

Jonathan the High-Prieſt of *Jeruſalem*, wrought ſo well with *Demetrius* King of *Syria*, that he releaſed the *Jews* of their yearly Tribute, and made them free: for which freedom he gave three hundred Centiners of Gold, or common Talents; *cap.* 11. *v.* 28. which at 2250 l. the Talent, cometh to 675000 l.

Simon to releaſe his Brother, ſent to *Tryphon*, the King of *Syria*'s General

of his Hoſt, one hundred Centiners or Talents of Silver, of the common Weight, *cap.* 13. *v.* 16. 19. which at 187 l. 10 s. the Talent, amounts to 18750 l.

Simon the High-Prieſt of *Jeruſalem* ſent to the *Romans* a great Shield of Gold, weighing one thouſand pounds; *cap.* 14. *v.* 14. which is one hundred thouſand *Hungarian* Ducats, thirty ſeven thouſand five hundred Pound *Engliſh*. *Antiochus, Demetrius* his Son, King of *Syria*, asked of *Simon* the High-Prieſt of *Jeruſalem*, for the Redemption of certain Towns that he had taken, five hundred Centiners, or common Talents of Silver: and for his charges as much more; *cap.* 15. *v.* 31, 35. in all, a thouſand Centiners or Talents: that is 187500 l. in *Engliſh* Money. But *Simon* refuſed the proffer, yet nevertheleſs, that he might live in Peace, he offered him 100 Talents of Silver, which (at 187 l. 10 s. the Talent) amounteth to 18750 l.

II. *Macchabees.*

WHEN *Heliodorus* would have robbed the Temple, there was in it 400 Centiners of Silver (of the weight of the Temple) which at 375 l. the Talent, cometh in the whole to 150000 pounds *Engliſh*: alſo two hundred Centiners of Gold, which at 4500 l. the Talent, amounteth to 900000 l. *chap.* 3. *v.* 11.

Jaſon, that wicked Prieſt, deceived his Brother *Onias* of the Office of High-Prieſt, and gave to King *Antiochus* for it, firſt, 360 Talents of Silver; then 80; after, 150: *cap* 4. *v.* 8. *and* 19. 2, 4. all the common Weight; which were in the whole 590 Talents, and amounted at 187 l. 10 s. the Talent to 110625 l.

The wicked *Jaſon* being High-Prieſt, hearing that *Antiochus* held a great Feaſt in *Tyrus*, ſent 300 Drachma's of Silver, that is, 9 l. 7 s. 6 d. for a Sacrifice to *Hercules*. But if you change theſe into *Hungarian* Ducats (as there are ſome think them to be Gold) then they came to 112 l. 10 s.

Menelaus, being ſent by *Jaſon* the High-Prieſt to the King, he behaved himſelf in ſuch cunning manner, that he got the High-Prieſts Office; promiſing the King 300 Centiners or Talents of Silver more than *Jaſon* would give; which at 187 l. 10 s. the Talent, cometh to 56250 l. 10 s. But being unable to perform his promiſe, he was put from his Office of High-Prieſt.

Antiochus payed yearly to the *Romans* 2000 Talents of Silver, that is, 375000 l. *cap.* 8. *v.* 10.

Antiochus took 1800 Centiners or Talents of Silver of the Temple of *Jeruſalem*, which at 187 l. 10 s. the Talent, cometh to 337500 l. *cap.* 5. *v.* 21.

Nicanor cauſed to be proclaimed, that he would ſell the captive *Jews*, 19 for a Centiner, that is, for every *Jew* 9 l. 17 s. 4 d. *q. c. cap.* 8. *v.* 10.

Ju-

Judas Macchabeus ſent 2000 Drachma's of Silver to *Jeruſalem* for a Sin-offering, that is, 62 l. 10 s. *cap.* 12. 43.

Now followeth the Reckonings of the Moneys in the New Teſtament.

And firſt of Matthew.

HE that agreeth not with his Adverſary, ſhall be caſt into Priſon, and not come forth (ſo ſaith our Saviour Chriſt) until he hath paid the utmoſt farthing. The *Hebrew* and *Latine* Tranſlations have it, *Quadrans*, or a fourth part, that is, a farthing in our Money: but if you account according to the *Roman* Coin, it was *ob. q.*

Doe not men buy two Sparrows for a Penny? cap. 10. *v* 29. that is, ſomething more than half a farthing.

When our Saviour Chriſt went into *Capernaum*, the Receivers of Tribute ſpake to *Peter*, ſaying, *Doth not your Maſter pay Tribute?* The Tribute Money in the Text is called *Didrachma*, *cap.* 17. *v.* 25. which was 15 d. for ſo much every man paid for Tribute: from whence may be gathered, that the Penny that *Peter* took out of the Fiſhes Mouth, was worth 2 s. 6 d.

The Kingdom of Heaven is like unto a King that would call his Servants to account, and when he began to reckon with them, the one ow'd him 10000 l. in *Hebrew* Weight; which at 37 s. 6 d. the Pound, cometh in the whole to 18750 l. ſo much was the wicked Servant in Debt to his Maſter. And on the contrary, one of his Fellow-ſervants ow'd him 100 Pence: in the *Hebrew* Text it is *Centum Obulus*, and one *Obulus* was 1 d. q. that is, 10 s. 5 d. ſo that the bad ſervant ow'd his Maſter 30000 times more than his Fellow-ſervant ow'd him.

The *Greek* Text ſaith, that this fellow ow'd him *Centum Denius*; that is, 3 l. 2 s. 6 d. which is yet a great deal of difference; for the wicked Servant ow'd his Maſter above 6000 times more than his Fellow-ſervant ow'd him.

The Lord of the Vineyard agreed with his Labourers for a Penny a day; *cap.* 2. *v.* 9. In the *Hebrew* Text it is *Zuza*; and in *Greek Denarius*; both which are of like value *Engliſh*, that is, 7 d. *ob.* ſo much each Labourer had by the Day.

When the *Phariſees* and *Herod*'s Servants, tempting Chriſt, asked him, whether it was lawful to pay Tribute unto *Cæſar* or not: Chriſt anſwered and ſaid, *You Hypocrites, why tempt you me? ſhew me the Tribute Money, and they brought him a Penny*: where it is expreſt by the word *Zuza*, or *Denarius*, that is 7 d. *ob.*

The Kingdom of Heaven is like unto a man that travelling into a far Country, called his Servants, and delivered unto them his Goods; to one he gave

five Talents; that is, 937 l. 10 s. with which he gained juſt as much more, that is, 937 l. 10 s. to the ſecond he gave two Talents, of the common weight alſo, which was 375 l. and he alſo gained juſt as much more, that is, 375 l. and to the third he gave one Talent, that is, 187 l. 10 s. and he gained nothing with it, but hid the Talent in the Earth.

Judas Iſcariot betrayed our Saviour Chriſt for thirty Pence, or pieces of Silver, *cap.* 26. *v.* 14. which were ſo many Sicles of the Temple, each Sicle being half an ounce, which were accounted worth 2 s. 6 d. ſo the whole came to 3 l. 15 s. for which our Savionr Chriſt was betrayed. And with it they bought a Potters field.

Mark.

OUR Saviour Chriſt ſate over againſt the Treaſury, and beheld how the People caſt into the Treaſury: and many rich men caſt in much; and there came a certain poor Widdow, and ſhe threw in two mites, *cap.* 12. *v.* 41, 42. which is a farthing or *Quadrans*, which was the fourth part of an *Aſsis*, being almoſt a Penny Engliſh.

Our Saviour Chriſt being at *Bethanie*, in the houſe of *Simon* the Leper, there came a Woman having a box of Oyntment of coſtly Oyl, called Spikenard, and ſhe broke the box, and poured it upon his head; therefore ſome murmured among themſelves and ſaid, To what end is this waſte of Oyntment? for it might have been ſold for more than three hundred *Denarios*, or pence, *cap.* 14. v. 15. that is, 9 l. 7 s. 6 d.

Luke.

OUR Saviour Chriſt ſaith, Are not five Sparrows ſold for two farthings? *cap.* 12 *v.* 6. that is, *Aſsibus duobus*, which is 1 d. *ob.*

Or what Woman having ten pieces of Silver, that is, ten Drachma's or Groats, (each being worth ſeven pence ob.) and loſe one, will not look till ſhe find it, *&c. cap* 15. *v.* 8. So theſe ten were in Engliſh Money 5 s. 3 d.

A certain Noble-man went into a far Country to receive for himſelf a Kingdom: and he called his ten Servants and delivered them ten pieces of Money, or ten pounds, or Mina's (according to the weight of the Temple) which came to (at 3 l. 2 s 6 d. the Mina) in the whole 31 l. 5 s.

John.

WHEN our Saviour Chriſt would feed 5000 men, beſides Women and Children, he ſaid unto *Philip*, Where might we buy Bread that theſe People might eat? (which he ſpake to prove *Philip.*) *Philip* anſwered and ſaid, That 200 penny worth of Bread will not be ſufficient for them that every man might take a little. The two hundred penny worth of Bread are called *Denarios*, which was worth 7 *d. ob.* in our Money, and in the whole is worth 6 l. 5 s. From whence may be gathered, that there being 5000 every one of them ſhould

ſhould have had no more bread than might have been bought with a Farthing, Mite and half of our Silver.

As our Saviour Chriſt, ſix days before the Paſſover, was eating in the houſe of *Lazarus*, (whom he had raiſed from the dead in *Bethania*,) *Mary*, *Lazarus*'s Siſter took a Box, ſome ſay a pound of Oyl of Spikenard, and annointed Jeſus Feet, and wiped them with her Hair; and the whole houſe was filled with the ſavour of the Ointment. Then ſaid one of his Diſciples, even *Judas Iſcariot*, *Simon*'s Son, Why was not this Ointment ſold for 300 pence; *cap.* 12. *ver.* 5. that is, *Denarios*, every *Denarios* being worth 7 *d. ob.* which amounted in the whole to 9 l. 7 s. 6 d.

When Chriſts body was to be buried, *Nicodemus* came and brought Myrrh and Aloes mingled together, about 100 pound weight, *chap.* 19. *v.* 39. according to the common weight, which was 2500 half ounces, and came to 78 pounds and eight ounces Engliſh.

Acts.

IN *Aſia* many Books were burnt, to the value of 50000 pieces of ſilver, that is, Roman *Denarios*, every of which vvas 7 d. ob. the whole amounting to 1562 l. 10 s.

Thus have I briefly ſet forth to you the ſeveral Weights that were common amongſt the *Jews*, both as they vvere originally from themſelves, and as they received them from other Nations, comparing them with the Scriptures, as they are ſeverally mentioned, and reduced them to our Valuations. In caſting up of vvhich, if there ſhall chance to be any errour, you may vvith the due examination of the vvorth of every piece of Silver or Gold (according as you may find them at the beginning of this Treatiſe) eaſily reform them, and bring them to your ovvn underſtanding.

Of the ancient Money *and* Coin *that was uſed amongſt the* Grecians *and* Romans.

FROM vvhat hath been ſaid, may be gathered, that the *Jews* uſed no Coin, but Weights only, though perhaps, to put a diſtinction betvveen thoſe Weights, there vvas uſed ſome impreſſion: yet that cannot properly be ſaid Coin. But in all other Kingdoms (vvhere Money vvas current) there vvas uſed Coin; and that valued according to the vvill or command of the Prince or State vvhere it vvas coined; vvhich alſo becauſe of the captivity of the *Jews*, came amongſt them, and paſt as current according to their vvorth; of which Coins I have already ſpoken. Yet becauſe there are many other Coins and Weights mentioned in the Epiſtles of

the

the Apoſtles, which were partly of the *Grecians*, partly of the *Romans*, into which Governments moſt of them travelled; I will therefore indeavour to ſet before you the valuation of the *Grecian* and *Roman* Coynes and Weights, reduced to our Valuation and Weights, that ſo thoſe Monies mentioned in the New Teſtament, and in this Treatiſe omitted, may with the more facility be apprehended and made plain unto you.

Of the *Grecian* Coin; and firſt of their Silver and Braſs *Nummus*, or Money.

The Attick *Drachma.*

AN Attick Drachma, was a proportion for almoſt all the *Greek* Monies: for the *Grecians* numbred their Monies by Drachma's, as the *Romans* by Seſtertia's. [This was the *Nummus* or Coin amongſt the *Athenians*] and was the eighth part of an Ounce, which is worth in our Money 7 *d. ob.*

The *Stater*, which was alſo called *Tetradrachma*, upon the one ſide whereof was the Head of *Minerva*, upon the other the Owl: was worth four Attick Drachma's, as is manifeſt, *Mat.* 17.25. which is in our Money 2 *s.* 6 *d.*

The *Didrachma*, which was alſo amongſt the *Athenians*, called *Bos*, becauſe it was ſigned with the ſimilitude of an Ox upon the one ſide of it (of this *Theſeus* was the firſt Author) as *Plutarch* remembreth: it was worth half a Stater, or two Drachma's, that is in our mony 15 d.

The *Tridrachma*, which was three Drachma's, and worth in our Money twenty three pence, *ob.*

The *Obulus Atticus*, which was the ſixth part of an Attick Drachma, was worth in our Money 1 *d. q.*

The *Semiobulus*, which was the leaſt of the *Greek* Silver Coin, was worth *ob. q.*

There was alſo a *Diobulus*, which was the third part of a Drachma, and worth 2 *d. ob.*

Triobulus, which was half a Drachma, and worth 3 *d. ob. q.*

Tetrobulus, which contained two third parts of a Drachma, and was worth 5 d. *Engliſh.*

The Ægina *Drachma.*

THE Drachma of *Ægina* contained ten Attick *Obulus*'s, and was worth, 1 *s. ob.* Engliſh.

Obulus Æginus, was the ſixth part of the Drachma of *Ægina*, and was worth 2 d. half farthing and a third part of a farthing.

Triobulus Æginæus, was half an *Æginus* Drachma, and of ours was worth ſix pence *q.*

Stater Corinthius, was worth ten *Obulus*'s of *Ægina*, and of ours one ſhilling eight pence, *ob. q.*

Stater

Stater Macedonius, was worth in ours 2 *s.* 9 *d. q.* and three ſeconds of a farthing.

Of the Aſiatick Silver.

THE *Aſiatick* Money was of leſs Valuations, and other Denominations than the reſt of *Greece*; for the greateſt of their Silver Coin that was uſually current, was but ten pence: and was called by the name *Siglus*, which was worth ſeven Attick *Obulus*'s and an half, as *Xenophon* ſaith: but, as *Heſychius* ſaith, it was worth eight Attick *Obulus*'s, and four Scruples, which is 10 d. in our Money.

Ciſtophorus was alſo *Aſiatick* ſilver, and was ſo called, becauſe of the Image that was upon it: and was worth of our money 4 *d. ob. c.* *Lucian in Caront. Suid. loc. allegat Hyſich. in.*

Danaces, which piece of Money the *Grecians* uſually put into the mouth of the dead, to pay *Charon* for their paſſage to *Eliſium*, was worth *ob. q.* and two third parts of a farthing.

Of the Braſs Money among the Grecians.

THey had but two ſorts of Braſs money, that is mentioned to continue current among them; and they were *Æreolum* and *Minutum*.

Æreolum was worth the ſixth part of an Attick *Obulus*, according to the Opinion of *Suidas* and others, which in our money is *q. c.* and one third part of a Mite.

Minutum, is the ſeventh part of that, which is little more than half a Mite.

Of the Gold Coins among the Grecians.

IN the next place, is to be deſcribed the quantity and valuation of their Gold Coins, of which there is any mention in ancient Authors: and they were among the *Athenians* an Attick *Stater*, which weighed two Drachma's, as *Pollux* ſaith, and was worth with us fifteen ſhillings, and a *Daricus*, which was worth 15 s.

A *Stater* was divided into theſe parts, that is, a *Semi Stater*, which was worth 7 *s.* 6 d.

A *Tetreſtater*, of which *Ariſtotle* and *Pollux* ſpeaketh, *lib.* 9. which was worth of our Money 3 l.

And the *Macedonian* Golden *Stater*, coined by *Philip*, *Alexander*, *Lyſimachus*, *Demetrius*, and others which ſucceeded in *Macedonia*, *Syria*, and *Aſia*, which was worth of our Money 18 *s.* 4 d.

Of the Aſiatick Gold.

STater *Daricus*, which before was called *Adarchon*, was a *Nummus*, or a piece of Coin of the *Perſians*, and worth a *Didrachma*, having upon it the ſimilitude of a *Sagittarius*, according to *Plutarch* in the Life of *Ageſilaus*, and was worth with us 15 *s.* *Semi*

Semi Daricus, of which there is mention in *Xenophon*, *lib.* 1. was worth half a *Darick Stater*, and weighed an Attick Drachma, being worth with us 7 s. 6 d.

Cizycenus, was a piece of Coin ſo called, as may be thought, of a Town called *Cizycus*, of which you may read, *Strabo*, *lib.* 14. and was worth 7 s. 6 d

Of the Grecian Mina and Talents.

THE Attick Mina's weigh one hundred Drachma's, and was equal to the Mina of the Temple amongſt the *Jews*, according to the opinion of *Xenophon* and *Plutarch*, and was worth with us 3 l. 2 s. 6 d.

There were diuers kinds of Talents, according to the opinions of *Pollux* and *Varro*, moſt of which weighed ſixty Mina's, and a Mina one hundred Drachma's, and for the moſt part, ſix thouſand Drachma's (of the Countrey where the Talent was) make a Talent.

The Attick Talent contained ſix thouſand Attick Drachma's, according to the opinion of *Pollux* and *Feſtus*, and is equal to the common Talent among the *Jews*, worth in our Money 187 l. 10 s.

But according to the opinion of *Livie* and *Priſcianus*, there was an Attick Talent worth eight thouſand Drachma's, which was 250 l.

The Ægyptian Talent, according to the opinion of *Plinie* and *Varro*, weighed as much, that is, 250 l.

The Syrian Talent contained 1500 Attick Drachma's which was 46 l. 17 s. 6 d.

The Eubeian Talent (according to the opinion of *Pompey* and *Feſtus*) weighed four thouſand *Denarios*, that is, Drachma's, and was worth 125 l.

The Rhodian Talent contained 4500 Attick Drachma's, and worth 240 l. 12 s. 6 d.

The Babylonian Talent was 7000 Attick Drachma's, worth 218 l. fifteen ſhillings.

The Ægina Talent was 1000 Attick Drachma's, that is, 312 l. fifteen ſhillings.

The Alexandrian Talent is 12000 Attick Drachma's, which was as much as the Talent of the Temple, which is 375 l. Engliſh.

The ancient *Talentum Siculum* (according to the opinion of *Pollux*) was ſix Drachma's, which was 3 s. 9 d. Engliſh.

The Neapolitan Talent was as much, according to the opinion of *Varro*, that is, 3 s. 9 d. Engliſh.

The ancient *Talentum Siculum*, and the Sicilian Talent (as *Varro* ſaith) is all one, and is worth 1 s. 10 *d. ob.*

The Regian Talent was but half a Drachma, and is worth 3 *d. ob. q.*

Of

Of the Coins and Moneys of the ancient Romans: *and firſt of the Braſs Money.*

AS (as *Varro* ſaith) is as much as *Æs*, that is, Braſs: for *Ærius* was a Coin weighing a pound weight: but after many changes that hapned in the Roman State, it came to be worth the tenth part of a Roman Penny, which with us is worth *ob. q.*

Semiſſis, is as much as half an *As*, according to *Varro*: and was worth *q. c.*

Triens, that is, the third part of an *As*, which was half a Farthing.

Quadrans, was the fourth part of an *As*. *Plinie* calls it *Triuncis*; *Cicero*, *Triunus*, becauſe it was a diminution of the former pound, containing three Ounces, and with us worth three Mites.

Sextans, that is, the ſixth part of an *Aſſis*, which was worth *q.* or two Mites.

Uncia, the twelfth part of an *Aſſis*, worth one Mite, *c.*

Semiuncia, worth half a Mite.

Sextula, that is, the ſixth part of an Ounce, worth the ſixth part of a Mite.

Theſe are the ancient Braſs Monies uſual amongſt the *Romans*; but there were greater uſed in later Times, according to the opinion of *Varro*.

Of the Silver Money amongſt the Romans.

DENARIUS was ſo called becauſe it was worth ten *Aſſes*; but it was not always of one worth and eſtimation amongſt the *Romans*, for the ancient Roman *Denarius* or penny, which was current in the time of the Conſuls, weighed but the ſeventh part of an Ounce (according to the opinion of *Celſus*, and many other Authors) and was worth of our Money 8 *d. ob. c.* and one ſeventh part of a Mite.

Denarius Novus, or the new Penny, was firſt coined in *Claudius* the Emperor's time, and was worth (acording to the opinion of *Plinie* and others) preciſely a *Drachma*, that is, 7 *d. ob.*

Bigatus and *Quadrigatus*, is all one with the Roman Penny, and was ſo called, becauſe theſe words were ſtamped upon one ſide of it, and was worth 7 *d. ob.*

Victoriatus, was a Coin firſt brought up by the Law of *Claudius* amongſt the *Romans*, being ſo called, becauſe the Image of Victory was upon it; and according to *Plinie*, was half a *Denarius*, and is worth 3 *d. ob.*

Seſtertius is ſo called of *Seſquitertiers*, according to *Priſcian*, it was two *Aſſes* and a half, and was worth 3 *d. ob. q.*

Obulus, is the ſixth part of a *Denarius*, and worth 1 *d. q.*

Libella, is the tenth part of a *Denarius*, and worth *ob. q.*

Simbella, ſo called, becauſe it was half a *Libella*, and was worth farthing and half.

Terun-

Teruntius, was the fourth part of a *Denarius*; and was worth two mites and a half.

Of the Gold among the Romans.

THere were alſo gold *Denarius*'s amongſt the *Romans*; either ſo called becauſe they had the ſame ſtamp; or elſe becauſe they were about the ſame bigneſs to ſee to, coyned in the time of the Conſuls; worth in Engliſh money 17 s. ob. a piece.

The other was coined later, about the beginning of the Emperours, and weighed two Drachma's; being of equal weight with our Engliſh Spur-royals, which are worth 15 s. This was after the firſt five Emperours much diminiſhed in weight: *Nero* made it lighter by two or three grains; *Galba*, *Nerva*, *Trajanus*, and *Hadrianus*, by eight graines: but thoſe that *Veſpaſian* and ſucceeding Emperours coined, were preciſely two Drachma's.

A *Semiſſis* of gold, weighed a juſt Drachma, and was worth 7 s. 6 d.

A *Tremiſſis* of Gold, which was three parts of an *Is*, and worth 5 s.

Of the Gold after the Seat of the Empire was tranſlated to Byzantium, *or* Conſtantinople.

Conſtantine the Great diminiſhed that Coin which was a *Drachma*, to a *Didrachma*, and the ſeventh part of a *Drachma*; and was worth of our mony, 8 s. 6 d. ob.

And thus they continued till the time of *Valentinian* the Emperour, who cauſed ſix of them to be coined out of an ounce of Gold, and therefore, as *Iſidore* ſaith, were called amongſt the *Græcians* ἕξαγιον, that is, *Sextuala*, becauſe it was the ſixth part of an ounce, and was worth 10 s.

The *Semiſſis* of *Valentinian* Gold was worth 5 s.

The *Triens* or *Tremiſſis*, was worth 3 s. 4 d.

The *Scruple*, which was the fourth part of a golden ſhilling, 2 s. 6 d.

Of the Silver and braſs Money of the Empire; after it was tranſlated to Conſtantinople.

Milliariſſimum weighed two Drachma's (according to the opinion of *Cedrenus*) and was worth 15 d.

Ceratus, was a piece of Coin, called alſo *Siliqua Cornuta*, becauſe there was ſtamped upon it the Moon increaſing; by which mark it vvas knovvn to be more than the common *Ceratio* or *Siliqua*, and vvas vvorth 7 d. ob.

The

The common *Siliqua* or *Ceratio*, vvas ſo called, becauſe it was worth four grains of Gold (vvhich is the weight of a † Silique) and according to *Juſtinian* vvas vvorth 5 d.

† A Silique is the Fruit of a Charob-tree, which carrieth certain ſweet Cods or Husks about five inches long, and as broad as a mans Thumb: ſix Carobs, or Charob-Bean-cods weighed a Drachma, or Carract.

Follis, of vvhich there is often mention in the Hiſtory of *Euſebius*, vvas a braſs, or (as *Lampadius* ſaith) an iron coin, ſo called, becauſe there vvas ſtamped upon it the ſimilitude of a leaf, and vvas vvorth farthing, half, and one third.

Of the Roman ſums of Money.

A *Seſtertium* (being taken in the neuter Gender) containeth a thouſand *Seſtertius*'s, and is vvorth 7 li. 16 s. 3 d.

A Pound vveight, containing tvvelve ounces of ſilver, vvhich is vvorth 3 li.

A Talent, containing 24 *Seſtertias*, 6000 Denarios; being of equal vveight and vvorth to the Attick Talent, and is vvorth 187 li. 10 s.

I vvill alſo add that vvhich is called *Sportula*, becauſe it vvas a certain ſmall Sum of 400 *Quadrans*, vvhich maketh 10 *Seſtertios*; of vvhich you may read in *Suetonius*, in the Life of *Domitian Nero*, and contained 1 s. 6 d. *ob. q.*

The Hebrew, Greek, *and* Latine *Meaſures reduced to ours, whereby you may find the Quantity of all ſuch* Meaſures *as are mentioned in the* Old *and* New *Teſtament.*

BUT now, having briefly, and as exactly as I can, deſcribed the Weights and Valuations of the ancient Moneys that were current amongſt the *Jewes*, *Græcians* and *Romans*, as well thoſe that are mentioned in the Scripture as others; It reſteth (that I might make this a perfect Work) to ſay ſomething of the Meaſures mentioned in the Scriptures, which I will (as neer as I can) reduce to the quantity of our Meaſures which are common amongſt us.

Of the Corn Meaſures.

A Gomer is a Gallon or thereabouts with us, according to *Budæus*, *in Menſuris Herb.*

An Attick Chenix (according to *Budæus*) is the third part of a Gomer, or half *Modius*, which meaſure is almoſt three pints.

Stater was a Meaſure containing three Gomers or Simodio's, and is with us three Gallons and three Pints, or thereabouts.

An Epha was as much as a *Medimnicus Atticus*, which, according to the opinion of ſome Authors, is a Pottle leſs than our Buſhel: but if you follow the proportion of *Budæus*, it is ten Gomers or Gallons, or more, which is a Buſhel and a Peck of our Meaſure and more.

A Letech is the half of a Corus, and contained five Epha's, or Attick Medimnos, *i.* according to *Budæus*, ſix Buſhels and a Peck.

A Cor or Corus, following the ſame Proportion, was two Letechs, *i.* ten Attick Medimno's; and of ours twelve Buſhels and half.

Of the Meaſures of Wine and Beer.

HEmina (according to *Georgius Agricola and Budæus*) was three quarters of a Pint.

A Sextarius was two Hemina's, *i.* a Pint and a half.

A Lag was as much.

A Congius contained ſix Sextario's, *i.* nine Pints.

A Hin was twelve Sextario's, *i.* eighteen Pints.

A Cad was ſixty Sextario's, *i.* fifty five Quarts.

A Bath was ſeventy two Sextario's, *i.* forty four Quarts.

A Homer was a great Meaſure containing 720 Sextario's, that is, ſixty ſeven Gallons and a Pottle.

An Urna, according to *Capulis*, contained twenty four Sextario's, that is, thirty ſix Pints, which make four Gallons and a half of our common Meaſures. But according to *Budæus*'s account, it comes but to three Gallons and a half or thereabouts.

An Amphora was a Meaſure common amongſt the *Græcians*, of which there is mention made of three ſorts, the one containing three Gallons and a Pottle; the other, eight Congio's or forty eight Sextario's, which was 9 Gallons of our meaſure; the third (as *Pliny* ſaith) was an Amphora, which contained twenty Gallons and a half.

A Modius contained ſixteen Sextario's, which was twenty four Pints, that is three Gallons or thereabouts; but according to the opinion of ſome Authors, it is but a Peck and ſome ſmall matter more.

A Semimodius was eight Sextario's, that is, a Gallon and half.

A Gomer was ſomwhat leſs than a Semimodius: and contained but ſeven Sextario's and a fifth part of a Sextario, which is ſome ten Pints and a quarter and three ſpoonfuls.

A Quartarius contained one Sextario and a half, which was a Quart and the fourth part of a Pint.

A ſpoonful.

A Cyame is two ſpoonfuls.

A Myſtrus and Cyame, according to the Opinion of ſome, is all one.

A Cyathus contains four ſpoonfuls.

An Hemila Cottila is ſix times ſo much, which is twenty four Spoonfuls, *i.* three quarters of a wine Pint.

The Meaſures mentioned in the old Teſtament. And firſt, Geneſis. Cap. 18. v. 6.

WHen *Abraham* received three ſtrange men, he went to his Wife *Sara* into the Tent, and ſaid, Make ready at once three Meaſures of fine meal, which, according to ſome Divines, was three Zata's; according to others, forty four Sextarios, which was of our Meaſure, at a pint and a half the Sextario, a Buſhel and a quart.

Exodus, cap. 16. *v.* 31, 33, 34, 37.

Moſes ſaid to *Aaron*, Take a pot, of the quantity of a Gomer, (which was ſeven Sextario's, and a fifth part, and is of our Meaſure a Gallon, a Quart, and four Spoonfuls) to keep for your Poſterity. In the ſame Chapter *Moſes* ſaith, that a Gomer is the tenth part of an Epha, which, as is ſaid, is more than our Buſhel.

Cap. 29. *v.* 49. You ſhall preſent upon the Altar two Lambs of a year old every day, the one Lamb in the morning, and the other in the evening; and to each Lamb the tenth part of an Ephah (which was five Quarts and and half a pint) of fine flower with the fourth part of an Hin, *i.* four pints) of Wine for a drink-offering.

Cap. 30. 33. The anointing Oil of the Sanctuary was made of the beſt and ſweeteſt Spices that could be gotten, *viz.* of Myrrh 500 Sicles, or 250 ounces; of Calamus 125 ounces, of Cinnamon 125 ounces. All this was mixed with an Hin (i. 18 pints) of Oyl Olive, as the Apothecaries make it.

Leviticus, cap. 5. *v.* 11.

HE that ſinned, and was not able to bring two Turtle Doves, or two young Pidgeons for an offering, he muſt bring the tenth part of an Ephah of fine flower, that is, ten pints and a half.

Cap. 14. 19. When the Leper was viſited, and found to be infected with the Leproſie, the eighth day after, he was to take two he-Lambs of a year old without blemiſh, and an Ewe Lamb of a year old, without blemiſh, and three tenth parts (that is fifteen quarts a pint and half) of fine flower for a Meat-offering, mingled with a Lag of Oyl, that is, a Pint and half.

Numbers, chap. 15. *v.* 4.

TO a Meat-offering was added the fourth part of an Hin (that is four Pints and a half) of Oyl, and as much Wine, and the third part of an Hin (that is ſix Pints) of Oyl, and as much Wine. Some ſay half a Hin, that is nine Pints of Oyl, and as much Wine.

Deuteronomy, chap 25. *v.* 13, 14, 15.

THERE ſhall be two ſorts of Epha's within thine houſe; which concludes there was a greater and a leſſer.

Judges, chap 7. *v.* 16.

WHEN *Gideon* would have ſet upon the *Midianites*, he gave each of his Souldiers a Trumpet in one hand, and an empty Pitcher in the other hand, with Lamps therein. Theſe Pitchers were called *Cados minores*, as ſome ſay, that is, Oyl Cans, like Lamps, wherein they uſed to ſet *Tedæ nuptiales*, or Bride-candles. For ſuch was the uſual cuſtom in thoſe days, that the Bridegroom went to fetch his Bride by Night, and then certain Virgins were appointed to beat the Wedding Candles or Lamps before them. Whereof our Saviour Chriſt made that notable ſimilitude of the ten Virgins that went to meet the Bridegroom, *Mat. chap.* 25. This difference is herein to be noted, that in the Lamps of the Virgins whereof our Saviour Chriſt ſpeaks, there was Oyl, but in *Gideon*'s Pitchers there was no Oyl, but they were empty Oyl-Pitchers, with thick bellies and narrow necks, wherein ſtood Lamps or Candles, ſuch might be called *Cades Minores*, being not very great, but ſo light that they might eaſily be carried in one hand without trouble: but what their meaſure was is not ſpecified.

Ruth, chap. 2. *v.* 31.

THE young Widdow *Ruth*, the *Moabite*, was not ſlothful nor yet idle, but went into *Boas*'s Field, where ſhe gleaned ſo many ears of Corn after the Reapers in one day, that at night when ſhe had threſhed the ears, it was an Ephah, *i.e.* a Buſhel, or thereabouts; for there were two kinds of Ephahs, as you may read before.

Chap. 3. When *Ruth* laid her ſelf down at the feet of *Boas*, and deſired him that he would marry her; in the morning when *Boas* roſe, he gave her ſix meaſures of Gomers, *i.e.* ſix Gallons of Barly or thereabouts.

I *Samuel. chap.* 17. *v.* 17.

WHEN *Saul* was gone out to fight againſt the *Philiſtines*, and that *Goliah* daily mocked the Hoſt of the *Iſraelites*, the Lord ſtirred up *Iſhai* the Father of *David*, to ſend him to his Brethren to the Hoſt, with an Ephah of parched Corn, that is, a Buſhel or thereabouts,

Chap.

Chap. 25. *v.* 18. *David* being upon the way, meaning to deſtroy the Fool *Nabal*, *Abigal*, *Nabal*'s Wife, a very wiſe and diſcreet Woman, went to meet him, and finding *David*, ſhe appeaſed his wrath, by a Preſent of 200 Loaves of Bread, two Bottles of Wine, five Sheep ready dreſſed, and five Zata's (*i.e.* fifteen Gomers, which is fifteen Gallons and ſomwhat more) of fine Flower, 100 Frailes of Raiſins, and 100 of Figs; which laded upon an Aſs, *&c.*

I *Kings, chap.* 7. *v.* 23, 25.

THE Molten Sea that ſtood upon the twelve Knops like Cucumbers, was very curiouſly made of divers ſorts of Metals, being ten Cubits wide, and five high: it held 2000 Baths, that is, 27000 Gallons Engliſh, or thereabouts; every Bath containing (according to the opinion of *Joſephus*) 72 Sextario's, that is, at a pint and a half the Sextarius, thirteen Gallons and a half.

Chap. 7. *v.* 38. King *Solomon* cauſed ten Copper Kettles to be made, that ſtood upon ten Stools, each Kettle containing forty Baths, every Bath 72 Sextario's, which come to 13 Gallons and a half Engliſh; ſo that every Kettle contained 540 Gallons.

Chap. 17. *v.* 12, 13, 14. When the Prophet *Eliah* deſired the Widdow of *Sarepta* to fetch him a little Water and a bit of Bread, ſhe anſwered and ſaid, as true as the Lord your God liveth, I have not any Bread, but only a handful of Flower in a Cabe (which was a kind of Veſſel that held eight quarts) and a little Oyl in a Pitcher. And *Eliah* ſaid unto her, Thy Meal, *&c.*

Chap. 18. *v.* 32. 34. The Prophet *Eliah* being upon Mount *Carmel* about the time of the evening Sacrifice, built up an Altar in the ſight of the whole Congregation of the People of *Iſrael*, and laid Wood upon it, and upon the Wood an Ox cut in pieces for a Sacrifice, and cauſed a Ditch to be digged round about it, of ſuch wideneſs and depth, as might contain two Zata's, that is ſix Gomers and ſomething more; about ſix Gallons and a half of our Meaſure. And there was twelve Cads (that is 175 Gallons) of water caſt on the Sacrifice; but when *Eliah* called upon the name of the Lord, fire fell from Heaven, and devoured the Sacrifice, dried up the Water, and burned the Wood and Stones of the Altar to duſt.

II. *Kings. chap.* 6. 25.

WHEN *Benhadad* King of *Syria* beſieged *Samaria*, there was ſuch a Famine and dearth in the City, that they ſold an Aſſes head for eighty Silverlings (that is, common Sicles, which is, 5 l. Engliſh;) but ſome Texts read it, 8 Silverlings, that is, 10 s. And the fourth part of a Cab, (that is, a Pint and half of Pigeons dung) was ſold for five pieces of Silver, that is, 6 s. 3 d.

When

When the *Syrians* were ſtriken by the Lord, and fled from the Siege of *Samaria*, Corn became ſo cheap (according to the Propheſie of *Eliſha*) that under the Gates of *Samaria* one Zata (which contained 24 Sextarios, that is, half a Strike and a Pottle of fine Flower) was ſold for 15 d. and two Zata's of Barley was ſold for 15 d.

II. *Chronicles. chap.* 2.

Solomon gave to the Carpenters, *&c.* that cut and hewed down Wood in Mount *Libanus*, for the building of the Temple, 20000 Corus of Wheat, and 20000 of Barley; every Corus containing ten *Medimnos Atticos*, which, according to *Budæus*'s account, came to twelve Buſhels and a half Engliſh, and in the whole to 150000 Buſhels. But if you account it according to the opinion of ſome of our Engliſh Authors, it comes but to nine Buſhels and ſeven Gallons and a Pottle the Medimna, and in the whole to 198750 Buſhels. And beſides, *Solomon* gave them 20000 Baths of Wine, and as much Oyl; every Bath containing thirteen Gallons and a Pottle, which amounteth to in the whole, 8437 Barrels and a half.

The Meaſures mentioned in the New Teſtament.

And firſt of Matthew. *chap.* 13. 33.

THE Kingdom of God is like unto a piece of Leaven, which a Woman taketh and putteth into three Meaſures, or Zata's of Meal, which make a Buſhel.

Luke, chap. 16. *v.* 9.

WHEN the unjuſt Steward called his Maſters Debtors to account, the firſt was Debtor 100 Baths of Oyl, that is fifty one Barrels and eighteen Gallons; and he bid him write down half, that is, twenty five Barrels and a half. The ſecond Debtor ow'd 100 Corus of Wheat, which at nine Buſhels and ſeven Gallons the Corus, comes to 988 Buſhels, or thereabouts; and the unjuſt Steward willed him to ſet down eighty Corus, that is 790 Buſhels, and one Gallon and a half.

So the unjuſt Steward deceived his Maſter of 25 Barrels and a half of Oyl, and of 198 Buſhels and one Gallon of Wheat, and gave to his Maſters Creditors.

John, chap. 2. *v.* 1. 11.

AT the Marriage at *Cana* in *Galilee*, our Saviour Chriſt changed the ſix Pitchers of Water into Wine, every Pitcher containing two or three Cads, every Cad holding 60 Sextario's, that is, 11 Gallons and a Quart, or thereabouts. Some ſay, that the firſt three Pitchers held each three Cads, or Metreta's, which, if it ſhould be ſo, every of them ſhould hold 33 Gallons and three Quarts: then ſay the other three held each two Metreta's a piece, that is, twenty two Gallons and a Pottle a piece; then the whole that our Saviour Chriſt gave unto the Bride and Bridegroom, amounted to 168 Gallons and three Quarts, or thereabouts.

Revel. 6. 6.

I heard a voice ſaying, A Chenix (that is, three Pints of Wheat) for a Denarius (that is, 7 *d. ob.*) There being eighty five times ſo much, and a Quart over in a Buſhel, it would amount unto 51 s. 8 d. the Buſhel, or thereabouts, which would be a great Dearth.

Here is to be obſerved, that the *Grecians* in times paſt were very ſtrict in their houſe-keeping, and for that cauſe, confined their Servants to certain Meaſure, that is, to a Chenix, which was three Pints of Meat; and to a Sextarius, which was a pint and half of Wine for every day: and by this means the Maſter could readily tell what his Servants Meat and Drink would coſt him in a year, that is 365 Chenixes; which in our Meaſure, at three Pints the Chenix, comes to eight Buſhels, two Pecks, and a Pint; and 365 Pints of Wine, that is, forty five Gallons, a Pottle, and a Pint: ſo much did every Servant eat and drink in a year. But God fed the *Iſraelites* forty years in the Wilderneſs with a greater quantity; for he gave each man daily an Omer (that is, three Chenixes) of Manna, *i. e.* a Gallon and ſomething more.

Cicero, in his eighth Oration for *Verres*, writes, that a Modius of Wheat (which was a Peck wanting a Pint) was commonly ſold in *Sicilia* for three Seſtertio's, about 6 d. ſterling, and ſo much had every Servant in *Grecia* daily, and a Pint of Wine to drink.

Theſe Cuſtoms, howſoever in theſe Countries they might be tolerable, in regard they lived in a hot Climate; yet to us, where it is much colder, our Bodies require a greater quantity for Nouriſhment: nevertheleſs, a mean and ſpare Diet is both more healthful and profitable for the body, than exceſs; becauſe the Stomach being ſurcharged, it cannot duely concoct that which it receiveth, whereby the Body is filled with many Crudities and noiſom Diſeaſes.

And thus have I, as exactly as I can, reduced the *Hebrew*, *Greek* and *Latine* Meaſures to ours: but if there be any who in caſting up theſe quantities of Meaſures mentioned in the Scripture, ſhall chance to find any errour, or would reduce them to a more near Eſtimation (becauſe I have in this Treatiſe principally followed *Budæus*) to our Meaſures, he is then to underſtand, that there is another courſe to be taken, namely by Weight; four ordinary Spoonfuls of Water weigh an Ounce, 12 Ounces of Troy weight make a Pound, 8 Pounds of Troy weight make a Gallon, and 32 Gallons make a Barrel, *&c.* The ſame courſe may be taken in the account of Corn-meaſures there

there going eight Gallons after the ſame proportion to a Buſhel. So that what I have ſet down may be rectified by your own induſtry, and made more capable to your underſtanding.

Examples collected out of Prophane Hiſtories, by which you may perceive the profit that may ariſe by the due uſe of this Treatiſe, to all ſuch as read the Grecian *and* Roman *Hiſtories.*

IN the time of *Claudius*, Emerour of *Rome*, there was ſo great a Famin (according to the Prophecie of *Agabus*, *Act* 1.) that a Modius, that is, a Peck wanting a Pint of Wheat, was ſold at ſix Drachma's, which at 7 *d. ob.* the Drachma, comes to 3 s. 9d. Engliſh. This great Famin is ſpecified by *Suetonius* and *Dion*, where they ſay, that but a little before, the ſame meaſure of Wheat was worth but four Seſtertia's, which was 7 *d. ob.* Engliſh.

Of Pythius *King of Lydia.* Herodot. 7.

Pythius King of *Lydia*, who entertained that mighty Emperour *Xerxes*, and all his Army, would have lent him three Millions of Talents of Silver towards the charge of his War; which according to the *Attick* Talent, (that is, 187 l. 10 s. the Talent,) amounts to 562 millions five hundred pounds. And further, he would add to it four millions of Daricons, which at 15 s. the Daricon, cometh to three millions of Pounds. But *Xerxes* being greatly pleaſed with his Hoſpitality and Liberality, that he might make evident his Noble Diſpoſition, refuſed his offer, and gave him by way of Gratuity 7000 Darico's, which was in our Money 5250 l.

Of Cræſus, *the mighty King of* Lydia.

THIS King *Cræſus* ſent an Ambaſſador to *Delphos*, to ask the Idol of *Apollo* if he ſhould proſper in the Wars he took in hand againſt *Cyrus* King of *Perſia*; withall ſending divers rich Preſents, and amongſt the reſt, a Lion of Gold, moſt cunningly wrought, weighing 100 Talents, every Talent weighing 4500 l. which in the whole amounted to 450000 l. Moreover, two Cups, wherof one was fine Gold, cunningly wrought, weighing eight Talents and a half, which at 4500 l. the Talent cometh to 36000 pound; the other Cup was made by that noble Workman *Theodorus Samius*, of pure Silver, very curiouſly and artificially wrought, containing forty Gallons; but of what valuation it was, is not ſet down. For this great and rich preſent King *Cræſus* received of the Devil a double and deceitful anſwer, whereby he

he was not only provoked to make War againſt *Cyrus*, but by that means loſt his Kingdom; and being taken Priſoner, he was ſet upon a pile of wood to be burnt: but crying with a loud voice, *O Solon, Solon,* (thereby ſhewing, that wiſe *Solon* had foretold him, *That no man is to be accounted happy before his end.*) King *Cyrus* granted him his Life. This recompence did the Devil return to *Cræſus* for ſo great a Preſent. Such and many other the like Hiſtories by this Book may be underſtood.

The firſt rule for Drachma's.

IF you have any number of Drachma's, divide them by eight, and the production will be Engliſh Crowns; according to *Budæus* 100 Drachma's make a Mina, which is about 12 Crowns, or 3 l. ſterling.

The ſecond rule of Mina's.

THE Mina multiplied by twelve, the production is Crowns: for twelve Crowns *Engliſh* is a *Roman* Mina, or a Mina of the Temple; 125 Mina's make a Talent; ſo that multiply 125 by 12, and the production will be 1500 Crowns, which maketh a Talent.

The third rule of Talents.

THE Talent multiplied by twelve, the production is Crowns. For 125 Mina's being multiplied by twelve, makes 1500 Crowns *Engliſh*, which is a Talent; and 3000 Crowns is two Talents, *&c.* by which means you may reduce all Drachma's and other leſs Weights mentioned in the Scriptures to Mina's, and Talents; and theſe again into Crowns. But concerning the diſtinction of Talents, you may read before. Notwithſtanding obſerve this, that if you chance to read of any Talent, Mina, or Sicle, in the Scripture, whereto there is not an addition of the Kings Talent; or, the Talent of the Temple (as I have ſaid) you may then preſume that it is the Common Talent. And this ſhall ſuffice for the Weights, Meaſures, and Monies mentioned in the Scriptures.

A Catalogue of the principal Authors out of whom this fore-going Treatiſe of Weights *and* Meaſures, &c. *was gathered.*

Ambroſius Calapinus.
Aulus Gellius.
Caſſarus Peucerus.
Athenæus.
Flavius Joſeph.
Galenus.
Guilihelmus Budæus.
Heſychius.
Saint *Jerome.*
Joachim Camerarius.
Johannes Avenarius.
Johannes Foſterus.
Julius Pollux.
Martin Luther.
Matthew Hoſtius.
Paulus Eberus.
Philip Melanchthon.
Priſcian Grammaticus.
Sebaſtian Munſter.
Septuaginta Interpretes.
Suidas.
Volutius Metianus.

The due Proportion of Weights and Meaſures are alſo found in *Myropolis.*

ITI-

ITINERARIUM

Novi Teſtamenti.

Wherein is contained the Travels of the Virgin Mary, *and* Joſeph; *alſo of the Wiſe men of the* Eaſt, *of our Saviour* Jeſus Chriſt, *and of his* Apoſtles.

BUT ſince I have briefly related the Travels of the antient Patriarchs, Judges, Kings, and Prophets, (which things I know cannot be unprofitable unto ſuch as are judicious) mentioned in the *Old Teſtament*; that I might make a perfect end of what I have begun, I will proceed, and ſhew unto you the Travels of all the holy Men and Women mentioned in the *New Teſtament*; where, by due obſervation of this diſcourſe, you may well underſtand, that as all the Nations of the World were derived from one man, that is, *Adam*; ſo all the Righteous, and ſuch as are to be ſaved, are derived from one man, that is, *Chriſt Jeſus*. For, as by the firſt *Adam* Sin came into the World, and by Sin, Death and Damnation; ſo by the ſecond *Adam* that Sin is pardoned, and Man made partaker of Eternal happineſs. And that theſe things might be the more apparent unto thee, I have deſcribed the Towns, Cities, and Places mentioned in their ſeveral Travels; both what they were in former times, and what they are at this preſent: that ſo by the due conſideration of both, thou might'ſt obſerve the mutation and change of Eſtates; ſince, through the revolution of Times, thoſe things which ſeem moſt permanent, have within the compaſs of a few years been ſubverted, and the ruines of thoſe Cities which have been greateſt, left to make evident lamentable Examples of vaſt and unheard of deſtructions; from whence, ſuch as have any ſmall knowledge of the Spirit, may draw ſuch comfortable reſolutions, that neither Poverty can ſubvert them, nor Riches and Honour exalt them; but, according to S. *James*, ca. 1. *they may poſſeſs themſelves in peace*; ſince neither the Proſperity of the World is permanent, nor the adverſity thereof in-

intolerable. The knowledge of both which, howſoever to ſome it may ſeem ridiculous, yet to ſuch as are at all touched with the ſenſe of Worldly Affairs, it cannot chuſe but take a deep impreſſion, and draw them thence to the knowledge of Chriſt Jeſus, and of his Doctrine. To which end, and for which purpoſe, I have principally endeavoured to publiſh this Treatiſe, that ſo comparing the Eſtate of man in this preſent World, with the Eſtate of Grace in the World to come, they might perceive the impotency of the one, and the permanency of the other, and from both draw immoveable Axioms, that there can be no Salvation where there is no Humility, nor no Proſperity where there is not a knowledge of Chriſt Jeſus in his Humanity: and thence gather, that the afflictions of this World, to which he is moſt ſubject through the whole courſe of his Life, is the ready means to honour and immortal Glory. But that theſe things may the better appear unto thee, I will endeavour to lay before thee the Beginning, and (ſo far as the holy Scripture leads me) the ending of our Saviour. From whence thou may'ſt draw ſuch comfortable Reſolutions, that in what Eſtate ſoever thou art, whether in Proſperity or Adverſity, thou may'ſt therewith reſt content, *&c.*

Of Zacharias *the Father of* John Baptiſt.

Zacharias or *Zachariah*, ſignifies Gods Remembrance. This man was the Father of *John* the Baptiſt, being a Prieſt, of the Tribe of *Aaron*, and dwelling at a Town called *Abia*, of which you may read, 1 *Chr.* 24. There were three famous men of this name, as *Baſilius* ſaith. One that was a Prophet of the Lord, and lived 520 years before the birth of Chriſt; *Zach.* 1. And another, that was the Son of *Jehoiada* the high Prieſt, who at the command of that ingrateful King *Joas*, was ſtoned to death in the upper Court of the Temple, 2 *Chr.* 24. And a third, which was this *Zacharias*, the Father of *John Baptiſt*, and Son of *Barachias*, that is, the Bleſſed: who, according to the Opinion of *Baſil*, was ſlain for no other cauſe but for ſaying that Chriſt was born of the Virgin *Mary*. This man had to wife *Elizabeth*, of the Poſterity of the High-Prieſt *Aaron*, and by her had a Son called *John*; ſo named of the Lord, who was afterward called *John* the Baptiſt. *Elizabeth* ſignifies, the reſt of God, being derived of *Eli* and *Scabbath*, that is, the Reſt and Sabbath of the Lord. The Inhabitants of the holy Land take upon them even to this day to ſhew the Houſe were *Zacharias* and *Elizabeth* dwelt, in a Town that ſtandeth on the right hand of the way as you go from *Emmaus* to *Jeruſalem*. But Saint *Luke*, *ca.* 1. ſaith, that *Zacharias* dwelt not in a Town or Field, but in the City of *Judah*, which was ſcituated in the mountain of *Judah*. *Riſnerus* and *Johannes Hedenus* write, that *Zacharias* dwelt in *Jeruſalem*, in the part of the City ſcituated upon Mount *Bezetha*, as in

in the firſt Book of the deſcription of *Jeruſalem* hath bin declared. And this ſeemeth to be verified out of *Nehemiah*, *cap.* 3. Yet there are ſome of opinion that he dwelt at *Hebron*, becauſe that was the chief City of the Tribe of *Juda*, and a Town of the Prieſts.

The Travels of the Virgin Mary.

MARY, if it be derived of *Marah*, ſignifieth ſuch a Perſon as is oppreſſed with carefulneſs and grief, one that is laid open to all miſery and calamity, preſs'd with continual vexation and mourning. She was born upon the eighth day of *September*, 14 years before the birth of Chriſt; and in the fifteenth of her age brought forth her only begotten Son, according to *S. Hierome* and others. Her Fathers name was *Eliakim*, of the Houſe of *David*.

Upon the five and twentieth day of *March*, in the ſame year that our Saviour Chriſt was born, *Mary* being then fourteen years old, the Angel *Gabriel* declared unto her the Embaſſie of the Conception of our Lord Jeſus Chriſt. A little after, about the beginning of *April*, *An. M.* 3967, ſhe went from *Nazareth* in great haſte over the Hills to *Jeruſalem*, ſixty four miles, to the Houſe of *Zacharias*, and there ſaluted her Couſin *Elizabeth*, *Luk.* 1.

From thence ſhe returned back again to *Nazareth*, which was ſixty four miles.

And when the command came out from *Auguſtus*, that all the World ſhould be taxed, then *Joſeph* and *Mary* went from *Nazareth* to *Bethlehem*, ſeventy two miles: and there the time of *Marys* deliverance drew neer, and loe, ſhe bare the Son of the living God, our Lord and Saviour *Chriſt*. *Luke.* 2.

From *Bethlehem*, *Joſeph* and *Mary* brought the Child Jeſus to *Jeruſalem*, and preſented him in the Temple, which was ſix miles, *Luke.* 2.

And when they had accompliſhed all things according to the Law, they returned back again to *Nazareth*, a Town in *Galilee*, ſixty four miles.

From *Nazareth* they went back again to *Bethlem*, ſeventy two miles. Thither the wiſe men, coming out of the Eaſt, brought the Child Jeſus Gold, Frankincenſe, and Myrrh, *Mat.* 2.

From *Bethlehem* (the ſame night that *Herod* cauſed all the Infants of two years old and under to be ſlain) *Joſeph* and *Mary* fled with the Child Jeſus to *Hermopolis*, a City in *Egypt*, which was 296 miles. *Mat.* 2. *Zozom. lib.* 6.

From thence they returned back again with the Child Jeſus to *Nazareth*, 368 miles: for they were greatly afraid leſt *Archilaus* (who ſucceeded his father *Herod* in the Goverment of the *Jews*) would ſeek the Childs life, *Mat.* 2.

From

From *Nazareth*, *Joſeph* and *Mary* came every year to *Jeruſalem*, which was ſixty four miles, to the feaſt of the Paſſover and ſo many miles back again; which for ten years coutinuance, came to 1280 miles.

When Chriſt was twelve years of age, and at the beginning of the thirteenth, he went with his Parents from *Nazareth* to the Feaſt of the Paſſover, being ſixty four miles, *Luke* 2.

And when the days of the Feaſt of the Paſſover were accompliſhed, they returned home again. But the Child *Jeſus* ſtayed at *Jeruſalem*, and his Parents knew it not, for they thought he had been among the company. Wherefore, when they had travelled a dayes Journey (that is, twenty miles) they miſſed their Son.

After, they ſearch'd through the company, but could not find him: wherefore they returned back to *Jeruſalem*, being twenty miles; where, on the third day after, they found him in the Temple, ſitting among the Doctors, and diſputing with them. So the next three days he returned back again with his Parents to *Nazareth*, being ſixty four miles, and was obedient to them, *Luke* 2.

After, *Joſeph* and *Mary* went every year, during the life of *Joſeph*, up to *Jeruſalem* to the Paſſover, and without all doubt took *Jeſus* along with them. Thus they continued for the ſpace of three years, about which time *Joſeph* died, Chriſt being then ſixteen years of age: which three years Travel from *Nazareth* to *Jeruſalem* and back again, cometh to 384 miles.

From that time forward he continued with his Mother till he was thirty one years of age, which was the firſt year of his Miniſtry. *Mary*, his Mother, being then forty five years old, was invited to a Marriage in *Cana* a City of *Galilee*, which ſtood eight miles from *Galilee* towards the North-Weſt, *John* 2. Here our Saviour Chriſt wrought his firſt miracle by changing water into wine.

From *Cana* in *Galilee* ſhe went with our Saviour to *Capernaum*, a City of *Galilee*, a little before the Feaſt of the Paſchal Lamb, which was twenty miles.

From *Capernaum* ſhe returned back to *Nazareth*, which was accounted twelve miles.

In the thirty ſecond year of the age of our Saviour Chriſt, which was the ſecond of his Miniſtry, *Mary* went from *Nazareth* back again to *Capernaum*, where our Saviour Chriſt caſt forth a Devil, *Mat.* 12. *Mark* 3. which was 12 miles.

From thence ſhe returned back again to *Nazareth*, which was twelve miles: for in this Town ſhe dwelt, whilſt *Jeſus* travelled from place to place, teaching and preaching the Word of God, *Mark* 6.

And although ſhe oftentimes went from *Nazareth* with him to many places, continuing ſtill in his company; yet then eſpecially, when he was to ſuſtain the wrath of God, and puniſhment for the Sin of man, which was in the thirty fourth year of his age. In which year ſhe would not forſake him till

till his death: for ſhe went from *Galilee* to *Jeruſalem* with him, which was ſixty four miles; a great Journey for one of her age (being then forty eigh years old.) And when our Saviour was crucified, ſhe ſtood cloſe by the Croſs with a heavy and penſive countenance, bewailing the death of her Son. Then was the Prophecy of old *Simeon* accompliſhed, *And a Sword ſhall paſs through thy Soul.* But after, by his Glorious Reſurrection and Aſcenſion, ſhe was revived and comforted. From the Paſſion of Chriſt to the death of the bleſſed Virgin *Mary*, was twelve years: all which time ſhe lived with *John* the Evangeliſt in *Jeruſalem*, and then being fifty nine years of age dyed, and was buried (according to the opinion of *Nicephorus* and others) in the Garden called *Gethſamene*. So all her Travels were 3506 miles.

Now follows the deſcription of the Towns and Places to which ſhe travelled.

Of Nazareth.

THIS was a Town almoſt of no eſtimation; ſcituated in a certain Mountain in *Galilee* the lower, ſixty four miles and ſomething more from *Jeruſalem* towards the North, in the Tribe of *Zabulon*. In this Town our Saviour Jeſus Chriſt was brought up, *Luke* 1. 2. Some ſay that it was nineteen or twenty miles from *Jeruſalem*, but they miſtake themſelves; yet I will not diſpute thereof, but follow my Authors, *Jacobus Ziglerus*, and *Tilmanus Stella*. There is not any mention made of it, that is extant in the Old Teſtament. It hath a two-fold derivation, the one by *Zain*, and the other by *Zade*. If it be written by *Zain*, it may have a two-fold ſignification, ſince the expoſition of this name doth depend upon the Verb *Nazar*, which ſignifies, to conſecrate and keep; from hence *Nezer*, *a Garland of Flowers*, *or a Crown ſet with pretious Stones*, *&c.* ſuch as Kings and High-Prieſts are accuſtomed to wear. Alſo from the ſame word *Nazar*, is derived *Nazir*, and thence *Nazaræus*, which is as much as to ſay, *He is ſeparated from the uſe of Wine*; *and ſuffering his Hair to be un-cut*, as being dedicated to the Lord. Therefore our Saviour Chriſt is juſtly called a *Nazarite*, *Luke* 2. For *Nezer* firſt ſignifies a holy man, who hath made a holy Vow unto the Lord: Secondly, it doth denote *a Crown or wreath of Sincerity*, *Exod.* 29. 39. Thirdly, *a holy Ointment*, *wherewith Kings and Prieſts were anointed*, *Levit.* 27. And fourthly, this word *Nezer* ſignifies, *a Princely Crown*, 2 *Sam.* 1. 2 *Kings* 11. *Pſal.* 89. 132. So that *Nazareth*, being derived of *Nazar* and *Nazir*, may ſignifie both *a Crown*, and *a holy City*, *Judg.* 13. but if *Nazareth* be written by *Zade*, it ſignifies *a flouriſhing plant or Graff*, according to that of *Iſay*, c. 11. *But there ſhall come a rod forth of the ſtock of* Iſhai, *and a Graff ſhall grow out of his root*, *and the Spirit of the Lord ſhall reſt upon him.* The Inhabitants of this Town at this day ſhew certain Monuments and Reliques of what had

happened in preceeding Ages: as, two Churches, one built there where the Angel *Gabriel* ſaluted the Bleſſed Virgin, and ſhe conceived by the Spirit; in which there ſtands three Altars, hew'n out of a Rock: and the other built (as they ſay) where the houſe of *Joſeph* and *Mary* ſtood, becauſe there our Saviour Chriſt was brought up. Alſo they ſhew a Well, where the Child Jeſus drew Water, and miniſtred to his Mother; they alſo ſhew the vaſt Ruins of the Synagogue where our Saviour Chriſt expounded the ſixty firſt Chapter of *Iſay*, for which cauſe they would have thrown him headlong down the Hill, *Luke* 4. and many other things, of which you may read in *Borchardus* the Monk. In Saint *Jerom*'s time, ſome forty years before Chriſt, *Nazareth* was a ſmall Town called *Nazarah*.

Of the Mountains by which Mary *paſſed when ſhe went to viſit her Couſin* Elizabeth.

BEtween *Nazareth* and *Jeruſalem*, there ſtandeth many high Hills, as, Mount *Gilboa*, whereon King *Saul* killed himſelf; Mount *Geriſim*, and *Hebal*, upon which Hills the Bleſſings and Curſings were pronounced, *Deut.* 27. and Mount *Ephraim*, upon which *Ehud* kill'd *Eglon* King of the *Moabites*, *Judg.* 13. Over this Mountain, being very great and ſteep, *Mary* travelled when ſhe went to viſit her Couſin *Elizabeth*.

Of Bethlehem.

THERE were two Cities called by this name, the one *Bethlem Judah*; the other *Bethlem Euphrata*, where our Saviour Chriſt was born, and ſignifieth fruitful, or the houſe of Bread: It ſtood upon a Hill, ſome ſix miles from *Jeruſalem* towards the South. The Inhabitants take upon them to ſhew the place where our Saviour Chriſt was born, which ſtood upon the Eaſt ſide of the City, cloſe by the Wall thereof; where, as *Euſebius* ſaith, *Hellen*, the Mother of *Conſtantine* the Great, cauſed to be built a fair and ſtately Church, three hundred and twenty years after the Nativity of Chriſt. This Church was dedicated to St. *Mary*, and remaineth to this day, being had in great honour, both amongſt the *Chriſtians*, and the *Turks*, and *Saracens*. This Church is ſuch a ſtately building, that it is thought to exceed all the Churches of Chriſtendom, for Beauty and curious Workmanſhip: It is two hundred twenty eight Foot long, and eighty ſeven Foot wide, being built all of Marble of divers colours, and covered with Lead: there are in it four rowes of Marble Pillars, wonderful to look upon, not only in regard of their number but of their greatneſs, for there is fifty Pillars in every row. The Body of this Church, the Pillars from the bottom to the top, the Walls, and every part of it, is beautified with lively Pictures, adorned

ed with divers Colours, Silver, Gold, and curious Workmanſhip, ſo as it is wonderful to behold. The Pavement of it is of Marble, poliſhed, and of divers colours, ſo cunningly ſet in Works, and with ſuch variety, that it is very delightful to ſuch as look on it. There is painted on the Pillars and Walls, almoſt all the Stories of the Old Teſtament, till the Birth of our Lord and Saviour Jeſus Chriſt, with ſuch excellent cunning, and ſo lively, that it is to be admired. In the Quire of this Church there is found two Altars, one cloſe by the Chappel of St. *Katherine*, at the Eaſt end thereof; not far diſtant from which, they ſhew the place where our Saviour was circumciſed: and in the middle of the Quire there ſtandeth another Altar, where they ſay the Wiſe men left their Dromedaries, and prepared their Gifts to preſent unto our Saviour, when they worſhipped him. Upon the South ſide of this Quire, towards the Eaſt, they deſcend by ten ſtone ſteps into the Chappel of the *Nativity of Chriſt*, richly beautified, and curiouſly wrought, paved with poliſhed Marble. This Chappel is not very great, but wonderful fair and ſumptuous. When the Holy Land was over-run by the Gentiles, this (as many other places were in that Country) was all polluted with Filth and Dirt, that they had much ado to make it clean a great while after. Upon the place where they ſaid our Lady the Bleſſed Virgin *Mary* brought forth our Saviour into the World, there is placed a Table of white Marble, after the manner of an Altar: about ſome four Foot from this they ſhew the place where the Manger ſtood, a part of it yet remaining, cut out of a Rock, not of Marble, but of other ſtone, as many other Mangers are in that Country. Cloſe by that there is an Altar, where they ſay the Wiſe men preſented their Gifts to our Saviour Chriſt, and worſhipped him. At the entrance into the Church, there ſtandeth a goodly Building, which in times paſt ſeemed to have been ſome Arch-Biſhops See, but now is called St. *Maries* Church. Upon the North ſide, they deſcended by certain ſteps into the Chappel of St. *Jerom*, who lay a long time buried there, till his Bones were removed thence to St. *Maries* in *Rome*.

About a mile from *Bethlehem*, Southward, ſtood the Tower of *Eder*, being a Watch-Tower of the *Bethlehemites*, and ſo called, becauſe there reſorted thither many flocks of ſheep: for *Æder* ſignifieth a Herd. Round about this Tower were fair and fruitful Paſtures, to which many Shepherds reſorted to feed their Flocks; to ſome of which Shepherds the Angels told the glad tidings of the Birth of our Saviour, and that he was laid in a Manger at *Bethlehem*. For which cauſe, in after times there was a Church built juſt in the place where the Tower ſtood; and in Saint *Jerom*'s time called by the name of *Angelos ad Paſtores*: the ſame *Luther* affirmeth, that it is yet ſtanding. *Jacob* ſometime dwelt in that Place, and buried his wife *Rachel* thereabouts. The Monument that he ſet upon her grave remaineth to this day, which was twelve Stones pitch'd an end, ſtanding about a quarter

of a mile from this place, upon the right Hand as they go to *Jeruſalem*: of which Grave, all the Country thereabouts is called by the name of *Rachel*.

Of the Way between Judea *and* Egypt.

BEtween *Egypt* and *Judea* lieth *Arabia Petræa* : a Land for the moſt part barren and unfruitful, full of Sands, Rocks, and Mountains, deſtitute of Water, and ſubject to many dangers: being in the Summer Solſtice ſcorched with extremity of heat, the Sun being then perpendicular over them (according to *Munſter*) in the day time; and in the night, troubled with extream Winds, which, blowing the Sand with great violence, it caſteth it upon great heaps and Mountains, by which duſt, both Beaſts and ſometime men are ſuffocated and ſlain.

Moreover, there dwelt in this Deſart, a rude and dangerous People, called *Saracens*; who take their beginning from *Iſhmael*, and are therefore alſo called *Iſhmaelites*, being given to cruelty and malitiouſneſs. They get their living, for the moſt part, by Theft and Violence: and as *Iſhmael* was an excellent Archer, ſo they alſo are very cunning in ſhooting and hunting, uſing to this day their ancient evil cuſtom of robbing and ſpoiling all that paſs that way; inſomuch as Merchants are conſtrained to go in great companies, leſt they ſhould be indangered by them, and by reaſon of the Winds and Sands, are conſtrained to guide their Journey by the Compaſs, as men do that ſail upon the Sea. Through this Wilderneſs did *Joſeph* and *Mary* paſs, when they went with the Child Jeſus out of *Judæa* into *Egypt*; where they were in danger of Thieves, ſubject to be ſmothered by the Sands, conſtrained to travel over high Rocks and Mountains, and to reſt in Fear, becauſe of Lyons, Bears, and other Beaſts which greatly abound in that Place. Beſides, divers other diſcommodities were incident unto them, as want of Meat, Drink, and other neceſſaries, there being little Water to be found there, inſomuch as had not the Lord by an expreſs command charged him in a dream to go down into *Egypt*, *Joſeph* durſt hardly have ventured upon ſo difficult and dangerous a Journey. But the Lord ſo mercifully provided for him, that he both went and returned ſafe. Thus may we ſee to what dangers theſe good People were expoſed, and what miſeries they ſuſtained from the beginning becauſe of their Son Chriſt Jeſus.

Of Hermopolis.

HErmopolis was called the Town of *Mercury*, diſtant from *Jeruſalem* 304 miles towards the South-Weſt: it was one of the chief Cities in *Egypt*, as *Appianus* writeth. *Nicephorus* and *Zozemenus* affirm, *lib.* 5. *cap.* 22. that *Joſeph* and *Mary* came and lived in this Town, where they continued all the

the days of *Herod*, that cruel King. But *Ziglerius* ſaith, that they lived in the Land of *Goſen*, where the Patriarch *Jacob* and his Poſterity lived: which agreeth well with the words of *S. Matthew*, *cap.* 2. and *Hoſea* 11. *Out of Egypt have I called my Son.* This Land of *Goſen* lay 200 miles from *Ieruſalem*, towards the South-Weſt. The Inhabitants of *Alcair* in *Egypt* take upon them to ſhew the place where *Joſeph* and *Mary* dwelt, when they went down into that Country; but how true it is I cannot tell, becauſe there is no Author for it.

Of Canah *in* Galilee.

THis was a City in *Galilee*, diſtant from *Jeruſalem* ſixty eight miles towards the North; of which you may read more in the Travels of our Saviour Chriſt.

Of Capernaum.

THis Town ſtood upon the Sea of *Galilee*, ſixty eight miles from *Jeruſalem* toward the North; of which you may read more after.

The Travels of the Wiſe Men of the Eaſt, which came to Bethlehem *to ſee* Jeſus.

THE *Magi* were certain wiſe men of *Perſia*, ſo called from Meditation, being derived of *Hagah*, that is, he hath meditated; and taken in the third Conjugation, it ſignifies, to find or ſearch out a thing, they being ſuch as gave themſelves to the knowledge of hard things, and to find out the Secrets and myſteries of Nature. But, according to *Varinus*, they were not only Philoſophers, but Prieſts alſo. And *Pluto* upon *Alcibiades*, ſaith, *Magia eſt Deorum obſervantia ſive cultus divinus*; that is, Magick preſcribed the due obſervance and divine worſhip of the Gods. *Strabo* ſaith, *Geogra. lib.* 6. That the *Magi* were ſuch among the *Perſians*, as thoſe whom the *Indians* call *Gimnoſophiſts* and *Academians*; the *Babylonians*, *Chaldæans*; and the *Hebrewes*, Prophets, or Prieſts, which taught the People Divine knowledge. And when the ten Tribes were carried into captivity by *Salmanaſſer* Emperour of the *Aſſyrians* (into *Aſſyria*, *Media*, and *Perſia*) there is no queſtion but they took with them into the Eaſt, the holy Books and Volumes of the Law, and of the Prophets, whereby, without doubt, many of the People and Philoſophers of the *Eaſt* came to have a taſte of the true knowledge and worſhip of God. Alſo the Prophet *Daniel* was brought up in all the Arts of the *Caldæans*; whoſe Writings and Prophecies were not only written and publiſhed amongſt the *Babylonians*, but alſo had in great ac-

account and eſtimation amongſt the *Magi*: ſo that they diligently peruſing thoſe Books, came not only to the knowledge of God, but alſo without doubt, to the knowledge of our Saviour Jeſus Chriſt, whom they called the *Star* of *Jacob*; from whence may be concluded, that the Wiſe-Men that came to ſee our Saviour Chriſt, were rather of *Suſa* in *Perſia*, than of *Zaba* in *Æthiopia*.

Wherefore theſe Wiſe Men came from the *Academy* of *Suſa* in *Perſia* to *Jeruſalem*, which was 920 miles; ſaying, *Where is he that is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to worſhip him.* This hapned in the month of *January*, in the ſecond year after the birth of our Saviour; for *Herod* in the ſeventieth year of his age cauſed all the male Children of the *Bethlemites* of two years old and under (according to the time that he was told of the Wiſe Men) to be put to the Sword.

From *Jeruſalem* they went to *Bethlehem*, which was ſix miles, where, upon the ſixth of *January* they offered their Preſents which they brought out of *Perſia*, to our Saviour; *viz.* Gold, as to a King; Frankincenſe, as to a Prieſt; and Myrrh, as to a Mortal man, *Mat.* 2. So let us offer unto Chriſt our Saviour, the Gold of Faith and heavenly Doctrine; the Frankincenſe of earneſt Prayers, and the Myrrh of Patience in the midſt of Calamity.

Afterward, the Wiſe-Men (as they had been warned in a dream) returned another way to *Suſa* in *Perſia*, which was 920 miles. So their Travels were 1846 miles.

Of *Suſa* you may read before in the Travels of the Old Teſtament.

Of the Star that appeared to the Wiſe-Men in the Eaſt.

SInce this Star appeared in the lower Region of the Air, (as it is apparent it did) from thence it may be concluded, that it neither was any of the fixed Stars, Planet, or a Comet, becauſe they commonly are ſeen in the upper Region of the Air; but rather, according to the opinion of ſome, it was an Angel of God, appearing in the form of a bright ſhining Star, to direct the Wiſe Men in their way they went to the Town of *Bethlem*; and ſo by little and little deſcending from the ſublimity of the Air, pointed out unto them the very houſe where they might find *Mary* the Mother of our Lord, and the Child Jeſus; almoſt after the ſame manner as the Angel of the Lord in the time of *Moſes* appeared to the Children of *Iſrael*; that is, in the day like a cloudy Pillar, and in the night like a flaming Fire, to direct them their way, *Exod.* 13. 14. 34. Wherefore this Star without doubt was no natural Apparition, which happened in the inferiour Region of the Air, ſuddenly vaniſhing away; but, as I have ſaid, an Angel of the Lord repreſenting the form of a Star. Or elſe, as *Chryſoſtom* ſaith, a certain miraculous new Star, which, according to the opinion of *Auguſtine*, was governed by an Angel of the

the Lord; and for the greatneſs of the Body, and variety of the Aſpects, was not ſeen firſt in the Land of *Judæa*, but in *Perſia*, a Country in the Eaſt, where the *Magi* dwelt, and accompanied thence into *Judæa*. And although for a ſhort ſpace it left them in their Journey, yet when they came in the way to *Bethlem*, it appeared to them again, *Mat.* 2. As *Nicephorus* and *Chryſoſtom* obſerve, the Star appeared upon the day of the Conception of Chriſt, being the twenty fifth day of *March*; about which time the Arch-Angel *Gabriel* ſpoke with the Virgin *Mary*, *Luke* 1. and was ſeen for a whole year and forty one weeks, that is, till the ſixth of *January*, in the beginning of the ſecond year after the Nativity of Chriſt. It wanted eleven weeks of two years; and therefore *Herod* cauſed all the Male-children of the *Bethlehemites* of two years old and under, to be ſlain according to the time declared unto him by the Wiſe-men. *Mat.* 2. Wherefore this new Star did firſt fore-ſhew the Birth of Chriſt, that bright ſhining Star and eternal light of Glory, according to the Prophecy of *Billa*, *Num.* 22. Secondly, the Light of God's Word and the Goſpel, 2 *Pet.* 1. Thirdly, Godly and Faithful Miniſters and Teachers, who by their Doctrine and godly Life and Converſation, ſhould ſet before their Auditors and ſuch as obſerve their actions, the way to Chriſt and eternal happineſs, *Dan. ult.*

The Travels of John *Baptiſt.*

IN the Month of *Thiſri*, which anſwereth to our *September*, *Anno Mundi*, 3966, the Feaſt of the Tabernacles being then celebrated, the Arch-Angel *Gabriel* told *Zacharias* the Prieſt, of the Conception of *John* the Baptiſt, *which ſhould be the voice of a Crier in the Wilderneſs.* And a little after, that is, about the Autumnal Æquinoctial, *John* the Baptiſt was conceived ſix Months before our Saviour. The next year after, about the Month of *July*, he was born. Six Months after that, our Saviour Chriſt was born. In which year, *Zacharias*, the Father of *John* Baptiſt, was ſlain in the upper Court, between the Altar and the Temple, for ſaying, that our Saviour Chriſt was born, and, that *Mary* his Mother was a Virgin, *Mat.* 33. Wherefore *Elizabeth*, the Wife of *Zacharias*, fearing the cruelty of *Herod* and of the *Phariſees*, about that time when the young Infants of the *Bethlehemites* were ſlain, ſhe fled from *Jeruſalem* to *Apumim*, as *Nicephorus* ſaith, which was ſcituated in the Wilderneſs between *Jericho* and *Jeruſalem*, where ſhe privately brought up her Son, being thirty two miles.

In the thirty ninth Year of the Nativity of Chriſt, and upon the twenty fourth day of *June*, *John* the Baptiſt being then thirty Years of Age, by the Commandment of the Lord, took upon him the Miniſtry; for it was not lawful for any to enter into that Function before they were thirty Years of age,

Age, *Numb.* 4. Wherefore, upon the eight and twentieth day of *September*, it being then the Feaſt of the Tabernacles, and about the middle of the laſt Week ſpoken of by *Daniel*, he went from *Adumim* to *Bethabara*, where he took upon him the Miniſtry of the New Teſtament: *Hannas* the chief Prieſt being then newly entred into that Office, *Luke* 2. (which was about four miles) and within a ſhort time after, that is, upon the ſeventh day of *October*, being then the Feaſt of Expiation, our Lord and Saviour Jeſus Chriſt was baptiſed, when he was fully thirty Years of Age, *Luke* 3. *Matthew* 3. *John* 1.

In the Year following, which was the one and thirtieth Year of the Nativity of Chriſt, a little before the Feaſt of *Eaſter*, the *Synedrion* of *Jeruſalem* ſent Meſſengers unto *John*, he then remaining at *Bethabara*, to know whether he was the Chriſt, or *Elias*, or ſome other Prophet, *John* 1. Upon the eighteenth day of *September*, the ſame Year, *John* entred upon the ſecond year of his Miniſtry; about which time, *Caiphas* began to enter upon the Office of the High Prieſt, and the Sadducees and Phariſees to perſecute *John* Baptiſt. Wherefore he departed from *Bethabara*, and went to *Ænon*, a City in *Galilee*, which was twenty four miles.

After that *John* had preached publickly and freely, by the ſpace of a whole year and two months; about the month of *December*, and the end of the firſt year of the Miniſtry of our Saviour, by the Commandment of *Herod*, he was taken and led Priſoner from *Ænon* to the Tower of *Macheruntes*, which was twenty eight miles; where he remained untill his Death. So all his Travels were eighty eight miles.

Of the Towns and Places to which he travelled.

Of Adumim.

A *Dumim*, or *Adummim*, (as it is in *Joſhua*, *cap.* 15.) was a Tower twelve miles from *Jeruſalem* towards the' Eaſt, ſcituated in the Wilderneſs that is between *Jeruſalem* and *Jericho*; ſo called becauſe of the multitude of Robberies and Murthers that were done in that place: for *Dam* ſignifieth Blood. Here the poor man that Chriſt mentioned, *Luke* 10. fell amongſt Thieves; and here *Eliah* continued when he was fed by the Ravens, and drank the Water of the River *Cherith*, 1 *King* 17. which was a notable Type of *John* the Baptiſt, who lived in a Cave in this place. This Cave ſtood cloſe by the Garden of *Engedi*, where in former times the Academy and School of the Prophets *Eliah* and *Eliſha* was kept: here the *Eſſeis* (which was a Sect amongſt the *Jews*) alſo continued, who led a Monaſtical kind of Life, and gave themſelves wholly to Prayers and good Works; under whoſe Diſcipline and Inſtruction *John* was brought up. *Matheſius* wiſely obſerves, that of all other, the *Eſſeis* would never oppoſe Chriſt; but were a People that

that lived chaſtly and honeſtly, according to the Cuſtom of the *Nazarites*, with all diligence reading the Scriptures, and avoiding idleneſs as a great temptation of the Devil, giving themſelves principally to the Study of Phyſick. After this ſort was *John* brought up.

Of Bethabara.

THIS was a Town ſcituated upon the Eaſt ſide of the River *Jordan*, ſixteen miles from *Jeruſalem* towards the Eaſt, where there was either a Bridge or a Ferry to paſs over *Jordan*: from whence this place was called *Bethabara*, being derived of *Baith*, a Houſe; and *Abarah*, a Paſſage: wherefore, at a certain time, there being aſſembled in this place a great Concourſe and Congregation of People, *John* did firſt enter upon the Miniſtry of the New Teſtament, and taught the People the Doctrine of Repentance and Baptiſm. Here *Elias* the *Thesbite*, who was a Type of *John* the Baptiſt, was taken up into Heaven in a fiery Chariot. Here *John* ſpake with the Meſſengers that came to inquire whether he was Chriſt or not: to whom he anſwered, That he was neither *Elias*, nor a Prophet of the Old Teſtament, but the Voice of a Cryer in the Wilderneſs, *Jo.* 4. *Iſ.* 40. And in the ſame place where the Prieſts ſtood with the Ark of the Covenant, whilſt *Joſhua* and the Children of *Iſrael* paſſed over *Jordan*, *John* baptized Chriſt, the true Ark of the Covenant of the Throne of Grace, *Joſh.* 3. 4. *Mat.* 4. *Luke* 3. *Heb.* 9.

Of Ænon.

THIS Town ſtood upon the Weſt-ſide of the River of *Jordan*, 42 miles from *Jeruſalem* Northward, a little on this ſide of the Sea of *Tiberias*, near the mouth of the River *Jaboch*, where it falleth into *Jordan*, in which place was great abundance of Waters. Here alſo *John* ſometimes baptized, *Joh.* 3. it being two miles from *Salem*, where *Jacob* in times paſt dwelt, *Gen.* 33. Of the meeting together of the Waters this Town was called *Ænon*, of *Ain*, which ſignifies an Eye, and a Fountain that ſpringeth as it were from an Eye.

Of Macherus, or *Macharuntes.*

Macherus was a Town of *Peræa*, beyond *Jordan*, twenty miles from *Jeruſalem* towards the Eaſt, ſcituated in a high Mountain; being derived of *Macherah*, that is, a Sword. This was one of the chief Caſtles of *Herod Antipas*, who obtained the chief Command in the City of *Jeruſalem*, *Plin. lib.* 5. *c.* 16. In this place *John* Baptiſt was beheaded, as *Joſeph.* ſaith, *lib. Antiq.* 80. *c.* 10. And although his Diſciples buried his Body thereabouts, yet long after the Chriſtians removed his Bones and Relicks to *Sebaſten*, that is, *Samaria*, where they were the ſecond time buried with great Honour and Reverence. Afterward (as *Nicephorus* and *Theodorus* ſay) his Bones were taken up again by *Julian* the Apoſtate, and burn'd. There

 are

are many other things that are written concerning his Reliques, which (beacauſe of the uncertainty of them) I omit to ſpeak of; and will proceed to a further Deſcription of this City. *Alexander*, King of the *Jews*, firſt built and fortified it; and then making War againſt *Ariſtobulus*, it hapned to be deſtroyed by *Gabinus*, one of his Captains, and ſo continued deſolate till *Herod's* time, who rebuilt the Town and the Caſtle, and fortified it with ſtrong Walls and high Towers, even a hundred and ſixty Cubits in height, ſo that a man could ſcarce ſee to the top of it. But, that God might revenge the blood of his Saints, at ſuch time as *Jeruſalem* and the *Holy Land* was left deſolate, *Lucius Baſſus* (a noble *Roman*) came to this City, and beſieged it; during which Siege, *Baſſus* took a certain young man, which was a Prince of the *Jews*, called *Eleazer*, and cauſed a Croſs to be ſet on purpoſe to have crucified him; but they which were beſieged in the Town, ſeeing the pitiful Lamentations this young man made, promiſed *Baſſus*, if he would ſpare his Life, to yield up the Town, which he did; ſo the Caſtle being taken, the Gates of the City were ſet open. But the *Romans* fell to the Slaughter without Mercy, and put to the Sword 1700 Perſons, beſides, there were a great multitude of Women and Children carried thence into Captivity, as *Joſephus* (*lib. de Bello Jud. 7. cap.* 25.) affirmeth.

There were many goodly Wells and ſtately Buildings within this City: there is cut out in the Caſtle a Rue Tree of an admirable greatneſs: and in the Valley, upon the North-ſide of the City, the Root *Baarus* is found, preſenting both in Colour and Figure a Flame. There are alſo found many hot Baths and Fountains of wholſome Waters: but above the reſt, *Joſephus* maketh mention of one in a Cave, where two Streams iſſueth, as it were out of two Dugs; the one hot, the other cold; which two Waters being mingled together, are very wholſome, and cure many Diſeaſes, but principally the ſhrinking of the Sinews. And this ſhall ſuffice concerning the Travels of *John* the Baptiſt.

The Travels of our Lord and Saviour Chriſt in his Infancy. Matth. 3. Luke 2.

FRom *Bethlehem* the Child Jeſus was brought to *Jeruſalem*, and there preſented in the Temple, *Anno Mundi* 3967, which was 6 miles.

From *Jeruſalem*, *Joſeph* and *Mary*, (when they had accompliſhed all things in the Temple of the Lord) carried the Child *Jeſus* to *Nazareth* in *Galilee*, which was ſixty four miles.

From thence *Joſeph* and *Mary* brought Jeſus back again to *Bethlehem*, which was ſeventy two miles.

Upon

Upon the ſecond day of *January*, in the ſecond Year after the Nativity of Chriſt, the wiſe men of *Perſia* brought Gifts, and worſhipped him. A little after, that is, about the Ides of *January*, juſt the Night before the Command came from *Herod* to kill the innocent Children, *Joſeph* and *Mary* went, with the Child Jeſus, through the Mountains and Deſarts of *Judea* into *Egypt*, to *Hermopolis* in the Land of *Goſen*; which was reckoned from *Bethlehem* 296 miles.

From *Hermopolis* in *Egypt* (after the death of *Herod*) Jeſus was brought back again by his Parents to *Nazareth* in *Judea*, which was above 368 miles.

When Jeſus was twelve years of age, he went with his Parents from *Nazareth* to *Jeruſalem*, to the Feaſt of the Paſſeover, which was ſixty four miles.

And when his Parents had loſt him, and found him again in the Temple among the Learned; then he continued in obedience unto them, and went with them from *Jeruſalem* to *Nazareth*, which was ſixty four miles. So his Travels were 934 miles.

Concerning the Towns and Places mentioned in his Travels, you may read before in the Travels of the Virgin *Mary*.

The Travels of our Lord and Saviour Jeſus Chriſt, from his Baptiſm till the firſt year of his Miniſtry.

CHriſt, in the thirtieth year of his age, went from *Nazareth* and came to *Bethabara*, which ſtood upon the River *Jordan*, where *John* baptized; and upon the ſeventh day of *October*, in the middle of the laſt Week ſpoken of by *Daniel*, *cap.* 9. was there baptized, at whoſe baptiſm the teſtimony of the Spirit deſcended down upon him in the likeneſs of a Dove; which was fifty two miles.

From *Jordan*, Jeſus was led by the Spirit into the Wilderneſs to be tempted of the Devil, and there faſted forty dayes and forty nights: at the end of which time, the Devil came and tempted him. How this Wilderneſs was called, the Evangeliſt doth not ſpecifie; but it is to be thought that it was the Deſart of *Arabia Petræa*, and that our Saviour Chriſt faſted upon the mountain of *Sinai*, where *Moſes* and *Eliah* faſted forty dayes and forty nights, *Exod.* 24. 1. *Reg.* 19. For this Deſart extendeth it ſelf from the borders of *Egypt* and the Red Sea, to *Jordan*, where *John* baptized: and from thence, by the Country of *Trachonites*, to the mountain of *Libanus*. Therefore our Saviour Chriſt might that preſent ſeventh day of *October* whereon he was baptized come into this Wilderneſs; and by little and little go thence to Mount *Sinai*, which was 136 miles. For there was no place more fit for Satan to

to tempt our Saviour in, than where the Law was delivered, which is the power of Sin : for although the Son of God was without Sin, yet he took upon him the Sins of all the World, *Levit.*16. *Joh.* 1. *Iſa.* 53. So then our Saviour Chriſt (according to this ſupputation) continued in the Deſart from the ſeventh day of *October* to the ſixteenth of *November*, which was forty dayes and forty nights. *Epiphanius*, *lib.*2. *Tom.*1. *Hæreſ.* 51. ſaith, that our Saviour Chriſt was baptized upon the eighth day of *November*, which was the twelfth day of the month *Athyr* amongſt the *Egyptians* : but this ſupputation is falſe, and altogether repugnant to the certain Mathematical calculation.

Wherefore, upon the ſeventeenth day of *November*, our Saviour Chriſt hungred, *Mat.*4. *Mark* 1. *Luke* 4. and then the Devil, with an extraordinary boldneſs, came unto him, and carried him from Mount *Sinai* with great violence through the Air, and ſet him upon the top of a Pinacle of the Temple in *Jeruſalem*, which was 120 miles: this Pinacle was ſo exceeding high, (as you may read in the deſcription of *Ieruſalem*) that whoſoever lookt down from it into the Valley of *Cedron*, their eyes dazled, and it ſeemed as though there had been Clouds in the bottom of the Valley; for it was 600 foot from the bottom to the top, From this place the Devil bid our Saviour Chriſt throw himſelf down *&c. Mat.*4.

From the Pinacle of the Temple, the Devil took our Saviour Chriſt and ſet him upon a high Mountain; but what Hill it was, or how called, the holy Evangeliſt doth not ſet down. The Inhabitants of the holy Land think it was the Hill that ſtood betwixt *Bethel* and *Ai*, upon which Hill in times paſt *Abraham* dwelt, *Gen.* 13. But that Hill is not very high, and there are many higher Hills in the holy Land: wherefore it is to be thought that he was carried upon the top of that high Mountain *Nebo*, which was alſo called *Piſgah*, and ſtood 24 miles from *Jeruſalem* Eaſtward, where God ſhewed unto *Moſes* all the holy Land beyond *Jordan*, *Deut.* 34. And in this place, as God had ſhewed *Moſes*, ſo the Devil ſhewed our Saviour the Kingdoms of the World, and the Glory of them, ſaying; *All theſe will I give thee, &c.* It is to be thought, that all theſe ſharp temptations of the Devil were done in one day.

This Hill *Piſgah* is diſtant from *Bethabara* 8 miles, where *John Baptiſt* baptiſed, and bare witneſs of our Saviour Chriſt, *Joh. ca.* 1. Now after the Devil had left him, and the Angels had comforted him, he came thence unto *John*, which was 8 miles, and *John* ſaid to his Diſciples, *Behold, this is the Lamb of God which taketh away the Sins of the World*, *Joh.* 1.

So theſe Travels were 140 miles.

The

The Travels of our Saviour Chriſt, in the firſt year of his Miniſtry, which was the 31 *of his age.*

BUT yet our Saviour Chriſt began not to preach publickly, becauſe it was not lawful for any to be admitted into the Miniſtry of the Word until they were paſt thirty years of age. Now our Saviour Chriſt, in the Months of *January* and *February*, being then paſt thirty (for he was full thirty upon the 25 day of *December*) began to preach publickly, but yet he had no Diſciples, neither had he wrought any Miracles. In the month of *March*, *John Baptiſt* teſtifieth of Chriſt before the Prieſts and Levites; and within two days after, Chriſt being then preſent, *John* ſaid, *Behold the Lamb of God that taketh away the Sins of the World*, *&c.* Within a while after, Chriſt went thence towards *Cana* in *Galilee*, in which Journey he took unto him ſome Diſciples, namely, *Andrew*, and *John* the Evangeliſt, and, as ſome think, *Peter*, *Philip*, and *Nathaniel*; near to the Town of *Bethel*, where the Patriarch *Jacob* ſaw a Ladder reaching from Earth to Heaven (for Chriſt maketh mention of that Viſion in his Journey) which was 32 miles, *Joh.* 2. where he graced the Marriage with a notable Miracle, turning ſix pots of Water (containing 168 Gallons and three Quarts or thereabouts) into Wine, *Joh.* 2.

After he went thence with his Mother and his Diſciples to *Capernaum*, 20 miles : but he ſtayed there but a while, for the Paſſover of the *Jewes* was at hand, *Joh.* 2.

In the beginning of *April*, Chriſt went from *Capernaum* to *Ieruſalem*, to the Feaſt of the Paſſover, which was 56 miles, and there caſt out of the Temple the Money-changers, and thoſe that ſold Sheep, and Oxen, and Doves in it. This was done about 46 years after *Herod Aſcalonita*, King of the *Jewes*, had rebuilded and beautified the Temple; of which you may read in *Joſeph. lib. Ant.*15. *cap.* 14. *Ioh.* 2.

The firſt Paſſover of the Miniſtry of Chriſt.

This firſt Paſſover of the Miniſtry of our Saviour Chriſt, of which you may read, *John* 2. was celebrated upon the ſixth day of *April*, and continued until the thirteenth day of the ſame Month. During which time, our Saviour Chriſt did many Miracles, inſomuch that many believed in his Name; and amongſt the reſt, *Nicodemus*, who came to him by night, and reaſoned with him concerning the Kingdom of God. *Nicodemus* ſignifies the Victory of the People, *Ioh.*3. At this time he continued in *Ieruſalem* till the month of *October*, and there celebrated the Feaſt of the Tabernacles, and Preached the acceptable year of the Lord, *Eſay* 61.

The

The Feaſt of Tabernacles being ended, Jeſus with his Diſciples came into *Judea*, that is, he went from *Jeruſalem*, and began to teach in *Judea*, and his Diſciples baptiſed, *Joh.* 3. 4. *John* alſo baptiſed at this time upon the borders of *Galilee* near *Judea*, 42 miles from *Jeruſalem* Northward, upon the Eaſt ſide of the River *Jordan*, for he was not yet caſt into Priſon. Therefore Chriſt choſe him a place to teach and baptiſe in, upon the River of *Jordan* near *John*, that they might meet and converſe together. A little after, the queſtion was moved concerning Purification, and *John* began to preach of Chriſt, and that he was the Son of God, and Spouſe of the Church. In this Sermon *John* in many places called himſelf the Friend of the Spouſe. From whence it is evident, that Chriſt and *John* in the month of *November*, did often meet and converſe together.

In the month of *December*, Chriſt being aſſured of the captivity of *John* the Baptiſt, *Mat.* 4. *Mark* 1. and of the Perſecution and fallacies of the Phariſees, *John* 4. went from *Jordan*, and returned into *Galilee*, by the Province and Country of *Samaria*: in which Country he came to *Jacob's* Well, which ſtood cloſe by *Sichar*, in former times called *Sichem*, about ſome 10 miles from *Iordan* towards the Weſt; in which place he ſpake with the *Samaritan* Woman, (this happened ſome four months before Harveſt) and after went into *Sichar*, and continued there for the ſpace of two days; and after returning into *Galilee*, was very acceptably entertained of the *Galileans*, becauſe they formerly having ſeen his miracles done at *Jeruſalem*, were joyful to ſee him there.

When he had travelled from *Sichar* to *Cana* (a City in *Galilee* the lower, which was 32 miles, where he had changed water into wine) there was a certain Ruler came unto him, whoſe Son lay ſick at *Capernaum*, 20 miles diſtant, and beſought him to heal his Son; our Saviour told him that his Son was made whole: ſo he believed, and his Son was made whole the ſame hour. This was the ſecond miracle that our Saviour Chriſt did, *Io.* 4. It is thought that this Rulers name was *Chuza*, of whom there is mention *Luk.* 8. and was *Herod's* Procurator; whoſe Wives name was *Johanna*, which ſignified Gracious. This Woman miniſtred of all her ſubſtance unto Chriſt, *Iohn* 4. So theſe Travels were 192 miles.

Of the Towns and Places to which he travelled.

Of Cana in *Galilee.*

THis was a City of the lower *Galilee*, where our bleſſed Saviour Chriſt turned Water into Wine, being diſtant from *Jeruſalem* 68 miles Northward. The place where our Saviour wrought this Miracle is to be ſeen at this day; but it is within the Ground, and you muſt deſcend by certain ſteps before you can come at it, becauſe (as it, ſeems) there have been many

many Churches and Buildings ſet upon it, which being ſundry times overthrown, the ruins thereof have raiſed the Earth in ſuch ſort, that the antient Place is as it were hidden and laid under the earth, as is alſo the place of the Anuntiation of the Nativity of our Saviour Chriſt, and many other where he wrought Miracles; to which they do deſcend down under the earth by ſteps. Upon the North ſide of this Town ſtood a round Hill, and upon the South a goodly Plain; being called *Cana* in *Galilee*, to put diſtinction between it and another Town called after the ſame name, which ſtood upon the borders of *Tyrus* and *Sidon*, in the Tribe of *Aſſer*; in which the *Canaanitiſh* woman, or *Syrophœnicean* dwelt, which beſought Chriſt to heal her Daughter, who was poſſeſſed of a Devil, *Mat.* 15. *Mark* 7. Which was called *Canah* the greater, as this was called *Canah* the leſs, and was diſtant each from the other 44 miles.

Canah was ſo called, becauſe round about it grew Reeds, and there were many mooriſh and wateriſh grounds, whereof the Town took the name. For *Canah* ſignifies a Reed: which is a fit type of the Church; for, as our Saviour Chriſt at this Town (which ſtood in a mooriſh and Reedy place) graced the marriage with an extraordinary Miracle; ſo likewiſe will he grace the marriage of his Church (though troubled with miſeries and afflictions in this World, toſſed to and fro like a wavering Reed) with the glorious preſence of his gracious countenance, and in the World to come crown it with Eternal Glory.

Of Capernaum.

THis City was ſo called from the pleaſant and comfortable Scituation of it. In the Hebrew Text *Matthew* calls it *Capharnacum*, *i.* The Town of comfort; being derived of *Nocham*, *i.* Conſolation. In this Town our Saviour dwelt after he had left *Nazareth*, and in it wrought many Miracles, as the healing of the ſick, caſting out of Devils, and ſuch like, whereof you may read, *Mat.* 8. *Mark* 1. *Luke* 5. 7. *John* 4. It ſtood in the Land of *Genezareth*, upon the Weſt and North ſide of *Jordan*, in an angle of Land joyning to the Sea of *Galilee*, 56 miles from *Jeruſalem* Northward, in the Tribe of *Iſſachar*; and, as it is thought by ſome, juſt in the midſt of the twelve Tribes. *Mat.* 9. calls it the City of our Saviour. And that Chriſt was no Stranger, but an Inhabitant of this City, it is manifeſt, *Mat.* 17. where Chriſt, when he gave Tribute to the Magiſtrates of this City, asked *Peter*, ſaying, *Of whom do the Kings of the Earth take tribute? Peter* ſaid, *of ſtrangers: then*, quoth he, *the Children are free; yet nevertheleſs, &c.* From whence may be gathered, that he was no Stranger, but an Inhabitant in *Capernaum*. It had upon the North ſide of it the three Tribes, *Nepthalim Aſſer*, and *Zabulon*; upon the South, *Benjamin*, *Juda*, *Dan*, and *Simeon*; upon the Weſt *Iſſachar*, *Epharaim*, and the half Tribe of *Manaſſes*; and upon

upon the East, *Reuben*, *Gad*, and the other half Tribe of *Manasses*: so that our Saviour Christ dwelt in the midst of the twelve Tribes of *Israel*. Furthermore, it was a goodly Market Town, and had as well relation to *Tyrus* and *Sidon* (two Towns of the *Gentiles*, within forty four miles of it) as to *Jerusalem*: from whence may be verified that saying of *Esa. ca.* 8, 9. *The Land of* Zebulon *and* Naphtalim, *near the way of the Sea beyond* Jordan, *and* Galilee *of the* Gentiles; *a People which sit in Darkness and in the shadow of Death, saw a great Light.* This Town is therefore justly called the City of Comfort and Consolation; since our Saviour Christ dwelt there, who with his Doctrine and preaching refreshed and comforted all such as were afflicted with the Burthen of their Sins. But the great men that were Inhabitants of this City, had more respect to their private profit, than to the Doctrine and Miracles that Christ wrought among them; from whence it came to pass, that they did as it were neglect and contemn that Good which God had offered to them: which made our Saviour say, *And thou* Capernaum, *which seemest to be exalted up unto Heaven, shalt be cast down into Hell: for if the Miracles had been done in* Sodom *and* Gomorrah, *which have been done in thee, they had continued until this day. Verily, verily, I say unto you, it shall be easier for* Sodom *and* Gomorrah *in the day of Judgment, than for thee, Mat.* 11. For there was no such benefit offered to any City, neither such Honours and Dignities, as were to *Capernaum*, our Saviour himself dwelling there. Wherefore, for their Ingratitude and Impiety, the City hath divers times been wasted and destroyed, as well by the *Romans* as other Nations; so that at this day, this Glorious City is become so Desolate, that there is scarce eight Houses standing, and they also like small Sheds.

Of Sichar.

IN antient time this Town was called *Sichem*, of which you may read more both in the Travels of *Iacob* and *Abimelech*. After it came to be called *Sichar*, according to the opinion of *Luther* upon *Genesis*, because the Inhabitants of that Country were given to Pleasure and Voluptuousness, the greatest part of their Delight being in drinking and quaffing: so *Sichar* being derived of *Schachar*, signifieth, to be Drunk, or inordinately to swallow sweet and pleasant Wine, of which there was plenty in that Town, made of the Juice of Apples, the Fruit of Palm-Trees, and Honey, which may very well resemble Hipocras or Metheglin, as some Authors have it. And although by the Incursions of the *Romans* it was utterly wasted and left Desolate, yet in succeeding times it was re-built, and called *Nicapolis*, that is, a New Town. It is scituated very pleasantly, and aboundeth with all manner of Delights; but it is unfortified, neither can it by any means be fortified; neither have the Inhabitants any help, if they be oppressed by the Enemy, but to fly: for it is scituated in the middle of a Valley, between two

two high Mountains, so that a man may fling a stone from the top of one of them into the City. About two Bows shot without the South Gate of this Town, is to be seen the Fountain or Well of *Jacob*, upon the Brim of which our Saviour Christ sate when he was weary, as we may read in the fourth of *John*. This Well standeth just in the way as Pilgrims travel to *Jerusalem*. Upon the right hand above this Well, there standeth a Mountain of an exceeding height, divided into two tops, the one of them being called *Gerizim*, the other *Hebal*. In Mount *Gerizim* the Patriarch *Ioshuah* built an Altar, and the People standing upon Mount *Hebal*, he caused the whole Book of *Deuteronomy* to be read over, with the Blessings and Cursings, so that all the People might hear them; for thus we read in *Jos.* 8. *The one half of the People stood close by Mount* Gerizim, *and the other by Mount* Hebal, *&c. Deut.* chap. 27. These two great Mountains began upon the right side of the City *Sichar*, and extended themselves in length to the City of *Jericho*.

Upon the left side of this Well is to be seen the Ruins of a great Town, which is thought to be the old *Sichem*, and by the Reliques that remain there, it may be judged to have been a very goodly City. For there are yet to be seen certain broken Pillars of Marble, as also large and spacious Buildings, which in times past, without Question, have been very goodly things, and standeth wonderful pleasantly; the Soil round about it being very pleasant and fruitful, only there is want of Water. This Town lieth some two Bows shot from *Sichar*, and the Inhabitants of that place judge this *Sichar* to be *Thebez*, where *Abimelech* died, *Judg.* 9. Not far from *Jacob*'s Well, is to be seen that piece of Ground which *Jacob* gave to *Joseph*, more than the rest of his Brethren, *Gen.* 48. It is a long Valley, very fruitful and pleasant, where there lies buried, in a certain fair Garden, the Bones of *Iacob* and *Ioseph*, which were brought out of *Ægypt*, *Iosh.* 24. the Reliques of which Sepulchre are yet to be seen. Mount *Garizim* or *Gerizim*, is so called from the cutting down of Trees: for *Garaz* signifies, to cut down. Upon this Mountain is to be seen (even to this day) the place where the Temple stood, that was built by *Sanballath*, dedicated to *Jupiter Olympius*, in contempt of the Temple of *Jerusalem*. The Chief Priest of this Temple was one *Manasses*, a Fugitive, of the stock of *Levi*. This *Manasses* was Brother to *Jaddus*, Chief Priest of *Jerusalem*, of whom you may read, *Nehem.* 13. But some 200 years after the first Foundation, *John Hircanus*, High-Priest of *Ierusalem*, utterly destroyed it to the Ground.

The Travels of our Saviour Christ in the second year of his Ministry; which was the two and thirtieth year of his age.

IN the Month of *January*, Christ went from *Cana* in *Galilee* to *Nazareth*, which was eight miles. Here, upon the Sabbath-day, he went into

 the

the Synagogue, and began to teach, insomuch as the Inhabitants were astonished at his Doctrine: but the Citizens being ingrateful, he went to *Capernaum*, a City which I have chosen to dwell in before all others, *Luke* 4. *Mat.* 4. being twelve miles, or thereabouts.

In the Month of *February*, he compassed about all *Galilee*, preaching the Gospel of the Kingdom of God, healing the Sick, and those that were diseased amongst the People, *Mat.* 4. In this Visitation our Saviour went to *Cæsarea Philippi*, which was distant from *Capernaum* forty eight miles toward the North. Here *Matthew* was called, as he was at the receipt of Custome; and the Woman was healed of her Bloody Issue, *Mat.* 9. But that *Matthew* was called about this time, the circumstances of times make evident; for, a little after the second Passover of our Saviour Christ, the same *Matthew* was chosen to be an Apostle, *Luke* 5. 6. *Mat.* 9. *Mark* 2. In the Month of *March*, the Inhabitants of the Towns which Christ visited in *Galilee*, brought unto him many that were possessed of Devils, and afflicted with other Diseases, all which he healed: insomuch that there followed him a great company out of *Galilee* and *Decapolis*, and from *Jerusalem* and *Judæa*, and of all the Countries beyond *Jordan*, *Mat.* 3. Thus having finished this Visitation, as it may be thought, he returned back to *Capernaum*, where he dwelt, as I have told you before, which was forty eight miles; for *Cæsarea Philippi* stood so far from *Capernaum*.

The second Passover of the Ministry of Christ.

A little after these things were finished, was the Feast of the *Jews*, *John* 4. and Jesus went up to *Ierusalem*, *John* 5. to celebrate the Feast of the Passeover, which this year happened a little before Harvest, which was 56 miles. This second Passeover of the Ministry of Christ fell upon the six and twentieth day of *March*, at which time Christ celebrated the Passover with his Disciples, according to the Law of God. Here, upon the Sabbath day, being the last day of *March*, he healed a certain man that lay by the Pool of *Bethesda*, which had been diseased eight and thirty years, *Ioh.* 5. And at the end of the Passover he went with his Disciples from *Ierusalem*, through the Corn Fields: but his Disciples being hungry began to pluck the ears of Corn, and to eat them; wherefore the Pharisees being offended at them, began to reprehend our Saviour Christ and his Disciples: upon which followed the disputation concerning the Sabbath, *Luke* 6. *Matth* 12.

Upon the seventh day of *April* he went on the Sabbath day to *Peræa*, which Country was in the Command of *Herod Antipas*, and there he healed a man with a dried hand, *Luke* 6. *Mark* 3. The Country of *Peræa* beyond *Iordan*, is distant from *Ierusalem* twenty miles.

But when the *Herodian* Council heard that he had healed a man on the Sabbath day, they sought occasion how they might do to put him to death, wherefore our Saviour Christ went thence to the Sea of *Galilee*, which was 40 miles. Here he went up into a mountain not far from *Capernaum*, and chose the twelve Apostles, *Luke* 6. *Mark* 3. And then upon this Mountain he preached unto the People which resorted thither unto him out of the Country round about, whom they heard with great diligence and attendance. This Sermon being ended, he came down from the Mountain and healed the man that was sick of the Leprosie. He also went into *Capernaum*, and healed the Centurion's Servant, *Mat* 8. *Luke* 7. Afterward Christ, in the same Month of *April*, when the man whom he healed of his Leprosie had published the Miracle, he went from *Capernaum* into the Desart which lay near unto *Bethsaida*; for there was a certain Desart, *Mark* 1. *Luke* 7. In the month of *May*, our Saviour went out of *Galilee* towards *Ierusalem* to keep the Feast of *Pentecost*; so he came to the gates of the City *Naim*, which stood on the border of *Samaria*, and was distant from *Capernaum* 16 miles. Here he recalled the Widows Son to life, *Luke* 7. and after he went to *Ierusalem*, which was 48 miles, that he might celebrate the Feast of *Pentecost* according to the Law of God, *Exo.* 23. *Thrice every year shall every male Child appear before the Lord thy God.* This Feast fell this year upon the fifteenth day of *May*, for it behoved our Saviour, according to the Law, to go every year to *Ierusalem* to these three principal Feasts, that is, of the Passover, *Pentecost*, and of the Tabernacles. A little after the Feast of *Pentecost*, *John Baptist* (being then in Prison) having certain intelligence of the Miracle that our Saviour wrought upon the Widdows Son at the gate of *Naim*; and of other wonderful Miracles that he did in *Ierusalem*, and in other places in *Iudea*, sent two of his Disciples from the Castle of *Macharuntes*, to ask him the question, whether he was the *Messia* or no? So when they came unto him, and delivered him their Message, at that time he cured many of their sicknesses and Plagues, and evil Spirits, and to many blind men he gave sight freely. And Jesus said unto them, *Go your ways, and tell* John *what things you have seen and heard, that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead are raised, and the poor receive the Gospel: And blessed is he that shall not be offended on me*, *Mathew* 11. *Luke* 7. At this Sermon it was thought he converted the sinner that washed his feet, and poured a box of pretious Oyl upon his head, *Luke* 7.

In the month of *Iune* our Saviour Jesus Christ went with the Twelve about six and fifty miles out of *Iudea* into *Galilee*, and there, in divers Cities and Towns he began to preach and teach the Kingdom of God. At this time there were divers Women followed him, whom he had healed of evil Spirits and of their Infirmities; but principally *Mary Magdalen*, out of whom he had cast seven Devils; and *Ioan* the wife of *Chuza*, *Herod's* Procurator, and *Susanna*: all which ministred unto him of their Substance, *Luke* 8.

Now

Now when he had travelled from place to place some certain time, and visited many Cities and Towns thereabout, he returned back again to the City of *Capernaum*, where it is said that our Saviour Christ dwelt; and there dispossest the man of a Devil, that was both blind, lame, and dumb, *Mat.* 12. *Mar.* 3. *Luke* 11. And going thence to the Sea, he recited eight Parables, *Mat.* 13. *Mark* 4. *Luke* 8. In the evening of the same day, he went six miles, into the Country of the *Gadarens*, *Mar.* 4. *Luke* 8. The next day, betimes in the morning, he went out of the Ship into the Country of the *Gadarens*, and healed two that were possessed of Devils, *Mat.* 2. *Mar.* 5. *Luke* 8.

Out of these two he cast a Legion of Devils, and suffered them to enter into the Herd of Swine, which they carried headlong into the Sea. Presently our Saviour Christ went thence six miles, into the Land of *Genesareth*, where there was a great multitude upon the Sea shore, not far from the City of *Capernaum*, that expected his coming, *Mar.* 5. *Luke* 8. Within a few daies after, about the beginning of *June*, he entred into *Capernaum*, and there he healed the man that lay sick upon his Bed of a dead Palsie, *Mat.* 9. *Mar.* 2. *Luke* 5. After, he went to Sea, and taught the multitude that came to him, *Mar.* 2.

From *Capernaum* he went to *Cæsarea Philippi*, forty eight miles, where, being invited to a Banquet by *Matthew*, he eat among Publicans and Sinners, and confuted the Pharisees and *John*'s Disciples. In the same City he restored the Daughter of *Jairus* to life, *Mat.* 9. *Mark* 2. *Luke* 5. and as he went thence, he restored two men to their sight, and cast out a Devil, *Mat.* 9.

About the end of the Month of *July*, our Saviour Christ went from *Cæsarea Philippi* to *Nazareth*, thirty six miles; where, because of the ingratitude and contempt of the Citizens, he did no great Miracles, *Mark* 6. *Mat.* 13.

In the Month of *August*, our Saviour Christ went from *Nazareth* toward *Jerusalem*, to the Feast of Tabernacles, and as he went, he visited the Towns and Cities near adjoyning. Now when he saw that they wanted Teachers, it being at this time the second Harvest, he said unto his Disciples, *Lo, the Harvest is great, but the Labourers are few*, &c. and he sent his Disciples out into the Harvest, *Mat.* 9. *Luke* 9.

Of this second Harvest you may read, *Exod.* 23. where God commanded the People that they should observe the Feast of the Tabernacles, when in the end of the year they had gathered in all the Fruits of the Fields. Also in *Levit.* 23. it is thus written, *From the fifteenth day of the seventeenth Month, when you have gathered all the Fruits of your Land, you shall celebrate unto the Lord your God seven days*, &c.

From *Galilee*, our Saviour Christ came to *Jerusalem*, sixty four miles; where, from the twentieth to the twenty seventh day of *September*, he celebrated the Feast of Tabernacles, according to the Law of God.

The

The rest of the Travels of our Saviour Christ, and the Miracles that he wrought in this three last Months of this year, *viz.* in *October*, *November*, and *December*, for their great multitude cannot be described. So the Travels of our Saviour Christ in the second year of his Ministry were 912 miles.

About the 18 day of *October* in this year, the Practises of *Sejanus* were discovered, and he died miserably, *Tac. lib.* 5.

Of the Towns and Places to which he travelled.

Of Cæsarea Philippi.

THIS City is scituated not far from the foot of the Mountain *Antilibanus*, 104 miles from *Jerusalem* toward the North, close by the two Wells of *Jordan*, *Jor*, and *Dan*. Upon the East side of this City these two Streams meet, and make the River *Jordan*.

Philip, the Tetrarch of *Traconitis*, called this City after his own name, *Philippus*; and in honour of the *Roman Cæsars*, he added the name of *Cæsarea*; *Tiberias* at this time being Emperour of *Rome*. In times past it was called *Laisch*, or *Lais*, which signifies a ravening or roaring Lion But the Tribe of *Dan* having conquered it and rebuilt it again, they called it *Dan*, and the Inhabitants of the Holy Land, *Læchem Dan*, as you may read in the Travels of the *Danites*. But the Town (as it is reported by such as have travelled into the Holy Land, and by the Authority of *Volateran*) notwithstanding these names, is often called *Belenas*. Here (as *Eusebius*, *Zozomenes*, and *Nicephorus* say in their Eccleſiastical Histories) the Woman that was diseased with the bloudy Issue, was healed by touching the Hem of our Saviour's Garment; which Woman, in token of thankfulness for so great a benefit, and in memory of so notable a Miracle, erected in this City, a little without the Gates of her House, a stone Pillar, on which she caused to be set the Image of Christ made of Brass; and behind that stood the Image of this Woman, who had been diseased twelve years with the bloudy Issue, bowing her self at the feet of our Lord, and touching the Hem of his Garment. They also say there grew certain Herbs about this Pillar, whereby Miracles were wrought thirty years after it was set up. But *Julian* the Apostate having intelligence of these things, caused those Images to be broken down, and erected his own in the same place. But soon after, there happened such an exceeding Thunder, that fire falling from Heaven, strook this Image, thus set up by this cruel Tyrant, upon the Breast, and cast the Head and the Neck thereof with great violence upon the Earth. These things happened in *Cæsarea Philippi*. Upon the Borders of *Cæsarea Philippi* our Saviour Christ asked his Disciples, saying, *Whom do men say that I*

am,

am, Mat. 6. *Joseph. Ant. li.* 20. *cap.* 6. saith, *Agrippa* King of the *Iews* did much inlarge *Cæsarea Philippi*, in honour of *Nero*, and called it after his name *Neronia*, but it retained not that name long.

Of Perea.

PEr*æa*, or *Peraia*, was the utmost part of the Holy Land, in which were the Tribes *Gad* and *Reuben*, separated from the rest of *Judea* by the River *Jordan*, and under the Subjection and Government of *Herod Antipas*. It was sixteen miles from *Jerusalem* Eastward, so called of *Peran*, which signifies beyond, or upon the other side, *Plin. li.* 4. *ca.* 1. In the Castle of *Macharuntes*, standing in this Country, *John Baptist* was beheaded.

Of the Sea of Galilee.

THIS Sea lay forty four miles from *Jerusalem*, Northward, representing upon the Banks a Harp in figure; whence it was called *Kinnæreth*, that is, the Sea of the Harp, *Num.* 34. for *Kinnor* signifieth an Harp. Toward the North it extendeth it self into some bredth, but toward the South it drew into a streight Angle, and was called the Sea of *Galilee*, because it bordered upon *Galilee*. It was also called the Lake of *Genesareth*, because of the pleasantness and fruitfulness of the Soil lying upon the North side of it. It is called (*Joh.* 6.) the Sea of *Tiberias*, from the City *Tiberias* that stood upon the shore of it. It was but four miles and a little more broad, but in length, from the North to the South, twelve miles. Upon the East side it had the Town *Chorazin*, and upon the West *Capernaum*; and (as *Josephus* saith) the Water of this Sea was very sweet and pleasant; from whence it came to pass that Fishes did greatly abound in it, and there were many Fishers that lived thereabouts only by fishing in that Sea. There were many other Cities besides those two before mentioned, that stood upon this Sea; as *Bethsaida*, *Migdala*, *Tiberias*, and *Trichæa*; these stood upon the West. Upon the East stood *Julia* and *Cadara*.

Of the holy Mountain near Capernaum *in* Galilee.

ABout a mile from *Capernaum*, toward the South-west, is to be seen an exceeding high Hill, standing upon the shore of the Sea of *Galilee*, beautified with many Herbs and Flowers of divers kinds, being very fruitful and pleasant, extending it self in length almost two Bows shoot, and in breadth one. From this Hill one might have seen the whole Sea of *Galilee*, the Countries of *Itura* and *Trachonitis*, even to Mount *Libanus*, also the Mountains *Sanir* and *Hermon*, and a great part of the upper and lower *Galilee*. Here also the Inhabitants of the Holy Land shew a certain Stone, on which they say our Saviour Christ did usually sit when he preached to the People; which Stone the Christians call the Table: here was that Sermon made

made of the eight Beatitudes, *Mat.* 5. 6, 7. *Luke* 6. Here were the twelve Apostles chosen, *Luke* 6. *Mar.* 3. And our Saviour Christ descending from this Mountain, in the Suburbs of the City of *Capernaum* healed a Man that was infected with the Leprosie.

About thirty Paces from the foot of this Hill there ariseth a Fountain, which is compassed about with a Wall, and is thought to be a Vein of *Nilus*, because they find in it such kind of fishes, the like wherof are not to be found in any other place but *Nilus*, *Iosephus* calleth this Spring *Capernaum*, and likewise all the plain (being very pleasant and fruitful for the space of a mile, even unto *Iordan*) after the same name, because it is subiect to the Jurisdiction of that City. About 20 paces from this wall, on the shore of the Sea of *Galilee*, there is shewn a place where they say Christ appeared to his seven Disciples after his Resurrection, and asked them whether they had any meat? And about ten paces from that is shewn a place where they say our Saviours Disciples came to Land, and they drew up in their nets a great draught of fishes, *&c.* *John* 21.

Of Naim.

N*Aim* signifies fruitful and pleasant: it stood 48 miles from *Jerusalem* towards the *North*; and typically representeth the condition of the World. For the Children of this World live in all manner of Pleasures and Delights, never thinking of any sorrow till Death seiseth on them; but then that overturns all, and those delights become loathsome unto them. Notwithstanding this one comfort we have left us, Hope in Christ Jesus; who as he raised the Widows Son (at the gates of this City) from Death to Life, will by his mighty Power raise us again at the last day, from the Bowels of the Earth and make us partakers with him of an heavenly habitation. It stood in the Land of *Samaria*; and in the tribe of *Issachar*, about two miles off it, upon the East side, stood mount *Tabor*; and a little from it, upon the South side, stood mount *Hermon* the lesser; and extended it self thence unto the Sea of *Galilee*, 16 miles. Of these two Hills you may read, *Psal.* 89. and about two miles from *Naim* Westward *Sunem* is to be seen, to which the Prophet *Elisæus* sometimes resorted, 2 *Reg.* 4.

Of Gadara.

G*Adarah* or *Gederah* in Hebrew signifies munition; and sometimes it is taken to compass about, of *Gadar*, he hath hedged or compassed about. *S. Jerom* saith, in his time (that is, 400 years after Christ) this was a very fair City, and stood in a very high Mountain, upon the East side of the Sea of *Galilee* beyond *Jordan*, in the half tribe of *Manasses*, some 48 miles from *Jerusalem* Northward, and is to be seen at this day. *Strabo*, *lib.* 6. *Georg.* saith, that close by *Gadara* there is a venomous lake, whereof what Beast soever drink-

drinketh, he immediately loseth his Horns, his Hoofs, and his Hair; and there are many that think this Lake became thus venomous, because of the 2000 Swine that were drowned in it, when our Saviour suffered the Devils to enter into them, *Mat* 8. *Mark* 5. *Luke* 8. Close by this Town stood *Gerasa*, called also *Girgesa*, *Mat.* 8. so named (as some think) of *Girgasus* the Son of *Canaan*, *Gen.* 10.

Of Genesareth.

THIS was a Country bordering upon the North-west side of the Sea of *Galilee*, from whence this Sea was called the Lake of *Genesareth*, *Luke* 5. This Land was very pleasant and fruitful, as if it had been a Princes Garden, bringing forth fair Apples, Pomegranates, Palmes, Olives, Vines, and divers other kinds of pleasant Fruits, fair and goodly to the eye, and therefore, not without cause, was it called the Garden of a Prince; being derived of *Gan*, which signifies, a Garden; and *Sur*, a Prince. It is distant from *Jerusalem* six and fifty miles towards the North, as you may read, *Matth.* 6. & 14. The chief Cities of this Country were *Capernaum* and *Bethsaida*; of which Cities, though in former times they were very fair and large, there are at this day not scarce eight houses to be seen.

The Travels of our Saviour Christ in the third year of his Ministry, which was the three and thirtieth year of his age.

FROM *Jerusalem*, our Saviour Christ returned, some six and fifty miles, into *Galilee*, and in the beginning of this year wintered in that place: so that (as it may be gathered out of the Evangelists) he continued there the most part of *January* and *February*, and now the Spring approching, a little after the death of Saint *John* the Baptist, (who as it is thought, was put to death between the midst of Winter and the Spring, not long before the Feast of the Passover; so that he lived two years and a half in his Ministry) he wrought many notable Miracles, not far from the City of *Bethsaida*. The same time, the Feast of the Passover drawing near, (which was the third Passover of his ministry) he went thence over *Jordan*, and so beyond the Sea of *Tiberias*, *Matth.* 14. *Mark* 6. *Luke* 9. At this time, the Apostles of Christ being dispersed through all *Galilee* and *Judæa*, teaching the Gospel of the Kingdom of Heaven, hearing of the miserable death of *John* the Baptist, about the beginning of the month of *April*, returned with all possible speed out of every Part to our Saviour Christ, that so they might be secure against the tyranny of *Herod*, *Matth.* 14. *Mark* 6. *Luke* 9. Also the Disciples of *John* came unto him, and told him of his Death and Burial, *Matth.* 14.

Our

Our Saviour Christ therefore having by this means certain intelligence, as he was between *Bethsaida* and *Tiberias*, of the death of S. *John* Baptist, in the month of *April* he went into a Ship, and passed about four miles to the further side of the Sea of *Galilee*, where, in a certain Desart, he fed five thousand men with five Barley loaves and two fishes, *Joh.* 6.

From thence he returned back again to the Sea, and so to *Capernaum*, which was four miles: here he made that long Sermon of the Spiritual eating of his flesh, *Mat.* 14. *Luke* 9. *John* 6.

From thence he went to *Jerusalem*, which was 56 miles, to the Feast of the Passeover, being the third Passeover of his ministry.

The third Passover of the Ministry of Christ.

Upon the thirteenth day of *April*, being Sunday, according to the Ecclesiastical computation, Christ (as God commanded) celebrated the third Passover of his ministry for the space of eight days in the City of *Jerusalem*, that is, till the twentieth day of the same month.

After the Feast of the Passeover, the *Jews* took counsel how they might put him to death, *Joh.* 7. wherefore, about the end of *April*, he departed thence, and went 56 miles into the Land of *Galilee*.

In the month of *May*, after the controversie that happened concerning the Tradition of the Elders (because of the fallacies and contentions of the Scribes and Pharisees) he departed thence into the borders of *Tyrus* and *Sidon*, which was 56 miles, *Matth.* 15. and there entred into a house, and would fain have been private; but there was a certain Woman that was a *Grecian* of *Syrophœnissa*, came unto him, and intreated his aid, *Mark* 7.

But our Saviour, having a determination to depart from this place, this Woman was very importunate that he would dispossess her Daughter of a Devil; which (because of her importunity) he did, *Mat.* 15. And after he went thence into the Country of *Trachonitis*, beyond *Jordan*, going through the borders of *Decapolis*, and coming to the *Galilean* Sea, and in the way he healed one that was both blind and dumb, *Mark* 7. and there, ascending up into a Mountain, he cured many that were blind and lame, and the third day after fed four thousand with seven loaves and a few fishes, *Mat.* 15. So this Journey was 64 miles.

Afterward, in the same month of *May*, he went into a Ship, and passed thence into the parts of *Dalmatia*, and upon the borders of *Magdala*, which was four miles, he propounded the sign of the Prophet *Jonah* to the Pharisees and Sadducees, *Mat.* 15. & 16.

From thence he sailed to *Bethsaida*, which was four miles, and by the way he admonished his Disciples to take heed of the leaven of the Sadducees and Pharisees, *Mat.* 16. and as he was entring into a Town, he cured a blind man of his sight, *Mark* 8.

About

About the end of the month of *May*, Christ went to *Jerusalem*, which was 56 miles, where, upon the second day of *June*, he kept the Feast of Pentecost, according as God had commanded, *Exod.* 23.

The Feast of Pentecost being ended, he returned from *Jerusalem* into the Country of *Galilee* to *Capernaum*, where he dwelt, which was 56 miles.

In the same month of *June*, he went the second time unto the borders of the Gentiles, where *Peter*, in the name of all the Disciples, upon the confines of *Cæsarea Philippi*, made that notable confession, saying, *Thou art Christ the Son of the living God, Luk.* 9. *Capernaum* is distant from *Cæsarea Philippi*, 48 miles.

Six, or (as *Luke* saith) eight days after, our Saviour in the month of *June* went to the mountain *Thabor*, which stood 48 miles from *Cæsarea Philippi* towards the Southwest, where he was transfigured; and the next day after he cured the Lunatick, and cast out a Devil, *Mat.*7. *Mark* 9.

In the month of *July*, Christ walked into *Galilee*, and there confirmed his Doctrine with many wonderful miracles, which did greatly amaze his Disciples, where he put them in mind of the Cross and of his Death, *Mat.*17. *Luke* 9.

From thence he returned to *Capernaum*, which was ten miles from mount *Thabor*: at this time *Peter* went to the Lake of *Genesareth*, and there caught a fish, in whose mouth he found a Stater, which was worth 2*s.* 6*d.* in our money, *Mat.* 17. Here also our Saviour Christ made a long Sermon, wherein he reprehended the pride and arrogancy of his Disciples, and withal taught the doctrine of the Remission of sins, *Mat.* 12. *Mark* *Luke* 9.

In the month of *August*, he had a full determination to make a Journey through *Samaria* into *Judea*, and so by little and little (visiting the Churches as he went) to go to *Jerusalem* to the feast of the Tabernacles, *John* 7. but when he came to *Samaria*, which was ten miles from *Capernaum*, the *Samaritans* would not receive him, because he made as though he would go to *Jerusalem*; wherefore he turned aside into *Galilee*, *Luke* 9. And as he was there visiting the Churches, there came a certain man unto him, saying, *I will follow thee whithersoever thou goest.* But Christ answered him, saying, *The Foxes have holes, and the Fowls of the heavens have nests, but the Son of man hath not where to hide his head, Matth.* 8. And to another Jesus said, *Follow thou me.* But he answered, *Let me first go and bury my father.* There was another also that would have followed Christ, but he would first go take his leave of his friends, *Luke* 9.

In the month of *September*, about the time of the second harvest, which was next before the feast of the Tabernacles, *Lev.* 23. Christ began his last visitation throughout all the Land of *Judea*; at which time he sent forth seventy of his disciples into *Galilee*, to prepare the way, and so dispersed Labourers into his harvest; saying, *The harvest is great, but the labourers are few, Luk.* 10.

This

This Speech seems to be taken from the present condition of the time: for it was now harvest time, it being a little before the Vernal Æquinoctial.

About the beginning of *October*, when the feast of the Tabernacles drew near, the Disciples and those that were of the kindred of our Saviour according to the flesh, went up to the Feast, but he remained in *Galilee*, notwithstanding a little after he went privily up: now between *Galilee* and *Jerusalem* were accounted 56 miles, *Joh.*7. Upon the ninth day of *October* was this Feast celebrated in *Jerusalem*, and being now half past, our Saviour Christ taught publickly in the Temple, *Joh.*7. Upon the fifteenth day of *October* (it being the last day of the Feast of the Tabernacles, and the Sabbath day) he taught the second time publickly in the Temple, and so continued preaching and doing miracles in *Jerusalem* until the Feast of the Dedication, which was kept about the middle of Winter, *Matth.*4.

In the month of *November*, he preached daily in the Temple, and at night went to the Mount of *Olives*, where he rested, which was about half a mile from *Jerusalem*, and every morning returned back to the Temple. At this time there came unto him certain Scribes and Pharisees, who brought a Woman which had been lately taken in Adultery, and said unto him, *Master, what shall we do with this Woman, &c.* And he answered, *He among you that is without sin throw the first stone at her*, *John* 8. About this time also were the Sermons concerning the Power of the Son of God, and a great disputation between our Saviour and the Jews, *Joh.*8. for which cause they would have stoned him. In the month of *December*, Christ wintered in *Jerusalem*, and recited the Parable of the Sheep, *Joh.*10. Also upon the Sabbath day, a little before the Feast of the Dedication, he healed a man that was born blind, *Joh.*9.

In this feast the Jews (being angry because he had healed the blind man upon the Sabbath day) compassed our Saviour about as he was in *Solomon's* Porch; and when they heard our Saviour confess openly, that he was the Son of God, they began to grow into a fury, and for very anger would have stoned him to death. Wherefore our Saviour Christ went thence beyond *Jordan*, and continued there the rest of the Winter, *John* 10. But before he went to *Jerusalem*, there were returned unto him certain of the seventy Disciples, which a little before (in the month of *September*) he had sent abroad, and there at that time he recited the similitude of the man, who descending from *Jerusalem* to *Jericho*, fell amongst Thieves. This similitude seemeth to be taken from the present occasion, because our Saviour Christ going from *Jerusalem* beyond *Jordan*, was to pass through great wildernesses just in the way as they go thence to *Jericho*, Joh. 10.

At the same time he went from *Jerusalem* to *Bethania*, which was almost two miles, and there visited *Mary* and *Martha*, where *Martha* ministred unto him, but *Mary* sitting at his feet gave diligent heed to his Doctrine,

Luke 10.

At

At this time he took his leave of these two Sisters, and went thence to *Bethabara*, beyond *Jordan*, where *John* baptized, which was sixteen miles, it being now about the midst of Winter, Christ at this time being about thirty three years of age.

I am not ignorant that there were many which refer that long Journey of our Saviour Christ, when he went to visit all *Judæa*, the sending forth of his Disciples, and divers other Miracles mentioned from the ninth Chapter of *Luke* to the sixteenth, to the beginning of the following year. But I am of opinion that all those things could not have been done within the compass of four Months, and before the Feast of the Dedication: so that it must needs be that the seventy Disciples were sent forth before the Feast of the Dedication; for after the Feast of the Dedication (which was celebrated in the midst of Winter, *John* 10.) there were but two Months between it and the raising up of *Lazarus*, in which short time all those things which are described by *Luke*, could not possibly be accomplished; especially considering that our Saviour Christ wintered some time in *Bethabara*, and there taught the multitude that came unto him, *Joh.* 2. So these Travels of our Saviour were five hundred ninety six miles, or thereabouts, besides the divers Visitations and Journeys he went hither and thither: which, because of the great multitude of them, it was not possible for the Evangelist to set them down.

Of the Towns and places to which he travelled.

Of Bethsaida.

BEthsaida, signifies *the house of hunting*: being derived of *Baith*, *a house*, and *Zaid*, *hunting*; from *Zod*, *he hath hunted*: for from this place went the Fishers and Hunters, which fished and hunted thorough the World, *Jerem.* 16. In this Town dwelt three Apostles, *Peter*, *Andrew*, and *Philip*, *John* 1. It was scituated upon the West side of the *Galilean* Sea; in the Tribe of *Issachar*, fifty six miles from *Jerusalem* toward the North. And because of the abundance of Fishes that were in the Sea of *Galilee*, *Peter* and *Andrew* became Fishers, and in that Vocation got their living, till our Lord and Saviour Christ made them Fishers of Men, *Mat.* 4. *Luke* 5. Before the Birth of Christ this was but a small Town, and without doubt was so called from hunting; because close by it stood a Wilderness that did greatly abound with wild Beasts. *Philip*, the Tetrarch of *Traconitis* and *Itura*, made this a fair City, which, in honour of *Julia*, he called *Juliades*. This *Julia* was the Daughter of *Augustus Cæsar*, and Wife of *Tiberius*. *Philip* also brought many Inhabitants thither, who dwelt in that City. But when *Herod* (the Tetrarch of *Galilee*, and Brother of this *Philip*) had builded up *Bethabara*, (which stood beyond the River *Jordan* on the East side of the Sea of *Galilee*) and called it by the name of *Juliades*, in honour of this *Julia*. This Town, re-edified and inlarged by *Philip*, was called again in the time of our blessed Lord and Saviour Christ, after the ancient name *Bethsaida*, and so continueth to this day. From hence it is manifest, that the Sea of *Galilee* was subject to the Government of both these Tetrarchs, since upon the shore thereof on both sides they had Cities standing.

I do think the Wilderness or Wood and Land near adjoyning to *Bethsaida*, is called *Itura*, of *Ietur* the Son of *Ismael*, *Gen.* 25. or else from the compass and roundness of it; for *Tur* in Hebrew signifies, a circle. But that *Itura* stood upon the West side of the Sea of *Galilee*, those that have been at the Holy Land can testifie.

This City of *Bethsaida* hath an ancient Water-course coming from a River not far from it, which *Josephus* calleth little *Jordan*, which falleth into the Sea of *Galilee*, just in the mid-way between this Town and *Capernaum*, the Channel whereof appeareth to this day. Beside the many Sermons which our Saviour Christ preached here, he did many notable miracles, *Mark* 8. *&c.* But for the ingratitude and impiety of the Citizens, the curse of our Saviour fell upon them, *Wo be to thee Chorazin, wo be to thee Bethsaida: for if the miracles had been done in Tyrus and Sidon, which have been done in thee, they had long e're this repented in sackcloth and ashes: Verily, verily, I say unto you, it shall be easier for Tyrus and Sidon in the day of Judgment, than for you*, Mat. 11. Luk. 10. The prophecie of our Saviour Christ fell upon them accordingly; for, after divers and sundry overthrows and devastations, this Town became utterly unpeopled, and as *Britenbacchus* saith, there are scarce six houses standing in it at this day.

Of Chorazin.

THis City also stands upon the further side of *Jordan*, close by the Sea of *Galilee*, in the same Country as *Capernaum* stands: for the City of *Chorazin* standeth upon the East side of the River *Jordan*, where it falleth into the Sea of *Galilee*; and *Capernaum* upon the West, in the half Tribe of *Manasses*, some 16 miles from the City of *Jerusalem* towards the North. This City also neglecting the preachings and miracles of our Saviour Christ, felt the efficacy and force of the curse of the Son of God, *Mat.* 11. *Luc.* 10. For there is not at this day a house to be seen, only some ruines where it stood. *Chorazin* doth denote a Dukedom or Principality, from *Coh* and *Razon*, a Prince and Duke; for *Rozez* signifies, a laborious Prince. *Jerom* turning this word *Rozez* into *Razi*, calls it a secret mystery, or my secret.

Of Tiberias.

TIberias standeth upon the West side of the Sea of *Galilee*, 48 miles from *Jerusalem* towards the North. Before the Birth of Christ it was called

called *Kinnereth*, that is, the City of the Harp; after which name the Lake of *Tiberias*, or the Sea of *Galilee*, is called, *Numb* 14. But *Herod* the Tetrarch of *Galilee* (at whose command *John* the Baptist was beheaded) did beautifie this City with many fair Buildings, and compassed it about with strong Walls, and after *Tiberias Cæsar*'s name, called it *Tiberias*. He also gathered thither many Inhabitants, and endowed it with many large Priviledges: for although this place before the restoring of the City was very filthy and impure, by reason of the dead Bodies both of Men and Beasts, which lay in that place, (from whence it happened that the *Jewes* shunned this place as utterly unlawful, and durst not dwell there) yet notwithstanding, *Herod*, with singular Industry and Diligence, removed all that filthiness, and in that very place built up this City both fair and spacious; partly with Gifts, partly with fair Speeches, alluring many *Jews* to inhabit therein. Many poor People also built themselves houses at their own charge, and those that had no Children, gave way unto the liberty of the City; besides, many rich and noble men were constrained to remove their whole Families, and to dwell in this City, so that in short time it became very well peopled, according to *Jos. lib. Antiq.* 18. *cap.* 4. *& Egisip. lib.* 2. *cap.* 3.

Not above two miles from *Tiberias*, towards the South, upon the shore of the Sea of *Galilee*, stood *Tarachæa*, a Town wherein *Josephus* dwelt. Now it happened that the Citizens of *Tiberias*, upon some discontent, and as it was thought, at the instigation of one *Clitus*, fell into Rebellion; of which *Josephus* having certain intelligence, he caused all the Gates of *Terachæa* to be shut, lest any man going thence should disclose his intentions, or any coming from *Tiberias*, should move that City also to Rebellion; and then privily sent out a command to assemble all the Ships and other Vessels that were upon the Sea or Lake, even to the number of 230 Ships; all which he caused to be manned only with four men apiece, and of a sudden sailed towards *Tiberias*. But when he came within view of the City, so that the Citizens from the Wall might discern the Ships, he left the Body of the Navy a good way remote from *Tiberias*, and took only one Ship, manned with seven men, and went close to the City of *Tiberias*, as it seemed, to have had a parly with the Citizens: but they seeing such a multitude of Ships, and the bold resolution of *Josephus*, supposing that they had been sufficiently manned, and contained a great Army, were greatly afraid, insomuch that they cast away their Arms, and came out of the City with humble Petitions to *Josephus*, intreating him to spare the City, and to take pity on the Inhabitants. Notwithstanding he utterly refused to shew them any mercy, unless they would deliver unto him the Ruler of the City, which they did, so he settled the Affairs of that Town, and took the Ruler thereof with him to *Terachæa*, where he committed him to Prison.

But

But after, it being certainly found out that one *Clitus* was the principal Author of this Rebellion, he sent *Leuyn* one of his Guard, with command to apprehend him, and cut off both his Hands: of which punishment *Clytus* being certainly informed, with tears and prayers humbly besought this *Leuyn* that he would spare one of his hands, and he would willingly lose the other; which with much ado was granted him, upon condition that he would cut off his own Hand: so he took his Sword and cut off his left Hand; which being done, *Josephus* returned the Captives to *Tiberias*, and received the Inhabitants again into favour, and ever after retained it in obedience.

Vespasian also invaded this City at such time as he undertook his Expedition against *Jerusalem*, as it appeareth in *Josephus lib. de bello Jud. cap.* 16. but the Inhabitants fearing his greatness, willingly submitted themselves to his power, and opened him the Gates, going forth of the City to meet him with great humility, giving him and his whole Army entertainment into the City, receiving him with Musick and Songs, and with great Acclamations and shouts; calling him their Saviour and Protector: which kind of Courtesies the Emperour took very lovingly, and in token of thankfulness for this kindness, he commanded his Souldiers (after they had broken down a great part of the Wall upon the South side) that they should abstain from all manner of Rapin and Violence; so that he continued there peaceably, and went away peaceably.

This City to this day (as *Borchardus* the Monk saith) is a fair Town, scituated to the Longitude, upon the shore of the said Sea, there being upon the South side many wholesom Baths and Springs; and there are to be seen also many great ruins of decayed Buildings. The Land also round about is very pleasant and fertil, abounding with Palm Trees, Vines, Olives, and Figs. This City in antient time was scituated in the Tribe of *Issachar*.

Of Tyrus or Zor.

THIS was the chief City of *Phœnicia*, distant from *Jerusalem* 100 miles towards the North. It was first built by the Citizens of *Zidon*, (because of a Sedition that happened in that City) 240 years before the Temple of *Solomon*, as *Josephus* saith, just in the place where at this day the ruins of antient *Tyre* are to be seen. But after it began to grow famous (which was about such time as *Troy* was destroyed) King *Angenor* removed it to a Rock which stood in the heart of the *Mediterranean* Sea, compassed about therewith like an Island, *Ezek.* 26. and bestowed great cost in fortifying and building it. It stood round, compassed with strong Walls, beautified with goodly Buildings, and fairly scituated for the entertainment of Ships; for which purpose, on every side there were many safe Havens and Harbours made. It was but a small Town, almost three miles about, and two miles wide: yet

yet the great Mart Town in those Parts, for Merchants resorted thither from all the three Parts of the World (*Europe*, *Asia*, and *Africa*) as well for the uttering as buying commodities; and was made so much the more famous, because of the scituation and strength: It stood distant from the Land of *Phœnicia* almost two miles; upon which Continent they had obtained a portion of Land for the maintenance of the City, containing 19000 paces in compass. The Citizens also being greatly inriched, because of their traffick, built up many fair Cities and Towns in more remote parts, which was added to their jurisdiction, as *Leptis*, *Utica*, and *Carthage*, scituated in *Africa*. They also built *Cades*, which at this day is called *Caliz*, as *Pliny* saith, *lib.* 5. *cap.* 19. being scituated in a very fair Island in the Mediterranean Sea, not far from *Hercules* Pillars; insomuch as the Citizens of this Town having thus inlarged their command, and increased their substance; in every place they called themselves Princes, and took upon them to wear Scarlet and Purple, which colours in that place above all other colours, were most artificially died: And because of the rarity of them, transported thence into many Countries more remote. But because of their extreme arrogance and pride, it was twice conquered and ruinated: First by *Nabuchadonozer* Emperour of *Babylon*; and then by *Alexander* the Great, as it appeareth in *Quint. Curtius*, *lib.* in the Life of *Alexander*.

Now the occasion that *Alexander* made war upon this City, was, because the Citizens upon a time sending unto him certain Ambassadors with a Crown of Gold, in token of friendship, and to congratulate his Prosperity (which he accepted very kindly, and gave them Royal entertainment, as to his Friends) amongst other things, he told them, that he would come unto their City, and do sacrifice to their god *Hercules* (for the Kings of the *Macedonians* are perswaded that they proceed from the off-spring of that god, and beside he was commanded by an Oracle so to do.) But the Ambassadors of *Tyre* answered, that the Temple of *Hercules* stood without the City in *Paetzton*, where ancient *Tyre* stood; so that the King might easily come thither to do sacrifice; but *Alexander* hearing these words, could not contain himself, but in a great anger answered, And do ye proud Citizens put such trust in the strength and scituation of your City, that you think I am not able to come to it with my Army by Land? You shall well perceive within this short space, that you are scituated upon the Continent, and that I will enter it and sack it. With these terrible words the Ambassadors departed, and shortly after *Alexander* followed them with a great and mighty Army.

But when it was known that *Alexander* had undertaken the sacking of this City, there were many that thought it almost impossible for him to accomplish his designs; first, because of the inconstancy of the Winds, and the vehemency of the Water, whereby all such matter as they cast into the Sea to joyn it to the Continent, would be driven away by the violence of the Water; again,

again, the City was compassed about with such exceeding high Walls, and fortified with such strong Towers, that it was not possible for him to bring any Engines to batter them, or fasten any scaling Ladders to ascend them, unless it were by Ships. Twice *Alexander* attempted, by flinging into the Sea mighty Trees of *Libanus*, and heaps of the ruins of ancient *Tyre*, to have made a Bridge to it, or else joyn it to the Continent, insomuch as the *Tyrians* mocked the *Macedonians*, saying, *What can your King* Alexander *conquer* Neptune *the God of the Sea?* For the violence of the Sea was so extream, that it carried away all things with it, and oftentimes broke the Ships that were joyned together to make a Bridge, and drowned the Souldiers that besieged and fought against the City. During this Siege, a Citizen of *Myrus* dreamt that their Idol *Apollo* would depart from them; whereupon they bound the Image of *Apollo* with a Chain of Gold, unto the Pillar whereon he stood, that he might not leave them. There happened also a horrible ostent amongst the *Macedonians*; for a certain Souldier breaking Bread, there fell from it some few drops of Bloud; at the hearing of which accident, *Alexander* was greatly amazed, until he was resolved by one *Aristander*, a very skilful Prophet, that it it issued from off the outside of the Bread, it had betokened a heavy event to the *Macedonians*; but in regard that it issued from the inside of the Bread, it foreshewed that he should forthwith conquer the Town he had so long besieged; and so it happened: for when *Alexander* had besieged the City for the space of seven months, with great difficulty he won it: but before he could win it, he was constrained to use a great multitude of Ships, and fasten them together with iron bands, upon which placing many Engines of battery, and other offensive instruments, what with the moving of the Ships, and the extream Violence of the battery, they overcame the City. This exploit *Alexander* performed when he was 25 years of age, and about 300 years before Christ.

There was one thing that *Alexander* did during his Siege, that was memorable; for before any of his Souldiers would attempt to ascend the Walls, he went in Person, with his Crown upon his head, and Princely Armour, and scaled a high Tower of the City, where he expresst an extraordinary resolution, and by reason of his courage did great hurt to the Enemy, who perceiving him to be the King, resorted to that place in great heaps, and shot at him with all their might; but he manfully defended himself, and compelled the enemy to fly. In this assault there were 6000 of the Inhabitants slain; and after he had entred the Walls and sackt the City, he caused 2000 to be tyed to crosses and thrown into the Sea. From whence may be gathered, that God by this young Prince did accomplish this great Work, that the Prophecies of the Prophets, *Esay* 23. *Jeremy* 43. and *Ezekiel* 25, 26. might be fulfilled.

Afterward *Alexander* (as *Pliny* and *Strabo* observe) caused the Sea to

 be

be filled up, that it might be no more an Iſland, and joyned it to the Continent; upon which place he cauſed *Tyrus* to be rebuilded, and compaſſed it about with a Wall five and twenty foot thick, ſtrengthened with twelve Towers; that it might be ſufficiently fortified to oppoſe the incurſion of any Enemy; ſo that it continued ſafe a long time after, and in the time of our Saviour Chriſt was a fair City, though it never attained to the former dignity and Power that it had before *Alexander* conquered it. The ancient City of *Tyre* was diſtant from this City about four miles towards the South.

Our Saviour Chriſt being in the borders of *Tyrus* and *Sidon*, helpt a Woman of *Canaan*, whoſe Daughter had been cruelly tormented with a Devil, *Matt.* 15. In the time of *Diocleſian* the Emperour, there were many Martyrs put to death in this City: And at this time it is called by the name of *El porta del Zur*, that is, *the Haven of Zur*; as it was in the old Teſtament called by the name of Zor. In the year 1100. when the holy Land was in the hands of the Chriſtians, there was an Archbiſhop of *Tyre*, under whoſe Government were the Biſhops of *Ptolomais*, *Sidon*, and *Beryti*, *&c.* The holy man *Origen* lieth buried in this City, in the Church of the holy Sepulchre, which is compaſſed about and fortified with a mighty ſtrong Wall. There alſo lies buried the Emperour *Frederick Barbaroſſo*, who died *Anno* 1160, after he had done many valiant acts, and fought many great Battels for the Chriſtians againſt the *Turks* and *Saracens*, being overcome by *Saphadinus* the *Sultans* Son, and put to flight, was drowned in the River of *Suro*, to the great grief of his Army; but he left behind him a famous report. Pope *Alexander* the third, being a great Enemy to this Emperour, in *S. Marys* Church in the City of *Venice*, when this Prince ſubmitted himſelf to his Holineſs, ſet his Foot upon his neck, repeating theſe Words, *Thou ſhalt tread upon the Aſpe and upon the Baſilisk, &c. Euſebius*, in his Eccleſiaſtical Hiſtory ſaith, that there are yet ſtanding in *Tyre* certain Marble Pillars, and other precious Stones, of wonderful greatneſs, that it amazeth ſuch as behold them; neer to which there have been many Chriſtians and *Pilgrims* put to death by the *Saracens*. There are alſo four Wells of wholſome and pleaſant Water ſtanding not far from it. Of which Wells you may read before.

Of Zidon.

THIS alſo was a City of *Phœnicia*, ſcituated upon the ſhore of the *Mediterranean* Sea, thirty ſix miles from *Jeruſalem* towatd the North, and ſixteen from *Tyrus*. In times paſt it was aſſigned to the Tribe of *Aſhur*, and lay upon the borders of the *Philiſtines* neer to Mount *Libanus*. Being called *Sidon* or *Zidon*, of *Zidon* the Son of *Canaan*, who firſt built it, *Gen.* 10. and ſignifies a Hunter. It was a notable Mart Town, wherein much Sattin was made, which kind of ſtuff was very precious among the *Jewes*: and it is ſaid that *Joſeph* of *Arimathia* wrapped the Body of our Saviour in white Satin, for

for in *Matthew* 27. it is called *Zadin*, which in *Engliſh* is *Sattin*. And as at this day the fineſt Glaſs is made at *Venice*, ſo the fineſt Glaſs in thoſe times was made at *Sarepta*, a City that belonged to the *Sidonians*: about which there ſtood many Mines, of which it is called *Sarepta*, as you may read before.

This Town in times paſt was one of the chief Cities of *Phœnicia*, but becauſe of the extraordinary Pride of the Citizens, God afflicted them with divers puniſhments, and brought in *Ocho* King of the *Perſians*, who beſieged it, and by Treaſon won it, and burnt it to the ground, as *Diodorus Siculus*, *lib.* 16. ſaith. The Citizens whereof were driven to ſuch ſtreights by the Enemy, that there periſhed in the fire above forty thouſand men. Within a while after, *Darius*, the laſt Emperour of the *Perſians*, rebuilt it, but made it nothing ſo beautiful, neither fortified it in like manner as it was before: he ordained one *Strato* to be King thereof, a man proud and arrogant. After, about three hundred and two years before the Nativity of Chriſt, *Alexander* being then but twenty four years of age, having overcome *Darius*, that mighty Emperour of the *Perſians*, at *Iſſa* a City of *Cilicia*, in a cruel and ſharp War; he ſent *Hepheſtion*, one of his Princes, to the *Sidonians*, with authority to depoſe *Strato*, and to let the Citizens underſtand that they ſhould chuſe him for their King, whom they thought moſt worthy of that honour, as *Quintus Curtius* ſheweth, *lib.* 4. At this time there was a certain young man among the followers of *Hepheſtion*, in whoſe behalf he moved the Citizens that he might be their King; but they refuſed, ſaying, it was not their cuſtom to chuſe any to rule over them, but ſuch as were of the King's ſtock and Progeny. *Hepheſtion* hearing this anſwer, greatly admired their reſolution and modeſty, eſpecially when they refuſed to accept him for their King, whom others had ſought to obtain with Fire and Sword; ſaying, truly there is more required to rule and govern a Kingdom, than to get it; but yet name one unto me of Royal deſcent, whom you would willingly receive to be your King. So they named unto him one *Abdolomius*, who had been known to have been of the Kings ſtock, by many deſcents; but becauſe of his Poverty he was conſtrained to dwell in the Suburbs of the City in a Cottage, and had little elſe but a Garden to live upon. This man howſoever poor, and becauſe of that, of many contemned; yet he was known to be honeſt, and of an upright life, following with all diligence his Vocation, without any regard of other buſineſs; inſomuch as he was utterly ignorant of all theſe ſtirs and combuſtions which had ſo lately vexed *Aſia*. As he was now in his Garden, digging and labouring, purging it of Weeds, and planting of Herbs; *Hepheſtion* with the reſt of the Citizens went unto him, and brought him the Robes and Habiliments of a King. The poor Gardner ſtood amazed to ſee ſuch a Company of Gallants come unto him; but *Hepheſtion* told him, that the occaſion of their coming was to make an exchange with him of thoſe Royal Ornaments which he had in his hand, for

for those poor and foul Garments which he wore; therefore go and wash thy self and return. So he did, where immediately they put upon him those Royal Robes, and saluted him as their Sovereign. After these things were finished, quoth *Hephestion*, Now remember in what a state thou art, no more Gardener but a King; and therefore take unto thee the mind and resolution of a King, that so thou mayest rule and govern this City as a man worthy of that honour; and remember, that although the Lives and Goods of thy Subjects are at thy command, yet by them thou wast chosen, neither be forgetful of him that was the Author of thine Honour.

No sooner was he enthronized in his Kingdom, but Fame (who is more speedy than a thousand Posts) had dispersed this News through all the neighbouring Cities: some being thereby moved to admiration, and quickned in their Studies; others stirred up to Indignation and Envy. Those that were mighty, and Friends to *Alexander*, contemned and despised his Humility and Poverty; and no sooner were they come into his presence, but they began to accuse him for his Ignorance; wherefore *Alexander* commanded that he should come before him, where, after he had well viewed the Lineaments and Proportion of his Person, and could not perceive it any whit repugnant to the fame of his Birth, he demanded of him, how it was possible that he should endure his Poverty with Patience. To which he answered, I pray the Gods I may continue the Government of this Kingdom with the like mind; for these hands were sufficient for me to live by, and as I had nothing, so I wanted nothing. At which answer *Alexander* was so well pleased, that he not only gave him all the Princely Jewels and Ornaments of the first King called *Strato*, but also a great part of the Booty which he took from the Emperour of *Persia*, and added to his command all the neighbouring Countries round about. This History I have inserted, that thereby we might perceive the mighty power of God in all his works; that can exalt the poor, contented with his estate, out of the very dust, and can pull the mighty from their Thrones. So the evil cark and care in this World to gather riches for the Vertuous to inherit. But to return to *Sidon*: This City did so much increase, and grew so famous in succeeding Ages, that it was the chief Town (*Tyrus* only excepted) in all *Phœnicia*, joyning upon the West to the *Mediterranean* Sea, extending it self towards the North and South, lying in a Plain under *Antilibanus*, which Mountain lay some two miles off it upon the East. It oftentimes, because of the Pride of the Inhabitants, felt the wrath and punishing hand of God, as well by the Invasion of Enemies, as sickness and dearth, according to the Predictions of the Prophets, *Esay* 28. and *Ezek.* 28. untill at last in succeeding ages it was utterly destroyed, the Ruins of which City remain to this day, and make evident that it was a fair and spatious Town.

There is to be seen yet to this day a City built out of the Ruins of the former

former (though nothing so large as it) very strong, and mightily fortified, so that it seemeth almost invincible, if it have men wherewith to defend it. Upon the one side it joyneth to the Sea, and upon the other side of it there standeth two mighty strong Castles, one of them situated toward the North, upon a very strong Rock, as it were in the heart of the Sea, the which was built by certain Pilgrims that came out of *Germany* to visit the holy City of *Jerusalem*. The other of them was scituated upon a Hill toward the South of the City, as well fortified, and no less difficult to be conquered. These two Castles, with the whole City in times past were in the hands of the Knights Templers. The Land round about it is very pleasant and fertile, abounding with all kind of good things necessary for the maintenance of life and delight. There is also found great abundance of Grapes, which are very delicious and pleasant to the taste, whereof the Wine Canamella is made. But because the *Turks* and *Saracens* are prohibited by the strict Law of the Alcoran from drinking of Wine, therefore they suffer no Vineyards to be planted, neither the Inhabitants to dress those Vines that grow naturally. Before the East Gate of the antient City which now lies destroyed, there is built a Chappel, in which place they say the Woman of *Canaan* intreated our Saviour Christ to cast a Devil out of her Daughter, *Mat.* 15. The Mountain *Antilibanus* beginneth close by the River *Eleutherius*, and extends it self beyond *Tripolis*: and in some places it joyneth so close to the Sea, that for the streightness of the wayes those that travel that way can scarce pass. In this City was the faireſt Purple in all those parts: nay, as some Authors affirm, the like was not to be found in the World, &c.

Of Cana Syro-Phœnicia.

THIS Town, which was called *Cana* the Great, was scituated upon the borders of *Tyrus* and *Sidon*, 112 miles from *Jerusalem* Northward, scituated in the Tribe of *Ashur*, four miles from *Sidon* towards the South, and three from *Sarepta* towards the East. In this Town the *Syrophœnician* dwelt, that besought our Saviour Christ to heal her Daughter that was possessed of a Devil, *Mat.* 15. *Mar.* 7. It was called *Cana Syro-Phœnicia*, to put a difference between it and another *Cana*, scituated in *Galilee* the lower; in which City our Saviour Christ turned Water into Wine. You may read more of this Town before.

Of Traconitis.

THIS City was so called from the stony hardness of the Mountains of *Gilead*, which compass it in upon the East side: in which Province the Tribe of *Gad* and the half Tribe of *Manasses* inhabited. It was in antient times called *Basan*; in which *Og* the mighty Gyant had a great Command: but *Moses* overcame him, and gave the Land to the Tribe of *Gad*, and the half Tribe of *Manasses*. In Christ's time, the Tetrarch and Governour of it was *Philip*, who was Son to *Herod* the Great,

Great, and Brother to *Herod Antipas* Tetrarch in *Galilee* and *Petræa*; which *Herod* took to Wife *Herodia*, whom his Brother *Philip* had formerly married, the ſaid *Philip* being at that time alive: but becauſe *John Baptiſt* reprehended him for that fact, therefore at her requeſt he was beheaded in the Caſtle of *Machera*.

Iturà was another Province belonging to the Tetrarchy of *Philip*, joyning upon the Weſt to the River of *Jordan*, and called *Galilee* of the Gentiles, of which you may read before.

Of Decapolis.

THIS Country is ſo called of ten Cities that were ſcituated in it. It ſtood beyond *Jordan* and the Sea of *Galilee*, as may be gathered out of *Mark cap.* 7. and *Mat.* 15. So that it is manifeſt that that Country which in times paſt was called *Gilead*, was afterward known and called by the name of *Decapolis*, becauſe of the ten Cities which ſtood there; as *Chorazin* which Chriſt curſed, *Mat.* 11. *Gamala*, where *Agrippa* King of the *Jews* was hurt in his right arm, *Joſ. de Bell. Jud. lib.* 4. *cap.* 1. *Juliades*, built by *Herod Antipas* in honour of the Empreſs *Julia*; *Gadara*, where our Saviour Chriſt caſt out the Legion of Devils, ſuffering them to enter into the Herd of Swine, *Mat.* 8. *Mar.* 5. *Aſtoroth*, the chief City of that Country in the time of *Og* King of *Baſan*, *Joſ. cap.* 12. Here alſo that holy man *Job* ſometimes had his dwelling; *Jabes* in *Gilead*, where *Saul* King of *Iſrael* lieth buried, 1 *Sam.* 31. *Mizpah*, where *Jeptha* offered his Daughter for a Sacrifice to the Lord, *Judg.* 11. *Ramoth* in *Gilead*, where King *Ahab* was ſlain with a Dart, 1 *Reg.* 22. and *Abel* of the Vines, where *Balaam's* Aſs ſpake, *Num.* 22. Theſe are thoſe ten Cities whereof this Country is called *Decapolis*; being ſcituated in the Land of *Gilead* beyond *Jordan*, where our Saviour healed the Man that was born blind and deaf, *Mark* 7. This Opinion exactly agreeth with that of the Holy Scripture. Yet I know there are ſome (as *Plin. lib.* 5. *cap.* 18. and others) who differ from this in the deſcription of this Country, but they err from the truth.

Of Magdala.

THIS was a City ſcituated upon the Weſt ſide of the *Galilean* Sea, fifty two miles from *Jeruſalem* Northward; in which Country *Mary* (who of this Town was called *Magdalen*) was born. At this time this City is called by the name of Caſtle *Magdala*; in which place they ſhew the Houſe of *Mary Magdalen*. Upon the Weſt and North-ſide of the City, there lieth a great and ſpacious Plain, preſerved only for Paſture, which *Mark* cap. 8. calls *Dalmanutha*, that is, Drawn dry, or a poor and naked Habitation, being derived of *Dalal*, He hath made dry; and *Maon*, a Houſe or dwelling place. It may be a notable figure of the Chriſtian Church, which in this World may rightly be ſaid to have a poor Habitation, but yet is a right *Magdala*, that

that is, a ſtrong and impregnable Tower, againſt which the Gates of Hell ſhall not be able to prevail, *Mat.* 16. Upon the Borders of *Magdala* and *Dalmanutha*, the *Phariſees* and *Sadducees* tempting our bleſſed Saviour Chriſt, demanded of him a ſign from Heaven, *Mat.* 15. 16. *Mar.* 8. This City belonged to the Tribe of *Iſſachar*.

Of Thabor.

MOunt *Thabor* was a round and high Hill, upon which our bleſſed Saviour Chriſt was transfigured; ſcituated upon the borders of the Tribes of *Iſſachar* and *Zebulon*, fifty two miles from the City of *Jeruſalem* towards the North, and extendeth it ſelf towards the South to the River *Kiſon*. Here *Deborah* and *Barak* diſcomfited the Hoſt of *Siſera* King of the *Canaanites*, and put them to flight, *Judg.* 4. Of this Mountain you may read, *Pſal.* 89. *Hoſ.* 4. *Jer.* 45. There was alſo a Town called after this Name, ſcituated at the foot of this Mountain, where *Ziba* and *Zalmana*, Kings of the *Midianites*, put to death the Brothers of *Gideon*, *Judges* 8. It was a very fruitful and pleaſant place. Concerning the ſignification of the name you may read before. *Egeſippus* ſaith, That this Mountain is almoſt four miles in height, and that upon the top thereof there is a round Plain almoſt three miles over, in which there grows great plenty of Trees of an admirable Pleaſantneſs and Sweetneſs; amongſt which Trees there are many Birds which ſing very pleaſantly, to the great delight of all ſuch as hear them: and the Air on the top of it is very pure and pleaſant.

It is the received Opinion, That upon the top of this Mountain our Saviour Chriſt, in the preſence of *Peter*, *James*, and *John*, was transfigured, and he ſpake with the holy Prophets *Moſes* and *Elias*, *Mat.* 17. *Luke* 9. which place at this day is compaſſed about with a great Wall, within which is a fair and pleaſant Orchard, watered with many clear and goodly Springs, but there is no man that dwells in it, (notwithſtanding there are many Towns and Inhabitants at the foot of the Mountain) neither do they think any man worthy to dwell in it, they hold it in ſuch eſtimation, and reverence it as the Hill of God. There are to be ſeen in it divers great Ruines of Palaces, Towers, and Princely Edifices; in which at this day there harbour many Lions and other wild Beaſts. It is very difficult to aſcend up to the top of it it is ſo exceeding high: It is one of the principal hills in the Holy Land, not only becauſe that Chriſt on it was transfigured, but becauſe it is very fruitful, and plentifully abounds with Vines and other profitable Plants and Herbs. The Air thereof is wholſom and good, and the Dew upon it riſing thick and ſweet, with indifferent Rain; the Trees high and fair, green both Winter and Summer. At the foot of the Mountain, towards the South near to *Endor*, in the way that leadeth from *Syria* into *Ægypt*, is ſhewed the place where (as it is ſaid) *Melchiſedeck* met with *Abraham*, when he

he returned from the Battel of the four Kings, *Gen.* 14. At the foot of the Mountain lying toward the West, just against *Nazareth*, there is a Chappel built, in the place where they say our Saviour Christ descending from this Mountain, spake to his Disciples, saying, *Tell none of this Vision*, *Mat.* 17. Upon the East side of it runs the Brook *Kison*, where *Barak* and *Deborah* overcame the Army of *Sisera*, *Judg.* 4.

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the twenty fifth of *March* (being *Tuesday*) our Saviour Christ came to *Bethania*, where, by the power of his Word he raised *Lazarus* to life, after he had been buried four dayes, *John* 11. *Lazarus* and *Eleazer* have both one signification, that is, God is my Help.

Upon the twenty sixth day of *March*, the Feast of the Passover of the *Jews* drawing near, he went from *Bethania* to the City of *Ephraim* near to the Desart, that he might avoid the Traps and Deceits of the *Jews*, who went about to take him, *John* 11. being ten miles.

Upon the twenty seventh day of *March* he returned back again from *Ephraim* to *Bethania*, (being ten miles) coming thither about the evening, six dayes before the Passover, at which time *Martha* ministred to him, and *Mary* anointed his feet, whereat *Judas* grutched, *John* 12. Upon the Sabbath day, being the twenty eighth of *March*, he rested in *Bethania* at the House of *Martha*. Now as he was at Supper with *Lazarus*, many of the *Jews* understanding that he was there, resorted thither, not only to see him, but *Lazarus* also whom he had raised from the dead, *John*. 12.

Upon the twenty ninth of *March*, Christ sitting on an Ass went to *Jerusalem*. Now when the multitude heard that he was come unto *Jerusalem*, they went out to meet him, some laying their Garments in the way, others strowing the boughs of Trees where he should go; and those that went before cried, saying, *Hosanna to the Son of* David, *blessed be he that cometh in the name of the Lord* At this time our Saviour Christ wept over *Jerusalem*, and cast out all those that bought and sold in the Temple, *Mat.* 21. *John cap.* 17. About the evening he went out of the City again to *Bethania*, almost two miles, and there rested all night, *Mat.* 21. So this dayes journey was almost four miles. In the evening of this day the *Jews* chose their Paschal Lamb, according to the Law, *Exod.* 12.

Upon the thirtieth day of *March* he went from *Bethania* to *Jerusalem*, betimes in the morning; in which Country he cursed the Fig-tree that wanted Fruit, and after entring into the City, he cast out of the Temple the Money-changers and Merchants, *Mark* 11. About the evening (as may be gathered by circumstance of time) he returned back again to *Bethania*. This daies Journey was four miles.

Upon the last day of *March* in the morning, Christ went back again from *Bethania* to *Jerusalem*; and by the way as he went, his Disciples beheld the Fig-tree that he had cursed, and lo it was dried up, *Mark* 11. After, when he was in the Temple, there came certain *Pharisees* unto him and disputed with him; at which time he recited the Parable of the Marriage of the Kings Daughter. Also certain *Scribes* and *Pharisees* came unto him asking him whether it was lawful to pay Tribute unto *Cæsar*, *Mat.* 21. 22. He also sharply rebuked the *Scribes* and *Pharisees*, and recited the Simile of the Hen and her Chickens, *Mat.* 23. After that, he went to the Mount of Olives, almost

almost a mile. And then his Disciples looking upon the goodly buildingof the Temple, from thence he took occasion to preach of the Destruction of *Jerusalem*, and the consummation of the World; so he stayd all that night in the Mount of Olives, *Mat.* 24.

Upon the first day of *April*, being *Wednesday*, our Saviour Christ rising before day, taught again in the Temple; and after, as he was going to *Bethania*, he said to his Disciples, *Know ye that within these two daies is the Feast of the Passover, and the Son of man shall be delivered into the hands of Sinners, and crucified.* At the same time the Chief Priests assembled themselves together, and took counsel how they might do to take him by deceit, *Mat.* 26. The same day as our Saviour Christ was in the House of *Simon* the Leper, (whom he had healed of that Sickness) there came a Woman and brought a box of precious Ointment and poured it upon his head, at which the Disciples murmured, *Mat.* 26. *Mar.* 14. *Luke* 21.

The fourth Passover of the Ministry of Christ.

Upon *Thursday* being the second day of *April*, the dayes of the Feast of the Passover being now at hand, Christ with his Disciples prepared for the eating of the Paschal Lamb; which was the fourth Passover of our Saviour, and when about the evening of this day it was necessary for them to keep the Paschal Lamb, and to prepare the Passover according to God's Law; Christ sent *Peter* and *John* to make ready the Supper, and he with the rest of his Disciples about evening went from *Bethania* toward *Jerusalem*, just at the beginning of the fourteenth day of the first Month *Abib* or *Nisan*, which began about the evening of this day. Here he celebrated his last Supper among his Disciples, between six and seven of the Clock in the evening; at which time he celebrated the Sacrament of the Lords Supper, concerning the true receiving of his Body and Blood: of which you may read, *Mat.* 26. *Mark* 14. *Luke* 22. 1 *Cor.* 11. Afterward, about the eighth hour, he washed his Disciples feet, and then leaning upon the Table, he pointed out *Judas* that should betray him, *John cap.* 13. From the ninth hour to the tenth hour, about the second Watch of the night, *Judas* that Traitor went from his Disciples, *John.* 13. In the mean time Christ made that long Sermon recited only by *John*, 14, 15, 16. and made that effectual Prayer, *John* 17. About the tenth hour (after they had sung a Psalm) Christ went over the Brook *Cedron*, to the Garden of *Gethsamene*, being somewhat more than half a mile. There, between the hours of eleven and twelve, he sweat Water and Blood, and prayed earnestly. About twelve of the Clock, it being then midnight. Christ was betrayed by *Judas*, who about three dayes before had sold him for thirty Silverlings, which was about 3 *l.* 15 *s.*

From *Gethsamene* the *Jews* brought him bound to *Jerusalem*, being more than half a mile: and about one of the Clock in the morning carried him to the house of *Annas* who was one of the Chief Priests. About two of the Clock

he returned from the Battel of the four Kings, *Gen.* 14. At the foot of the Mountain lying toward the West, just against *Nazareth*, there is a Chappel built, in the place where they say our Saviour Christ descending from this Mountain, spake to his Disciples, saying, *Tell none of this Vision*, *Mat.* 17. Upon the East side of it runs the Brook *Kison*, where *Barak* and *Deborah* overcame the Army of *Sisera*, *Judg.* 4.

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Upon the twenty fourth of *March*, Christ went from *Jericho* to *Bethania*, which was twelve miles. Here he healed *Bartimeus* the Son of *Timeus*, *Mark* 10. (*Timeus* signifieth Unclean, of *Tame*, He is defiled) And going a little further, he healed other two, restoring them to sight, *Mat.* 19. Upon

the twenty fifth of *March* (being *Tuesday*) our Saviour Christ came to *Bethania*, where, by the power of his Word he raised *Lazarus* to life, after he had been buried four dayes, *John* 11. *Lazarus* and *Eleazer* have both one signification, that is, God is my Help.

Upon the twenty sixth day of *March*, the Feast of the Passover of the *Jews* drawing near, he went from *Bethania* to the City of *Ephraim* near to the Desart, that he might avoid the Traps and Deceits of the *Jews*, who went about to take him, *John* 11. being ten miles.

Upon the twenty seventh day of *March* he returned back again from *Ephraim* to *Bethania*, (being ten miles) coming thither about the evening, six dayes before the Passover, at which time *Martha* ministred to him, and *Mary* anointed his feet, whereat *Judas* grutched, *John* 12. Upon the Sabbath day, being the twenty eighth of *March*, he rested in *Bethania* at the House of *Martha*. Now as he was at Supper with *Lazarus*, many of the *Jews* understanding that he was there, resorted thither, not only to see him, but *Lazarus* also whom he had raised from the dead, *John*. 12.

Upon the twenty ninth of *March*, Christ sitting on an Ass went to *Jerusalem*. Now when the multitude heard that he was come unto *Jerusalem*, they went out to meet him, some laying their Garments in the way, others strowing the boughs of Trees where he should go; and those that went before cried, saying, *Hosanna to the Son of* David, *blessed be he that cometh in the name of the Lord* At this time our Saviour Christ wept over *Jerusalem*, and cast out all those that bought and sold in the Temple, *Mat.* 21. *John cap.* 17. About the evening he went out of the City again to *Bethania*, almost two miles, and there rested all night, *Mat.* 21. So this dayes journey was almost four miles. In the evening of this day the *Jews* chose their Paschal Lamb, according to the Law, *Exod.* 12.

Upon the thirtieth day of *March* he went from *Bethania* to *Jerusalem*, betimes in the morning; in which Country he cursed the Fig-tree that wanted Fruit, and after entring into the City, he cast out of the Temple the Money-changers and Merchants, *Mark* 11. About the evening (as may be gathered by circumstance of time) he returned back again to *Bethania*. This daies Journey was four miles.

Upon the last day of *March* in the morning, Christ went back again from *Bethania* to *Jerusalem*; and by the way as he went, his Disciples beheld the Fig-tree that he had cursed, and lo it was dried up, *Mark* 11. After, when he was in the Temple, there came certain *Pharisees* unto him and disputed with him; at which time he recited the Parable of the Marriage of the Kings Daughter. Also certain *Scribes* and *Pharisees* came unto him asking him whether it was lawful to pay Tribute unto *Cæsar*, *Mat.* 21, 22. He also sharply rebuked the *Scribes* and *Pharisees*, and recited the Simile of the Hen and her Chickens, *Mat.* 23. After that, he went to the Mount of Olives, almost

almost a mile. And then his Disciples looking upon the goodly building of the Temple, from thence he took occasion to preach of the Destruction of *Jerusalem*, and the consummation of the World; so he stayd all that night in the Mount of Olives, *Mat.* 24.

Upon the first day of *April*, being *Wednesday*, our Saviour Christ rising before day, taught again in the Temple; and after, as he was going to *Bethania*, he said to his Disciples, *Know ye that within these two daies is the Feast of the Passover, and the Son of man shall be delivered into the hands of Sinners, and crucified.* At the same time the Chief Priests assembled themselves together, and took counsel how they might do to take him by deceit, *Mat.* 26. The same day as our Saviour Christ was in the House of *Simon* the Leper, (whom he had healed of that Sickness) there came a Woman and brought a box of precious Ointment and poured it upon his head, at which the Disciples murmured, *Mat.* 26. *Mar.* 14. *Luke* 21.

The fourth Passover of the Ministry of Christ.

Upon *Thursday* being the second day of *April*, the dayes of the Feast of the Passover being now at hand, Christ with his Disciples prepared for the eating of the Paschal Lamb; which was the fourth Passover of our Saviour, and when about the evening of this day it was necessary for them to keep the Paschal Lamb, and to prepare the Passover according to God's Law; Christ sent *Peter* and *John* to make ready the Supper, and he with the rest of his Disciples about evening went from *Bethania* toward *Jerusalem*, just at the beginning of the fourteenth day of the first Month *Abib* or *Nisan*, which began about the evening of this day. Here he celebrated his last Supper among his Disciples, between six and seven of the Clock in the evening; at which time he celebrated the Sacrament of the Lords Supper, concerning the true receiving of his Body and Blood: of which you may read, *Mat.* 26. *Mark* 14. *Luke* 22. 1 *Cor.* 11. Afterward, about the eighth hour, he washed his Disciples feet, and then leaning upon the Table, he pointed out *Judas* that should betray him, *John cap.* 13. From the ninth hour to the tenth hour, about the second Watch of the night, *Judas* that Traitor went from his Disciples, *John.* 13. In the mean time Christ made that long Sermon recited only by *John*, 14, 15, 16. and made that effectual Prayer, *John* 17. About the tenth hour (after they had sung a Psalm) Christ went over the Brook *Cedron*, to the Garden of *Gethsamene*, being somewhat more than half a mile. There, between the hours of eleven and twelve, he sweat Water and Blood, and prayed earnestly. About twelve of the Clock, it being then midnight, Christ was betrayed by *Judas*, who about three dayes before had sold him for thirty Silverlings, which was about 3 *l.* 15 *s.*

From *Gethsamene* the *Jews* brought him bound to *Jerusalem*, being more than half a mile: and about one of the Clock in the morning carried him to the house of *Annas* who was one of the Chief Priests. About two of the Clock

led him from thence to *Caiphas*, Chief Priest. From three a Clock till four (which was about Cocks-crowing) *Peter* denied Christ. At the same time *Caiphas* and all the Priests of *Jerusalem* would have condemned the Lord of Glory, the Son of God. At the same time also the Servants and Officers of the Priests beat him and mocked him. About five of the Clock in the morning, Christ was condemned by the whole consent of the Synedrion of the *Jews*, *Luke* 22. All these things Christ suffered between *Thursday* and *Friday*. And whereas the *Jews* according to the commandment of God begin their day in the evening, therefore that night wherein our Saviour Christ suffered all these things belonged unto the fourteenth day of the Month *Abib*. So that just at the same time as the Feast of the Paschal Lamb was celebrated amongst the *Jews*, Christ, the true Lamb of God, was made a living Sacrifice on the Cross for the Sins of man. Thus, as we have observed the hours of the night, so likewise let us observe the hours of the day.

Friday being the third day of *April* (which as I have said began the evening before) was the fourteenth day of the first Month *Abib* or *Nisan*, among the *Jews*. At six a Clock in the morning, about Sun-rising of the same day, our Saviour Jesus Christ was brought unto *Pilat*, and *Iudas Iscariot* hanged himself, because he had betrayed the Innocent Blood. About seven of the Clock in the same morning our Saviour Christ was carried to *Herod Antipas*, that cruel Tyrant, who the year before had put *John Baptist* to death: here he was disdainfully handled. At eight of the Clock our Saviour Christ returned to *Pilate*, who propounded unto the *Jews* (because they were to have a Capital Offender delivered unto them at the Feast of the Passover) whether they would have Jesus their King, or *Barrabbas*, who had been a Murtherer, let loose unto them; but they condemned Jesus, and chose *Barrabbas*, which name signifies, The Son of the multitude, or a Seditious man. About nine of the Clock in the morning (which the *Jews* commonly called the third hour of the day, because it succeeded the morning, and continued till Noon) our Saviour Christ was Whip'd and crowned with Thorns. About ten of the Clock *Pontius Pilate*, in the place called *Gabbatha*, publickly condemned Christ to be crucified, and washed his hands in token of Innocency. *Pontius* signifies Cruel and Inhumane; *Pilate*, a man armed with a *Roman* Dart, *Mart. lib.* 10. *John* 19. Between ten and eleven, our Saviour Christ carrying his Cross, was brought to the place called *Golgotha*. About eleven of the Clock, the third hour of the morning being not yet fully finished) our Saviour Christ was fastned upon the Cross, *Mark* 13. He therefore hung four hours upon the Cross, that is, from about eleven of the Clock, till about three in the Afternoon. And he spake before that supernatural Eclipse of the Sun three memorable Sayings: First, *Father, forgive them, for they know not what they do*, *Luke* 19. Secondly, he said to his Mother, *Woman, behold*

behold thy Son: And to *John*, being converted, *behold thy Mother*. Thirdly, to the Thief, *Verily, I say unto thee, this day thou shalt be with me in Paradise*. About twelve of the Clock (in that Meridian which the *Jews* call the sixth hour, that is the sixth hour from the rising of the Sun) that supernatural Eclipse of the Sun happened, of which you may read in *Dionysius* the *Areopagite*, and *Eusebius*. About three of the Clock in the Afternoon, which the *Jews* call the ninth hour, (the Sun now beginning to receive its light) our Saviour Christ spake these four sayings, *My God, my God, why hast thou forsaken me? Matth.* 27. *I thirst*, *Joh.* 19. When he had taken the Sponge, he said, *It is finished*, *Joh.* 19. And after, crying out with a loud Voice, he said, *Father, into thy hands I commend my spirit*, and so died. At which time there were many wonderful Miracles wrought, as you may read, *Mat.* 27. *Mark* 15. *Luke* 23. *Joh.* 19. About four of the Clock in the Afternoon, our blessed Saviour was pierced through with a Lance, and there issued out of his side Bloud and Water, *Joh.* 19. About five of the Clock, which the *Jews* call the eleventh hour of the day, our Saviour Christ was buried by *Joseph* of *Arimathea* and *Nicodemus*. About the sixth hour, there fell an Eclipse of the Moon, which was natural and not miraculous, neither is it observed by any of the Evangelists.

Upon the fifteenth day of the first Month, which answereth to the 4th of *April*, (being justly called the great and holy Sabbath of the *Jews*, for that Christ this day rested in the Sepulchre) the Priests and Pharisees being partly joyful, because, as they thought, the disturber of the common Peace, and one that opposed their Authority was dead; and partly careful how they might prevent his Resurrection, went to *Pilate*, and obtained of him a Band of Souldiers to watch the Sepulchre, and to put his Seal upon the Stone.

Upon the fifth day of *April*, early in the morning, our Saviour Christ, having overcome Death and the Devil, by his Divine Power raised himself up from the dead, according as he had foretold his Disciples, and appeared to *Mary Magdalen*, *John* 20. and to other Women that touched his Feet, *Mat.* 28. About Noon he appeared to *Simon Peter*, *Luke* 24. 1 *Cor.* 15. In the Afternoon he travelled with two of his Disciples almost eight miles to the Castle of *Emaus*, *Luke* 24. One of these Disciples was *Cleophas* the Brother of *Joseph*, who brought up our Saviour Christ. The other, as may be gathered by the circumstance of the story, was *Luke*, because he hath set it down so exactly.

In the evening of the same day, he returned invisibly from *Emaus* to *Jerusalem*, eight miles, where, when the doors were all shut, and his Disciples were assembled together for fear of the *Jews*, Jesus came and stood in the midst of them, and said, *Peace be unto you*. And he shewed himself to all his Disciples except *Thomas*. *Mark* calleth this the first day of the Sabbath, that is

of

of the Week, *Mark* 16. *Luke* 24. *Joh.* 20. for the Sabbath of the *Jewes* (as *Joseph.* witnesseth) is not onely taken for a day of rest, but also for the whole Week: from whence is that saying in the Gospel, *Jejunio bis in Sabbato, i.* I fast twice in the Week, *Luke* 18.

Upon the 12 day of *April*, and eight dayes after his Resurrection, he appeared again to his Disciples, *Thomas* being then present, and the doors shut; that he might make evident that his Omnipotence was not tied to any secondary causes, or hindered by the property of any natural Bodies, which, according to *S. Austin*, *Ser.* 160. was so much the more wonderful, because he appeared unto them substantially and effectually, not as Phantasma or Shadow, which vanisheth away, and is without any corporeal substance.

In the same month of *April* our Saviour Christ appeared again to *Peter*, *Thomas*, *Nathaniel*, the Sons of *Zebedeus*, and other two Disciples, as they were fishing upon the shore of *Tiberias*, which stood 56 miles from *Jerusalem* Northward, between *Bethsaida* and *Capernaum*, *Joh.* 21. The day of this Apparition is not set down.

From the Sea of *Tiberias* near to *Capernaum* and *Bethsaida*, to mount *Thabor* scituated in *Galilee*, is reckoned 10 miles; there, about the end of *April* our Saviour Christ appeared to above 500 Brethren at once, where many worshipped him, and others doubted, *Mat.* 28. 1 *Cor.* 15. In the month of *May* our Saviour Christ appeared to *James* the Son of *Alpheus*, for he had been seen before of *James* the Son of *Zebedeus*: both which were after crowned with martyrdom in the City *Jerusalem*; the Son of *Zebedeus* upon the 25 day of *July*, ten years after the Resurrection; and the Son of *Alpheus* upon the Feast day of the Passover was thrown from a Pinacle of the Temple, 29 years after the Resurrection of our Saviour.

Upon the 40 day after his Resurrection, he returned fifty six miles to *Jerusalem*, where his Disciples were assembled together: and upon the fourteenth day of *May*, in the sight of all the Apostles, with great triumph and joy he ascended up into Heaven, and sitteth at the right hand of his Father in Divine Majesty and Glory, *Mar. & Luke. ult. Act.* 1. *Psal.* 28. *Ephes.* 1. 1. *Pet.* 3. *Heb.* 1. So these Travels of our Saviour Christ were 319 miles. But if you reckon his Travels from the time of his infancy to the day of his Ascension, they make 3093 miles; besides his general Visitations and Journeys hither and thither, which were so many, that as *John* witnesseth, *cap. ult.* they could not be described.

Of the Towns and Places to which he travelled.

Of Jericho.

THIS City stood very pleasantly in the Tribe of *Benjamin*, ten miles from *Jerusalem* North-eastward. *Joshuah* overcame this Town by sounding

ing of Trumpets, *Jos.* 6. *Heb.* 11. It was rebuilt by *Hiel*, and was compassed about with a new wall by *Herod*, that mighty King of the *Iewes*, who put the Innocent Children to death, and called it after his Mothers Name *Cyprus*, *Jos. de Bell. Iud. lib.* 1. *cap.* 16. And although this City was taken and utterly overthrown the second time by the *Romans*, at such time as *Vespasian* and his Son *Titus* wasted and destroyed *Ierusalem* and all the Land of *Iudæa*; yet afterward it was re-edified, and in St. *Ieroms* time, which was 400 years after Christ, it was a fair City. There was shewn the House of *Zaccheus*, and the Sycomore-tree that he went up to see Christ, *Luk.* 19. But by reason of the often destructions and devastations that hath fallen upon it, there is not to be seen at this day above eight Houses in the Town, and all the Monuments and Reliques of the holy Places are utterly destroyed, the House of *Zaccheus* and the Sicomore-tree are no more to be seen in that Place: only the Place is to be seen where our Saviour restored the blind man to sight, when he cryed after him, *Lord, thou Son of* David, *have mercy upon me*, *Luke* chap. 18. Also though the Country throughout be very fruitful and pleasant, yet it is nothing so fertile and pleasant, as it was when the Children of *Israel* did dwell there. For the Roses of *Iericho* are no more to be found there, but rather in a Village about sixteen miles from *Iordan* towards the East. And although they stand so far distant off, yet they retain their ancient name. Between *Ierusalem* and *Jericho* there is a Desart or Wilderness, which by the Inhabitants of the holy Land is called *Quarentena*, where the man of which Christ speaketh fell among Thieves, *Luke*. 10. There is in the same place at this day great thieving, and many Robberies committed, as *Brittenbacchus* saith. In this Place also is to be seen the River *Chereth*, where the Ravens fed *Eliah*, 1 *Reg.* 17. Near to *Jericho* also is found the River, the Water whereof *Elizeus* made sweet by casting in Salt, whereas before it was bitter; and it remains very pleasant and sweet to this day, 2 *Reg.* 2.

Of Ephraim.

THIS City is so called from the pleasantness and fruitfulness of the Soil, being derived from *Parah*, to fructifie. It lieth 8 miles from *Jerusalem* North-eastward, just in the way as you go from thence to *Jericho* in the Wilderness of *Quarentena*, close by the River *Chereth* in the Tribe of *Benjamin*. Here our Saviour Christ after he had raised *Lazarus* from Death to Life, hid himself with his Disciples, because the *Jewes* sought to take away his Life by deceit. The Passover following he was made a sacrifice for the Sin of man, *Joh.* 11.

Of Bethania.

THIS City was a type of the Church, which is always subject to the Cross, and exposed to every calamity; and therefore is called *Bethania*, that

that is, The House of Sorrow and Affliction: being derived of *Baith*, a House; and *Oni*, Affliction. According to the prophecy of our Saviour, who foretold of the Afflictions and Tribulations that should fall upon his Church, *You shall mourn, but you shall be comforted, and your grief shall be turned into joy.* It was distant from *Jerusalem* almost two miles towards the South-East. *Borchardus* the Monk observeth, that close by a Well, about a stones cast out of this Town, there is shewed the place where *Martha* met our Saviour Christ when he came to *Bethania*, and a little after called her Sister to meet him, *Joh. cap.* 11. There is also shewn in this Town the House of *Simon* the Leper, where a certain Woman having an Alablaster box of precious Ointment, poured it on our Saviours head, not without the great indignation of his Disciples, *Mat.* 26. There is also to be seen the house of *Martha*, to which our Saviour did oftentimes resort, *Luke* 10. *John* 11. and 12. and in that place there is at this day a Church built in honour of those two Sisters, which were the Sisters of *Lazarus*. There is also seen the Sepulchre out of which *Lazarus* was raised from death to life, *John* 11. which stands close by the said Church, and over it is built a Chappel of Marble, very decent and comely. The *Saracens* hold this Chappel in great estimation. You cannot see the City of *Jerusalem* from *Bethania* because of the Mount of *Olives*, but as soon as you ascend a little Hill in the way as you go thence to *Jerusalem*, you may discern Mount *Sion* and a part of the City: then when you are descended from that Hill, the City is again hidden. After that, upon the left side of the Mount of Olives, some stones cast from *Bethpage*, you do leave a small Village standing under the Mountain of Offence, where *Solomon* in times past committed Idolatry. From this Village the Ass and the Colt was brought unto Christ. Not far from thence, upon the South side as you go upon the Mount of *Olives*, you come unto the place where Christ mounted upon the Ass, as we read, *Mat.* 21. And a little after you may see the whole City of *Jerusalem*, with *Solomon*'s Temple, and the Church of the holy Sepulchre, with many other holy places. Then as you descend from the top of the Mount of *Olives*, you may see the place where the multitude cried, *Hosanna, Blessed be he that cometh in the name of the Lord.* And in this descent also our Saviour Christ wept over *Jerusalem*, saying, *O Jerusalem, Jerusalem, how often would I have gathered thee under my Wings as a Hen gathereth her Chickens, but thou wouldest not.*

Of Bethpage.

Bethpage standeth upon the right hand of the way towards the East, as you go from *Bethania* to *Jerusalem*; and, as St. *Jerom* saith, was sometimes a Habitation of the Priests, which at their appointed times went up to *Jerusalem* to minister to the Lord. It was so called because of the multitude of Figs that grow there: for *Pagim* signifies a Fig, *Cant.* 2. *Bethpage* is

is a notable type of the Church, for that ought likewise to be fruitful, and to bring forth sweet Figs, that is, good Works, and many other comfortable Vertues, that so men in their afflictions might be comforted. As it is thought, the Fig-tree that our Saviour Christ curled because it wanted Fruit, stood not far from *Bethpage*, *Mat.* 21. *Mark* 11. Wherefore let us take heed that we be not like fruitless Fig-trees, covered only (like our Forefathers *Adam* and *Eve*) with Leaves, and bearing no fruit, *Gen.* 3. lest so God's Curse fall upon us, and we be thrust out of Eternal Happiness, *Mat.* 3.

Of the Castle from whence the Ass and the Colt were brought upon which our Saviour Christ rode to Jerusalem.

THIS Castle (as *Adamus Risnerus* saith) was a certain Hold compassed about with strong Walls, and within beautified with a fair Palace supported with goodly Columns: it stood not far from the Mount of *Olives*, just in the dividing of the way as you go from *Bethania* to *Jerusalem*; for there goes one way to the Fountain-Gate, and another to the Valley of *Gehinnon*. In the *Hebrew* Text it is called *Tirah*, as you may read in *Matthew*, which signifies not only *a Castle*, but *a firm and sure building, with good decorum and order*: for *Tor* signifies *a circular order*. It is credible, that this Hold is a resting place, and that the Ass and the Colt were tied in the way, for this cause; that if by chance any Travellers were weary (by reason of the tediousness of their Journey) they might hire them for certain hours to carry them over the Mount of *Olives*, and so return them back again. The Allegorical meaning of this Ass and the Colt, according to the opinion of many learned men, signifies the People of the *Jews*, who were burthened with *Moses*'s Laws: and the Asses Colt signifies the rest of the *Gentiles*, which were not charged with the burthen of *Moses*'s Law, but tied only to the Law of Nature. So we also like Travellers and Strangers in this miserable World, are tied to the Afflictions and Calamities thereof, standing in two ways, expecting the death of the Body, and liberty of the Soul; then our Saviour Christ cometh in Peace and looseth this Body of death, (as the Apostle saith, *Rom.* 7.) and bringeth us to that Heavenly *Jerusalem*, eternal Joy, according to that of St. *Paul*, in the first of the *Philippians*, *I desire to be loosed and to be with our Lord Jesus Christ.*

Of the Mount of Olives.

ABout half a mile and a Furlong from *Jerusalem* towards the East, stood the Mount of *Olives*, very fruitful and pleasant, bringing forth Olives, Palms, Figs, Gossumtine, and many other notable Fruits, but principally, Palms and Olives, of which the Mountain taketh the Name. It is said in *Pliny*, *lib.* 16. *cap.* 19. that these Olive and Palm trees do never lose their

Leaves, and are green both Winter and Summer. St. *Austin* calleth it, *The Mountain of Unction*, because of the Fertility and pleasantness of it: also *The Mountain of Health*, because it bringeth forth Oyls and many other Plants necessary for Physick: also, *The Mountain of Light*; first, because it lieth upon the East, so that the Sun shineth in the morning very pleasantly upon it, and in the evening when it setteth, the Beams thereof reflecting upon the Temple of *Jerusalem* casteth a beautiful light to this Mount: secondly, because it bringeth forth Oyl, which is the nourishment and life of light: thirdly, because it was beautified with the gracious presence of our blessed Lord and Saviour Christ, which is the Day-star and Light of the Church, rising up on high to inlighten all those which shall be called unto eternal happiness. For which cause it typically representeth the Church, which is the light of the World, wherein are found many *Christians* that bring forth pleasant Fruit, (good Works) relieving the necessity of such as are in want, comforting the afflicted, and patiently supporting the Calamity and Misery of this World, that so they might triumphantly rejoyce with Christ in that heavenly City of *Jerusalem*.

What things *Zacharias* hath spoken of this Mount in his last Chapter, is to be understood of the preaching of the Gospel, and propagation of the Church through all the World. St. *Jerom* saith in his Epitaph upon St. *Paul*, That upon this Hill the *Jews* commonly burnt the red Cow, with the Ashes whereof the People of God being sprinkled, they were purified and sanctified: of which you may read, *Num.*19. *Heb.*6.

Hellen the Empress, Mother to that godly Emperour *Constantine* the Great, about the year of our Lord 332, caused a fair and beautiful Church to be built upon this Mount, just in the place where our blessed Lord and Saviour Christ ascended up into Heaven. It was built round, all of white polished Marble: upon the top thereof there is no Roof, but a Window, even as Christ should ascend through it, as *Eusebius* saith, in the Life of the Emperour *Constantine* the Great, *lib.* 3. *cap.* 40. The same St. *Jerom* affirmeth, in his Book *De locis Hebraicis*. He also saith, That the Inhabitants of the Holy Land take upon them to shew in this Church, the Impression of the Feet of our Saviour Christ, which hapned as they say, just at such time as he ascended up into Heaven: out of which Travellers and Pilgrims take Sand to carry with them as an holy Relick, though indeed it is verily to be thought, that they were feet made in stone by antient Monks, thereby to get Money from such as resorted thither upon Devotion; for look how oft Pilgrims take thence the Sand, they are presently filled again: from whence may be gathered, that there is no Sand naturally there. Every man therefore ought to imbrace a nearer way to Salvation, than to follow those Monkish Fables; and to seek Christ in the Holy Scripture, not upon the Mount of *Olives*, or amongst Sand: for since the Grave could not contain him, the

the Mount of *Olives* cannot hold him, who now sitteth at the right Hand of his Father, in Power and eternal Glory: but rather, if we be desirous to see the Footsteps of Christ, let us seek them in the Church, which is dispers'd through the World; wherein we are sufficiently taught how we should follow him.

The Palm is a famous Tree which bringeth forth Dates; and is so called because upon the top the boughs are thick and round, extending out like fingers; from whence it is called *Dactilus*, that is, a finger.

Of Gethsamene.

THIS was a Village scituated at the foot of the Mountain of Olives, in a pleasant and fruitful place. Near unto this Village, as Saint *Augustine* observeth, there were many pleasant Gardens, which gave forth very sweet and delectable savours; unto which Place Christ and his Disciples did oftentimes resort, as the Evangelist *Luke*, *cap* 22. observeth. It was so called from the pressing forth of Oyl; for *Gath* or *Geth*, signifies a Press, and *Schæmen* Oyl. In this place the heart of our Saviour Christ was so press'd with affliction that he sweat drops of Blood: By which Blood the Sins of our Souls are washed away, and we that are wounded are made whole, as with a most precious Balsom, *Isa.* 53.

Hellen the Empress, in an Orchard close by this Town, set up a fair and beautiful Church, over the Sepulchre of the Virgin *Mary*; which she called by the name of the Mother of God, *Niceph. lib.* 2. *cap.* 30. It is said, that this Sepulchre remaineth to this day in this Church, made of white polished Marble, standing about eight and forty steps under ground, being something wider than the Sepulchre of Christ: in it there is two doors, one to go in, another to go out. But whether this be the right Sepulchre of the blessed Virgin, it concerneth us not, since it appertaineth not to our Salvation, neither is mentioned in the holy Scriptures: but if any Man be desirous to be further satisfied in it let him read *Nicephorus*, who makes mention of that and her Ascension, both, in my Opinion, of like Credit; because, I suppose, that Saint *Luke* (who wrote the Acts of the Apostles, and lived in those times) would not have omitted so memorable an Action. But to return to the Garden of *Gethsamene*. About some fifty paces towards the East of this Sepulchre of the blessed Virgin, close by the foot of the Mount of Olives, stands a certain Chappel, just in the place where sometimes the Town of *Gethsamene* stood. Not far from this Chappel is shewn a certain hollow place under a Rock, where, the Inhabitants say our Saviour sweat drops of Blood. They also shew a certain stone whereon the Angels stood which comforted our Saviour. Descending thence about a stones cast, they shew unto Pilgrims a place close by the Cave in the Mount of *Olives*, where *Peter*, *James*, and *John* sat when our Saviour was in his Agony. They also shew the place where *Peter* cut off *Malchus* Ear. There is to be seen a memorable Place where *Judas* betrayed

our Saviour with a kiss, when he delivered him to the *Jews*. Not far off is to be seen the Place where the *Jews* fell backward when our Saviour ask'd them, *Whom seek ye?* Besides many other things (if *Borchardus* may be credited) as the Impression of his hair and head upon a stone; and of his finger, as if it had been in Wax, upon a Rock: and in the place where he prayed, of his Hands and Knees, which are so firm in stone that they cannot be defaced with any Instrument. But there have been many in this place since these times, which have seen none of these things: from whence may be gathered, that they have been idle delusions used by ancient Monks to get money from Pilgrims and Strangers; and I have here remembred them, that others knowing these, may beware of the like Fallacies and Deceits purposely invented for Lucre's sake.

This Garden of *Gethsamene* is credibly thought to have been planted in former times by the Kings, *David* and *Solomon*; but increased and inlarged by other succeeding Princes, that there they might recreate themselves, and receive some content by the Fruits of the Earth. But on the contrary, that great King, the anointed of the Lord, our blessed Saviour, in this place of Pleasure, this Paradice of the *Jews*, was constrain'd to undergo that almost unsupportable Passion, to make us partakers of that heavenly Paradice and place of Pleasure.

Not far from hence is to be seen the place where *Judas* hanged himself: and a little from that, the Field of *Akeldama*, which was bought with the thirty Silverlings for which *Judas* betrayed Christ. This Field (by the appointment of the Empress of *Hellen*) was compassed about with four Walls in the manner of a Tower, upon the top whereof there are seven distinct doors, like Windows, by which the dead Bodies of Christians are let down into it, it is fifty foot wide, and seventy two long. It standeth not far from the Valley of *Hinnon* towards the East, and upon the South-side of Mount *Sion* in *Ierusalem*, &c.

Of Kidron *or* Cedron.

THIS Brook was so called because of the blackness of the Water, being derived of *Kadar*, to wax black. The Mountain whence it first riseth, stands not far from *Ierusalem* towards the South; from whence it runeth through the Valley of *Jehosaphat* (which Valley being very fat and fertile, changeth the colour of the Water, and makes it look black) and so through *Jerusalem*; then passing towards the East, over a cliff of Mount *Olivet*, it falleth into the Lake *Asphaltites*. When there falls any store of Rain the Channel is very full, but in Summer it is oftentimes dry with the extremity of Heat. Over this Brook *David* passed when he was persecuted by his Son *Absolon*, 2 *Sam.* 16. and our Saviour Christ when he drank of the River in the Way, that is, when he suffered upon the Cross for the Sin of Man,

Man, according to that Saying of the Psalmist, *Psal. 69. save me, O God, because the Waters are entred even into my Soul.*

Of Mount Calvary.

THIS Mountain, according to the common Opinion, was so called of dead Mens Skulls, or the Skulls of such who were put to death for some capital Offence. It stood upon the West-side of *Jerusalem* as you go out of the ancient Gate, and is a part of Mount *Gihon*. At this day it standeth within the City of *Jerusalem* together with the Sepulchre of our Saviour: and upon it is built a fair Church, which is joyned unto the Church of the holy Sepulchre, being as it were a Quire unto it: But it standeth somewhat lower. It is built all of Marble, and the inside is all polished and wrought very curiously. It is also paved with the same Stone. Within it is seen a piece of the Pillar of Stone, to which they say Christ was tied when he was whipped: in which Stone are to be seen certain red specks, as if they had been drops of Bloud; and these also (they say) were the Blood of Christ when he was scourged; besides many other things, of which you may read at the beginning of this Treatise in the description of *Jerusalem* as it is at this day.

The Description of the holy Sepulchre.

THE Sepulchre of Christ stood upon the West side of *Jerusalem*, close by Mount *Golgatha*, in the Garden of *Joseph* of *Arimathea*: for it was the custom of the *Jews* to build their Tombs or Sepulchres in their Orchards and Gardens; and beautifie and adorn them with Lillies, Roses, and other Flowers, on purpose to put them in mind of their Mortality, according to that of *David*, *Psal.* 103. *The days of Man are like Grass, as a Flower of the Field so flourisheth he: for the Wind goeth over it and is gone, and the Place thereof shall know it no more.* And for this cause the *Jews*, but especially the Kings, would be buried in their Gardens: so *Joseph*, a good and just Man, following this custom, had hewed him out of a Rock a new Monument, in which there had been no Man laid; that so when he walked in the Garden to take the Air, he might be put in mind of his Mortality. In this Monument our Saviour Christ was buried: and from this Place, upon the third Day early in the Morning, he rose; to the terrour and astonishment of such as watched the Sepulchre. From whence may be gathered, that as our first Parents, *Adam* and *Eve*, trespassed against God, and lost Felicity in a Garden; so Christ the Son of God in a Garden made satisfaction for that Sin; restored us again to Grace, and make us capable of heavenly felicity. This Sepulchre (as it is described by *S. John*, when he went with *S. Peter* to see if that notable Miracle of the Resurrection were true) was like a little Chappel, the door thereof being upon the outside, and was but one Room without any division, so that a Man might see all that was within it: for he saith,

John

*Joh.*20. That he did not go in, but look'd in, and ſaw the linnen Cloaths where they lay wrapped up: from whence may be concluded, that that Sepulchre which is now extant (howſoever perhaps it may ſtand in the ſame place) is not the ſame Sepulchre wherein our Saviour Chriſt was buried; for it is deſcribed to be four ſquare, to be open at the top, to have within it two Vaults (an inward and an outward) and that you deſcend to it by Stairs, as you may read at the beginning of this Treatiſe; which deſcription doth not agree with that of *St. John's*. Again *St. John* ſaith, that they rolled a great Stone to the door of the Sepulchre, did not lay it upon the top of it. Alſo *Euſebius* and *Nicephorus* affirm, that the *Pagans* and other heathen People filled up the Sepulchre of Chriſt with Earth, and built up in the place the Temple of *Venus*, and in it put her Image, where ſhe was worſhipped a long time after, untill ſuch time as that godly Empereſs *Hellen* cauſed that Temple to be aboliſhed, and the Sepulchre cleanſed and purified. Afterwards, at her inſtigation, *Conſtantine* the Great (who was her Son) built up in the very ſame place a fair and goodly Church in the memory of our Saviour, and beſtowed great coſt both in the workmanſhip, and in beautifying it with Gold and Silver. This Temple (as it was before it was deſtroyed by the *Saracens*) is ſaid to be built all of white poliſhed Marble, and beautified with Stones of divers colours, gilt with Gold and Silver, covered on the out ſide with Lead to withſtand the ſtorms and ſhowers of Rain that happened; but the inſide was gilt all with ſplendent and reſulgent Gold, which caſt a wonderful luſtre upon the Beholders. Upon either ſide of it were two walking Galleries, one above, which was cloſe; and another below, which was open, extending themſelves the length of the Sanctuary; all the Roof and Vault being covered over with Gold and artificial Work, the one being ſupported with Pillars of Marble, the other with Poſts of Wood plaited with Silver. There were alſo three Gates towards the Eaſt, very fitly and fairly diſpoſed, by which the multitude that reſorted thither go in and out: within theſe there ſtood an Arch, repreſenting, after a ſort, the Hemiſphere of the Heavens, extended to the top of the Sanctuary like a Circle, girded about with twelve Pillars of equal bigneſs, repreſenting the twelve Apoſtles; and upon the top of this Arch were placed Cups of Silver, beautifully burniſhed. All which the ſaid Emperour dedicated to God for a Monument.

There were many other memorable things that did belong to this Temple, which were admirable to look on, all which, as you came up the high-ſtreet from the market place, were preſented to your view; a ſtately ſight, the like whereof thoſe parts did not afford. This Temple was built by the Emperour *Conſtantine*, *Anno Dom.* 333. Venerable *Bede*, who was a Dr. of Divinity, and lived in *England* 700 years after Chriſt, deſcribed the holy Sepulchre after this manner: This Sepulchre over head was ſomething round, and ſo high, that a man could ſcarce touch it with his hand; ſtanding in that Rock which

which extendeth it ſelf to Mount *Calvary* into the Garden of *Joſeph* of *Arimathea*: repreſenting in form a little Chappel: the entrance thereinto was towards the Eaſt. And further he addeth, that they which went into this Vail, found on the right hand toward the North, a ſtone Tomb which reſembled a Coffin, ſcituated in the pavement, joyning to the Wall; which ſtone Coffin was of a mix'd colour, that is, white and red, being ſeven Foot long, and three handfuls high. This deſcription, Venerable *Bede* received from certain Monks, that went upon devotion to *Jeruſalem* to viſit this Sepulchre: but ſince, it hath been divers times deſtroyed and polluted by the *Turks* and other Heathen People. From whence may be gathered, that the Sepulchre which is now ſtanding and ſhewed unto Pilgrims, is ſome device of the Monks to get Money of Strangers, and procure a kind of Devotion in the hearts of Ignorant People; wherefore as the Angel ſaid, *Mark* 16. Let us not ſeek Chriſt any longer among the dead, or in the Grave, but in his holy Church, where the lively pourtraiture of his Divine Preſence is ſet forth unto us: that ſo we may be made partakers with him hereafter in that place of eternal Glory. Concerning the reſidue of this deſcription you may ſee it before.

Of Emmaus.

THIS City or Caſtle of *Emmaus*, is diſtant from *Jeruſalem* almoſt eight miles towards the North-Weſt. It ſignifies the Mother of Fortitude; being derived of *Em*, a Mother; and *Utz*, which the *Hebrews* call Fortitude. It ſtood where three ſeveral ways were, that ſo it might ſerve for a direction to Paſſengers. From whence *Melancton* ſaith, that it was a notable type of the Church, which is our true Mother, ſhewing us the way unto eternal Life. And although it be but little, and the number in it few, yet it is ſtrong. As the Caſtle, though it were ſmall, yet it is almoſt invincible; and for that cauſe called, The Mother of Strength, as the Church is called, The Mother of the Righteous, againſt which the Gates of Hell ſhall not be able to prevail.

In the time of *Judas Macchabeus* (though it was then a ſmall City) it was numbred amongſt the greateſt Cities of *Juda*, becauſe of the ſcituation and ſtrength of it. To this place our Saviour travelled from *Jeruſalem* the ſame day that he aroſe from the Dead, *Luke* 24.

In the time of the *Romans* Wars in *Judæa*, this City was wonderfully defaced and ruined by the Souldiers of *Tiberius Maximus* (who was Chief Captain in this Country, in the abſence of *Titus Veſpaſian*,) but yet not utterly aboliſhed; for about a hundred and fifty years after, *Heliogabolus* Emperour of *Rome* cauſed it to be rebuilded, and called by the name of *Nicopolis*, that is, *The City of Victory*. Not far from *Emmaus* there was an Inn, or a place to which Strangers might reſort, and there three ways met; two went of either ſide the Town, and one through it: in this place the two Diſciples conſtrained our bleſſed Saviour to ſtay with them, becauſe it was the

then about Sun-ſet. Near unto this Inn, *Nicephorus* and *Zozemenus* ſay (in their Eccleſiaſtical Hiſtory) there was a Spring or Well of that admirable Vertue, that if either Man or Beaſt that was infirm or ſick did drink of the Water thereof, they were immediately reſtored to their former Health. The reaſon that theſe Authors have for it (becauſe they are impertinent) I will omit.

But to return to the City of *Emmaus*, as it is now called *Nicopolis*, being ſcituated eight miles from *Jeruſalem* towards the North-Eaſt, in the way as you go thence to *Joppa*: the Countrey round about it being very fertile and pleaſant, by reaſon of the Rivers and Springs wherewith it is watered, as *Pliny* ſaith, *l.* 5. *c.* 14. and much altered from that which it was in times paſt. But becauſe you may read more of this City in *Pliny*, as it is at this day, and in *Nicephorus* and *Euſebius*, I leave to ſpeak further of it.

Of Simon *of* Cyrene.

THIS *Simon*, which carried the Croſs of our Saviour Chriſt, was born in *Kir*, a City in *Africa*, ſcituated ſixteen miles from *Jeruſalem* towards the Weſt, *Mat.* 27. *Luk.* 23. In which City *Tiglath Phulaſſer*, Emperour of the *Aſſyrians*, planted many of the Inhabitants of *Damaſcus*, after he had conquered that City, 2 *Reg.* 16. This City and the Country round about it, by reaſon of theſe new Inhabitants, by little and little changed the name: and whereas in former times it was called *Kir*, in the time of our Saviour it was commonly called *Cyrene*, and this Man (of that Country) *Simon* of *Cyrene*. At this day it is a ſtrong and beautiful City ſcituated between *Mareotides* and *Zeugitania*: at firſt built by *Battus*, whom *Callimachus* the Poet claimeth to be his Progenitor. This *Battus* was a mighty King in *Africa*, but was one that had a great impediment in his Speech, inſomuch that many think this word βατταρίζειν, to have been originally uſed by him, and by none other. Afterward (as is ſaid) *Tiglath Phulaſſer* having obtained the Juriſdiction of this City, planted the People of *Damaſcus* in it: and they obtaining ſome Power there, continued till a long time after Chriſt, and imbraced the Religion of the *Jews*, built up Synagogues, and diſperſed that Law in many parts of thoſe Quarters. There were ſome of this Country that oppoſed that holy Martyr *Stephen*, and were conſenting to his death. There were many learned men in it, as *Eratoſthenes* the Mathematician, *Callimacus* the Poet (both which were had in great eſtimation among the *Ægyptians*) *Carneades* alſo the Academian, *Cronus Apolonus*, and *Hegeſias* the Philoſopher (of whom *Cicero* ſpeaketh in the fifth Book of his *Tuſculans*) and *Eratoſthenes* the Hiſtorian, who was Son of *Agaclis*. *Saluſt* ſaith, that this City in his time was ſo mighty that it maintained War againſt the

the *Carthaginians* for their Bounds and Limits of their Fields and Grounds, a long time; and *Juſtin lib.* 39. that they maintained War againſt two Nations, the *Phœnes* and the *Egyptians*: in which Wars they gave *Aprius*, the King of the *Egyptians*, ſuch a mighty overthrow, that there were very few of his Army that returned into his Country with him, as *Herodot.* affirmeth, *lib.* 4. there were alſo many Great Princes that ruled in this City: of which, becauſe you may read in divers other Authors more at large, I omit to ſpeak of them.

Of Joſeph *of* Arimathea, *who buried Chriſt.*

THIS *Joſeph*, which cauſed our Saviour Chriſt to be buried in his Garden, was a rich man, upright and juſt in all his Actions, a Senator of *Jeruſalem*, and one that expected the Kingdom of God; born at *Arimathea*, a City of the *Jews*, *Luc.* 23. This City was ſometime called *Ramathaim Sophim*, and ſometime *Ramah*, becauſe it was ſcituated in a high place, and in times paſt was a fair City ſtanding 16 miles from *Jeruſalem* toward the North-weſt, the deſcription whereof you may read before. At this day it is called *Ramalea*; being nothing ſo fair as it was, but like a Country Town, the Houſes being carleſly diſperſed here and there, lying without Walls or Bulwarks to defend it; notwithſtanding, the ancient ruines of the former City is to be ſeen even at this day. There is alſo a great Inn or reſting place for Strangers, having within it many Rooms for the receipt of Paſſengers, and a Well of very ſweet Water. This Houſe was firſt purchaſed at the charge of *Philip* Duke of *Burgundy*, and by him committed to the protection of the *Monks* of Mount *Sion*, by whom it is at this day made an Hoſpital, wherein Pilgrims, Travellers, and Strangers, are entertained, and find much relief. In an inward Orchard belonging to this Hoſpital, there is a fair plat of Ground that bringeth forth great abundance of *Aloes*, of which there is often mention in the holy Scriptures, but more eſpecially in *Pſalm* 48. *Thy Garments ſmell of Aloes and Caſſia, when thou comeſt out of thy Ivory Palaces, where they have made thee glad.*

Nicodemus, a Prince of the *Jews*, together with *Joſeph* of *Arimathea*, brought with them an hundred pound of *Aloes* mixed with Myrrh, to embalm the Body of our Saviour Chriſt, when they had begged it of *Pilate*, before they buried it, *Joh.* 19. Myrrh is a kind of Gum that iſſueth out of a Tree that grows in the Eaſt Countries, but principally in *Arabia*. The Tree out of which it iſſueth is commonly two Yards and a half high, with ſome Pricks upon it, the Bark whereof being cut, there iſſueth out of it drops like Tears, which congealeth into a Gum, and is called Myrrh: The principal Vertue that it hath, is to keep the Bodies of the dead incorruptible, ſee *Pli. li.* 12. *ca.* 15. & 16. In *Arabia Fœlix* there is ſuch abundance of ſweet Myrrh, Frankincenſe, and other odoriferous Gums, that ſuch as Sail in the red Sea may

 eaſily

eaſily ſmell the ſavour of them. There is alſo found in the Holy Land Myrrh and Aloes. Aloes is the juyce of a certain bitter Herb, which by ſome is called *Everliving*: it killeth the Worms,and preſerveth from Putrifaction; it is alſo good for the Sight. There is to be gathered in *India*, *Arabia*, and the Holy Land, a certain Herb of an extraordinary ſweet ſmell, with Leaves broad, fat and juycy,which being preſs'd yieldeth more Aloes than Honey; from whence this metaphorical Proverb is uſed, *Quod plus moleſtiæ quam voluptatis gignit*, that is, more troubleſome than profitable. You may read alſo in *Plautus*,that the Life of Man taſteth more of Aloes than Honey; and *Juvenal* ſpeaking of an evil Wife, ſaith, ſhe hath more of Aloes than Honey. So *Euripides*, Every ſweet hath his ſowre. So alſo the Holy Croſs ſeemeth to have more of Aloes than Honey, notwithſtanding it preſerveth us from eternal Corruption,and killeth the venemous Worms of Conſcience, cleanſeth us from our Sins, and freeth us from the fear of the Devil and eternal Death, that ſo we might be recreated, and by the Faith of our Saviour be raiſed up at the laſt day, and partake with him in his everlaſting Kingdom: according to that of *Johannes Taulerus*, *Where the Croſs, there the Light; where Temptation, there Prayer and Regeneration*, &c.

The Travels of Peter.

IN the thirty fifth year after the Nativity of Chriſt, about the Month of *January*, and a little before the Converſion of the Apoſtle *Paul*; *Peter* and *John* were ſent from *Jeruſalem* to *Samaria*, being thirty two miles, that the *Samaritans* might receive that admirable gift of the Holy Ghoſt, and there they diſputed with *Simon Magus*, *Acts* 8.

From *Samaria* they returned back again to *Jeruſalem*, which was thirty two miles. In this Jonrney they went to divers Towns of the *Samaritans*, teaching and preaching unto them the Doctrine of the Goſpel, *Acts* 8.

In the ſixth year after the Reſurrection of Chriſt, *Peter* went to *Lidda*, which was diſtant from *Jeruſalem* twenty miles towards the North-Eaſt; where he cured *Æneas*, who had lain ſick eight years of the Palſie upon his Bed, *Acts. 9.*

From thence he went to *Joppa*, which was three miles: here he raiſed *Tabitha* from Death, *Acts 9.*

In the ſeventh year after the Reſurrection of Chriſt, *Peter* went from *Joppa* and came to *Cæſarea Strato*,which was ſix and thirty miles: where he preached the Goſpel to *Cornelius* the Centurion, and baptized him and his whole Family, *Acts* 10. *Clemens Recogn. lib.9.*

From *Cæſarea* he returned to *Jeruſalem*, being thirty two miles; where being accuſed for going to the *Gentiles*, he excuſed himſelf, *Acts* 11.

In

In the eleventh year after the Reſurrection of Chriſt, he was caſt into Priſon, and ſet at liberty by an Angel of God, *Acts* 12. So he went ſecretly from *Jeruſalem* (as it was thought) into the Deſart, or to ſome other unknown place: upon the ſecond day of *Auguſt* in the ſame year, *Herod Agrippa* King of the *Jews* was ſtruck by an Angel of God at *Cæſarea*, and he was devoured of Worms, *Acts* 12. *Joſeph. Antiq. lib.* 19. *cap.*4.

After, *Herod Agrippa* being dead and buried, *Peter* returned to *Jeruſalem*, where he was in Council with the reſt of the Apoſtles, about ſixteen years after the Reſurrection of Chriſt, and fourteen after the Converſion of *Paul*, *Gal.*2.*Acts* 15. See alſo *Bede* upon the Acts of the Apoſtles.

In the ſeventeenth year after the Reſurrection of Chriſt, *Peter* went from *Jeruſalem* and came to *Antiochia* in *Syria*, which Journey was 280 miles: there *Paul* reſiſted him, *Gal.* 2.

From *Antiochia* he went to *Babylon* in *Egypt*, where he wrote his firſt Epiſtle: this Journey was 520 miles. So all his Travels which are mentioned in the Scripture were 955 miles.

Allegations of the Author to prove that Peter *was never at* Rome.

BUT that *Peter* was twenty five years ſeven Months and five days Biſhop and Chief Prieſt of *Rome*,cannot be proved by the teſtimony of the Scripture, andis utterly repugnant to the ſupputation and true accompt of the times. Firſt,Becauſe it is manifeſt by that which hath been ſaid,that he continued at *Jeruſalem* and in *Judæa* during the time that *Tiberius*, *Caligula*, and *Claudius* were Emperours of *Rome*.And ſhortly after the Martyrdom of *Stephen*, he and *John* were ſent into *Samaria*,that the *Samaritans* might alſo receive the gift of the Holy Ghoſt, *Acts* 8. *Paul* alſo in the third year after his Converſion, came to *Jeruſalem*, and there ſpoke with *Peter*, and remained with him fifteen days, *Acts 9. Gal.* 1. Fourteen days after the Converſion of *Paul*, *Peter* was at the Apoſtolical Council held in *Jeruſalem*; and there, with *James* and *John* gave the right hand of Fellowſhip to *Paul* and *Barnabas*, that they ſhould go and preach the Goſpel unto the *Gentiles*,and that he and the reſt would go to the *Jews* and thoſe that were circumciſed,*Gal.* 2. In the time of *Claudius Cæſar*, *Peter* was committed to Priſon by *Herod Agrippa* in *Jeruſalem*, and miraculouſly delivered by the Angel of God, *Acts* 10. In the ninth year of *Claudius Cæſar*,*Peter* was at *Antiochia* in *Syria*, where *Paul* reſiſted him to his face, *Gal.* 2. All theſe things manifeſtly prove that the Apoſtle *Peter* was not at *Rome* at ſuch time as any of theſe three, *viz. Tiberius*, *Caligula*,and *Claudius* were Emperours; but either in *Ieruſalem*, or elſe at *Antiochia* in *Syria*.

Secondly, it may exactly be made evident out of the holy Scriptures, that *Peter* was not at *Rome* in the time of *Nero*. For, in the ſecond year of *Nero*,

Paul wrote his Epiſtle to the *Romans*, and ſent it from *Corinth* by the hand of *Phebe*: in which Epiſtle, he ſaluted all his Friends which he had in that City, by name, as by the concluſion of the Epiſtle more plainly appeareth; but there is no mention of the Apoſtle *Peter*, who (if at that time Biſhop of that place) ſurely ſhould not have been omited. Alſo, in the fifth year of *Nero*, *Paul* being then in Priſon at *Rome*, wrote his Epiſtles to the *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, and to *Philemon*; and in the concluſion of theſe Epiſtles he expreſly nameth all his Friends that he had in *Rome*, yet makes no mention of *Peter*. And when he was the ſecond time in Priſon under *Nero*, in the laſt year of the Reign of this Emperour, he wrote from *Rome* his ſecond Epiſtle to *Timothy*, being a little before his death: at the end of which Epiſtle he plainly ſhews, that he had no Companion there but *Luke*, 2 *Tim.* 4. From whence it is manifeſt, that *Peter*, during all the Pilgrimage and Life of *Paul*, was never at *Rome*: how then can it poſſibly be, that *Peter* ſhould be Biſhop of *Rome* for the ſpace of almoſt twenty ſix years? Truly there are many learned men, and they alſo of great Judgment, which hold this Opinion falſe, and utterly repugnant to Holy Scripture, neither can be proved by any good Authors or Hiſtories. But if *Peter* were ever at *Rome*, he came thither after the laſt Impriſonment of *Paul*, and a few years before his Martyrdom. Becauſe (as *Onuphrius* ſaith, *in Comment. faſt. lib.* 2. alſo *Euſeb. lib.* 2. *cap.* 22. and *Tertul. Cont. Marcion.*) *Peter* and *Paul* in the thirty fifth year after the Reſurrection of Chriſt, and upon the third day of the Calends of *July* (*C. Fonteius Capitonius* and *C. Julius Rufus* being then Conſuls of *Rome*) were crowned with the Wreath of Martyrdom, and with their Blood ſealed the Truth of the Goſpel. But there are others of Opinion, that *Peter* never came at *Rome*, but that he was crucified at *Jeruſalem* by King *Agrippa*'s Command; others ſay at *Babylon*. But becauſe it is a thing doubtful, and not greatly material, I leave it to the Reader's conſideration

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Of Samaria.

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After the firſt deſolation, becauſe the Country round about this City was very fertile and pleaſant, abounding with Springs, Rivers, Vines, Olive Gardens, Mountains, fruitful Vallies, fair Cities, and ſtrong Caſtles and Towns. *Herod Aſcalonites* (that great King of the *Jews*, who put to death the innocent Children) re-edified it, ſet up many goodly buildings, beautified with Marble Pillars and pleaſant Walks: And alſo in the circuit of the Kings Houſe, and under the buildings of the Nobility in the common Market-place, the Houſes and Vaults were ſupported with Marble Pillars, according to the manner of the *Jews*. The Palace (called the King's Houſe) ſtood in the midſt of the City, upon the top of the Mountain: and round about it there were divers other buildings ſet up, but much lower, even about the deſcent of the Mountain; yet ſcituated, that the Inhabitants might ſee out of their Houſes the Country round about. Then cloſe to the Palace, in the upper part of the City, he cauſed a Temple to be built in honor of *Auguſtus*. Thus having finiſhed the inſide, he compaſs'd it about with a mighty Wall, and upon that placed many Turrets: and then to flatter *Auguſtus*, called it by the name of *Sebaſten*, which among the *Grecians* ſignifies *Auguſtum & venerabile Principem*: now although this City was very glorious and ſpacious in thoſe times (for it was three miles about) yet at this day it is utterly ruined and deſtroyed, inſomuch, that there is not a Houſe ſtanding, two Churches only excepted, which were built in honour of St. *John* Baptiſt: and the chief of theſe, which was the Cathedral Church, the *Saracens* have converted to their uſe, ſo that at this day *Mahomet* is worſhipped in it. In this ſtood the Sepulchre of St. *John* Baptiſt, cut out in Marble, like the Sepulchre of Chriſt, where (as *Hieron* ſaith) he lieth buried between *Eliſha* and *Obediah* the Prophets. This Church ſtands upon the ſide of the Mountain, in the deſcent.

The *Saracens* do principally reverence St. *John* Baptiſt next after Chriſt, and they affirm the Virgin *Mary* to have conceived by the holy Spirit, and not by the Seed of Man: That St. *John* was the greateſt Prophet (except Chriſt) that ever was. They alſo believe Chriſt to be the Son of God, but not to be equal with God. Yet they prefer *Mahomet* before both, becauſe they hold him a Meſſenger ſent from God, not unto all Men, but only unto the *Saracens* and *Turks*, and their Subjects.

The other Church, which ſtood in *Samaria*, was upon the top of the Mountain which ſomtimes the Kings Palace ſtood. In this Church, in times paſt, there dwelt certain *Grecian* Monks, which were Chriſtians, and entertained Chriſtian Pilgrims with great Humanity, and furniſhed them with many Neceſſaries.

But the City of *Samaria* it ſelf hath been ſo often overthrown, and brought to ſuch extream miſery, that almoſt all the Ground where it ſtood is at this time converted into an Olive Garden. So that as that wicked King

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Ahab turned the Vineyard of *Naboth*, which ſtood cloſe by his Houſe, into an Olive Garden; ſo God in his ſingular Juſtice hath turned the Palace of that King, and the whole City wherein he dwelt, which was the ſtrength of his Kingdom, into an Olive Garden. There are not ſo many ruins found through all the Land of *Judæa* (though there have been many worthy Cities deſtroyed) as are in this place at this day. The ſcituation of this City was very beautiful; for a man might have ſeen from it to the Sea of *Ioppa* and *Antipatris*, alſo to *Cæſarea Paleſtina*, and thorough all the Mountain of *Ephraim*, to *Kamatha Sophim*, and ſo to Mount *Carmel* and the City of *Ptolomais*.

Of Lidda.

THIS City was ſcituated not far from *Ioppa*, upon the ſhore of the *Mediterranean* Sea, 20 miles from *Ieruſalem* North-weſtward. In this City *Peter* healed *Æneas*, who had been ſick eight years of the Palſie. At this day there is nothing to be ſeen but the Church of St. *George*, who was beheaded by the Emperour *Diocleſian*, for profeſſing the Chriſtian Faith. The *Grecians* call this Town *Dioſpolis*, *i.* An holy Town. And the *Turks* account St. *George* for a valiant Knight and holy Man.

Of Cæſarea Strato.

THIS City was ſcituated upon the ſhore of the *Mediterranean* Sea, ſome 32 miles from *Jeruſalem* North-ward: in ancient time it was called *Strato*, being firſt built by *Strato* King of *Sidon*. But time having decayed a great part of it, *Herod Aſcalonita* repaired it, and made it a goodly thing, calling it *Cæſarea*, after the name of *Auguſtus Cæſar*. And that Ships might lie at Anchor there without danger, he cauſed to be built a fair Haven to oppoſe the violence of the Sea. This Haven was ſo wonderfully contrived and ſet up at ſuch a great charge, that it was admirable to look upon; for he laid the foundation of it twenty yards under Water, burying in the deep Stones of an extraordinary greatneſs, ſome fifty foot long, eight foot thick, and ten foot broad, and many of them more. The Haven it ſelf was beautified with fair Buildings and goodly Walls, ſupported with Marble Pillars and mounted up aloft, ſo that you might ſee the Ships as they were upon the Sea, and made way to his Harbour. The entrance into it was upon the North: at the mouth thereof there ſtood three mighty Coloſſes upon Marble Pillars. He alſo placed upon the Wall of the City towards the Haven mighty Towers, the chiefeſt and faireſt of which he dedicated to *Druſus Auguſtus* his Son in law, and called it by the Name of the *Druſian* Tower. The buildings that joyned to this Haven were all of white poliſhed Marble, and the Streets of the City were directly towards it. Alſo the Market-place where they

they bought and ſold was not far from it. Upon a little Hill, cloſe by this Port, he cauſed a Church to be built in honour of *Auguſtus Cæſar*. This Temple was a very magnificent and ſtately building, and in it he cauſed the Statue of *Auguſtus* (curiouſly wrought and caſt juſt in the figure of *Jupiter Olympius*) to be erected, and worſhipped it as his God. There are many other ſtately and ſumptuous buildings that were ſet up by this King. But amongſt the reſt, he beſtowed great coſt upon the Market-place, the Theatre and the Amphitheatre, which he wonderfully beautified, and inſtituted certain Games to be there uſed once every fifth year in Honour of *Auguſtus*, as *Joſeph de Bell. Iud. li.* 1. witneſſeth. After the death of this King, *Herod Agrippa* was made King of the *Jews*. This Prince, ſome ten years after the Reſurrection of Chriſt, cauſed *James* the Son of *Zebedeus*, upon the 25 day of *July* to be put to death in *Jeruſalem*; and when he perceived it was acceptable unto the *Jews*, in the following year, about the the Feaſt of the Paſſover he cauſed *Peter* to be caſt into Priſon; who by the Prayers of the Church was miraculouſly delivered, as you may read *Acts* 12. A little after, that is, about the month of *Auguſt*, this King was ſtruck by the Angel of the Lord, and died miſerably: for when he came to *Cæſarea Strato*, he cauſed the publick Shews to be ſolemnly practiſed, and in honour of *Claudius Cæſar* ſet forth very ſumptuous Interludes and Plays; to which Feaſt and Shews all the Nobility and Gentry of that Country round about reſorted. Where the next day, very early in the Morning, having put on a rich and goodly Garment, made all of Cloath of Gold, he went into the Theatre; and there, according to his uſual cuſtom, ſat in a princely Seat, and made an Oration to the Inhabitants of *Tyre*. Now when the Sun was up and ſhone upon his Garments, the Rays thereof caſt ſuch a reflection upon the beholders, that it dazled their Eyes, inſomuch that they could ſcarce ſee. Wherefore thoſe that were his Flatterers, hearing his gracious Speech, cried with a loud Voice, *O Agrippa! be propitious unto us; for although heretofore we feared thee as a Man, yet now we well perceive thou art of a more Noble and Divine Nature.* But when the King (taking delight in theſe ſpeeches) would not reſtrain the impious clamour of theſe flatterers, a little after he lifted up his head, and upon the top of a Pillar he ſaw an Owl ſitting over him. Preſently he was troubled in his mind, and within a while after he was ſtruck with an extream pain in his Bowels, inſomuch, that with a loud Voice he cried unto his Friends, *I, whom but now was called your God, am but a Man; and him that you imagined to be immortal, muſt preſently die.* Theſe Words being ended, they carried him ſick into his Palace, and it was given out that he was dead.

No ſooner came this News to the Ears of the Vulgar, but they with their Wives and Children put on ſack-cloath, and fell upon the Ground with earneſt Supplications to God to be merciful unto him. But the King looking out of his Window, and ſeeing them lie thus proſtrate upon the Earth, wail-

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Of Cæſarea Strato.

THIS City was ſcituated upon the ſhore of the *Mediterranean* Sea, ſome 32 miles from *Jeruſalem* North-ward: in ancient time it was called *Strato*, being firſt built by *Strato* King of *Sidon*. But time having decayed a great part of it, *Herod Aſcalonita* repaired it, and made it a goodly thing, calling it *Cæſarea*, after the name of *Auguſtus Cæſar*. And that Ships might lie at Anchor there without danger, he cauſed to be built a fair Haven to oppoſe the violence of the Sea. This Haven was ſo wonderfully contrived and ſet up at ſuch a great charge, that it was admirable to look upon; for he laid the foundation of it twenty yards under Water, burying in the deep Stones of an extraordinary greatneſs, ſome fifty foot long, eight foot thick, and ten foot broad, and many of them more. The Haven it ſelf was beautified with fair Buildings and goodly Walls, ſupported with Marble Pillars and mounted up aloft, ſo that you might ſee the Ships as they were upon the Sea, and made way to his Harbour. The entrance into it was upon the North: at the mouth thereof there ſtood three mighty Coloſſes upon Marble Pillars. He alſo placed upon the Wall of the City towards the Haven mighty Towers, the chiefeſt and faireſt of which he dedicated to *Druſus Auguſtus* his Son in law, and called it by the Name of the *Druſian* Tower. The buildings that joyned to this Haven were all of white poliſhed Marble, and the Streets of the City were directly towards it. Alſo the Market-place where they

they bought and ſold was not far from it. Upon a little Hill, cloſe by this Port, he cauſed a Church to be built in honour of *Auguſtus Cæſar*. This Temple was a very magnificent and ſtately building, and in it he cauſed the Statue of *Auguſtus* (curiouſly wrought and caſt juſt in the figure of *Jupiter Olympius*) to be erected, and worſhipped it as his God. There are many other ſtately and ſumptuous buildings that were ſet up by this King. But amongſt the reſt, he beſtowed great coſt upon the Market-place, the Theatre and the Amphitheatre, which he wonderfully beautified, and inſtituted certain Games to be there uſed once every fifth year in Honour of *Auguſtus*, as *Joſeph de Bell. Iud. li.* 1. witneſſeth. After the death of this King, *Herod Agrippa* was made King of the *Jews*. This Prince, ſome ten years after the Reſurrection of Chriſt, cauſed *James* the Son of *Zebedeus*, upon the 25 day of *July* to be put to death in *Jeruſalem*; and when he perceived it was acceptable unto the *Jews*, in the following year, about the the Feaſt of the Paſſover he cauſed *Peter* to be caſt into Priſon; who by the Prayers of the Church was miraculouſly delivered, as you may read *Acts* 12. A little after, that is, about the month of *Auguſt*, this King was ſtruck by the Angel of the Lord, and died miſerably: for when he came to *Cæſarea Strato*, he cauſed the publick Shews to be ſolemnly practiſed, and in honour of *Claudius Cæſar* ſet forth very ſumptuous Interludes and Plays; to which Feaſt and Shews all the Nobility and Gentry of that Country round about reſorted. Where the next day, very early in the Morning, having put on a rich and goodly Garment, made all of Cloath of Gold, he went into the Theatre; and there, according to his uſual cuſtom, ſat in a princely Seat, and made an Oration to the Inhabitants of *Tyre*. Now when the Sun was up and ſhone upon his Garments, the Rays thereof caſt ſuch a reflection upon the beholders, that it dazled their Eyes, inſomuch that they could ſcarce ſee. Wherefore thoſe that were his Flatterers, hearing his gracious Speech, cried with a loud Voice, *O Agrippa! be propitious unto us; for although heretofore we feared thee as a Man, yet now we well perceive thou art of a more Noble and Divine Nature.* But when the King (taking delight in theſe ſpeeches) would not reſtrain the impious clamour of theſe flatterers, a little after he lifted up his head, and upon the top of a Pillar he ſaw an Owl ſitting over him. Preſently he was troubled in his mind, and within a while after he was ſtruck with an extream pain in his Bowels, inſomuch, that with a loud Voice he cried unto his Friends, *I, whom but now was called your God, am but a Man; and him that you imagined to be immortal, muſt preſently die.* Theſe Words being ended, they carried him ſick into his Palace, and it was given out that he was dead.

No ſooner came this News to the Ears of the Vulgar, but they with their Wives and Children put on ſack-cloath, and fell upon the Ground with earneſt Supplications to God to be merciful unto him. But the King looking out of his Window, and ſeeing them lie thus proſtrate upon the Earth, wail-

wailing and weeping, he could not abſtain from Tears. At length, after he had been cruelly tormented by the ſpace of four days, upon the fifth died, being the ſecond of *Auguſt*, the Worms having conſumed his Guts, and eaten through his Body. Thus God grevioully puniſhed him, who had ſo much afflicted the Members of the Church of Chriſt: but towards other Men, as well Strangers as Gentiles, he was mild and courteous. He reigned in the whole, almoſt ſeven years; for he held the Tetrarchy of *Philip* three years under *Caligula*, and other four years he held the whole Kingdom of the *Jews*. He died in the eleventh year after the Reſurrection, and in the third of *Claudius Cæſar*, being then about 54 years of age, *Acts.* 22. *Joſeph. Antiq. lib.* 19.

Pliny ſaith, that this Town of *Cæſarea Strato* was ſometime called *Apollonia*, but after obtained the name of *Cæſarea Paleſtina*. Saint *Jerom* ſaith, in his Epitaph upon *Paul*, that in his time (which was 400 years after Chriſt) there was to be ſeen in this place the Houſe of *Cornelius* the Centurian, whom *Peter* baptized, *Act.* 10. (This *Cornelius* is thought by ſome to have been of the Family of *Lentuli* in *Rome*, for they were alſo called *Cornelii*, as appeareth in *Saluſt* in the conſpiracy of *Cataline*: and it may be, that this *Cornelius* was that *Lentulus* which wrote to *Tiberius Cæſar* that excellent Epiſtle, concerning the figure, proportion, and perſon of our Lord and Saviour Jeſus Chriſt) Alſo the Houſe of *Philip* the Deacon, and the Chambers of his four Daughters, who were Propheteſſes. When *Paul* came unto this Town, *Agabus* the Prophet came unto him, who bound his Hands and Feet with the Girdle of *Paul*, ſaying, *The Man that oweth this Girdle ſhall be thus bound by the Jews at Jeruſalem, and they ſhall deliver him into the Hands of the Gentiles.* Here he made a notable Sermon before *Feſtus Agrippa, Junior*, and his Siſter *Bernice*, *Act.* 16.

This Town flouriſhed for a long time after the Deſtruction of *Jeruſalem*, and it was ſcituated in a fair and profitable place, fortified towards the Weſt with the Mediterranean Sea, and towards the Eaſt it was compaſſed about with a Lake, in which were great abundance of Crocodiles, though the Water was very ſweet, and of a great depth. Many Godly and Religious Men were here crowned with the Wreath of Martyrdom, for profeſſing the Goſpel of Chriſt, as *Euſebius*, Biſhop of this Town and of *Pamphilius*, well obſerveth in his *Eccleſ. Hiſt.* But the Lord did ſo ſharply revenge the death of theſe men, that at this day it is utterly deſtroyed, and there is not a houſe left, though in times paſt it had been a Biſhop's See. There was alſo another Town built by *Philip* the Tetrarch, called *Cæſarea Philippi*, whereof you may read before.

Of Joppa.

CConcerning this Town I have already ſhewed many things in the Travels of *Jonas*, but omitted ſome, ſpecified by *Brittenbach* and Dr. *Ranwolf*, who have deſcribed the holy Land as it was in the year of our Lord 1575. which Authors affirm, that there is ſeen a great Chain of Iron faſtened to a certain Rock, to the which Ships that lay in that Harbour were ſometimes tied. Alſo the Chain wherewith *Andromda* was faſt bound to a ſtone, when ſhe ſhould have been devoured of the Sea Monſter. Alſo they ſay that there is a Chappel at this day built up in the place where ſometime the houſe of *Simon* the Tanner ſtood, who gave entertainment to *Peter*, ſtanding by a Rock cloſe by the Sea ſide, and dedicated to St. *Peter*. But for the reſt of the Town (although formerly it hath been a goodly City) it is utterly deſtroyed, nothing ſtanding but a part of the Wall, and two Caſtles upon the Haven to defend ſuch as come thither with Ships, from the Injuries and Incurſions of the Pagans and *Saracens*.

Of Babylon *in* Ægypt.

BAbylon ſignifieth Confuſion, as you may read before. There were two Cities of this name; the one was in *Chaldæa*, and the other in *Egypt*. That in *Chaldæa* was ſcituated upon the River *Euphrates*; and this upon the River *Nilus*, being 244 miles from *Jeruſalem* toward the South-Weſt, and called in the *Arabian* Tongue *Alcair* or *Cair*, whether you pleaſe, which alſo ſignifieth Confuſion. Concerning both which Cities you may read more at large in their former deſcription. From this Town it is credibly thought (and not from that Town which ſtood in *Chaldæa*) *Peter* wrote his firſt Epiſtle, as the circumſtances of the Hiſtory do evidently declare: for that *Babylon* which ſtood in *Chaldæa* was in the time of *Peter* utterly deſtroyed; but then this *Babylon* was had in great eſtimation. About this time alſo *Mark*, who was the Diſciple of *Peter*, was the firſt Biſhop of *Alexandria*, as you may read in the end of this Epiſtle. Wherefore that Opinion which ſome would have to paſs for truth, that *Peter* wrote his firſt Epiſtle from *Rome*, calling it allegorically *Babylon*, is utterly to be condemned, ſince there is none who can certainly prove that conjecture, neither is it grounded upon any firm foundation; for although *Babylon* in the *Revelation* of S. *John* (becauſe it was a ſecret Prophecy) was allegorically uſed; yet in a plain and manifeſted hiſtory ſuch kind of Allegories are not allowed. From whence may be concluded, that S. *Peter* wrote his firſt Epiſtle from this *Babylon*, not from *Rome*.

The Travels of Saint John, *with the Annotation of the Times wherein he lived.*

JOHN the Evangeliſt and Apoſtle of our Lord Jeſus Chriſt, was born in the tenth year after the Nativity of our Saviour, and was made his Diſciple

when he was 21 years of Age. He saw the Miracle of Christ when he changed the Water into Wine, *John ca.* 2. In the year following, *viz.* in the 22 year of his Age, he was taken into the number of the twelve Apostles, *Luke* 6. *Mar.* 3. After that, in the three and twentieth year of his age, he saw the transfiguration of Christ in mount *Thabor*: and when he was four and twenty years of age, he stood under the Cross of our Saviour Christ; and the same year, a little after Christs Ascension, he, with the rest of the Apostles, received the Gift of the holy Ghost, being then the Feast of *Pentecost*, which fell about the four and twentieth day of *May*: in the same year he was cast into Prison with *Peter*, for healing the lame Man. *Acts* 3. 4. Thus much of his Youth.

About the middle of the first year after our Saviour Christs Ascension (*John* being then 25 years old) was sent with *Peter* from the City of *Jerusalem* to *Samaria*, 32 miles.

From *Samaria* he returned back again to *Jerusalem* 32 miles; and as he returned, preached the Gospel of Christ in divers Towns of the *Samaritans*, *Acts* 8.

Mary the Mother of our Lord being now 59 years of age, died in the twelfth year after the Resurrection of Christ, and was buried by *John* the Evangelist in the Garden of *Gethsemene*, *John* being then 35 years old. Four years after her death, he was present at the Apostolical Council in *Jerusalem*. Now *James*, his Brother, who was called the Elder, was beheaded two years before; for this Council was celebrated in the presence of *James*, the younger, *Peter*, *John*, *Paul* and *Barnabas*, *&c.* about sixteen years after the Resurrection of Christ, and fourteen after the Conversion of *Paul*, *Gal.* 2.

Before the Destruction of *Jerusalem*, which happened about the 61 year of his age, and 38 after Christs Ascension, *John* went from *Jerusalem*, and came to *Ephesus*, 544 miles, where, after the death of the Apostle *Paul*, he governed the Churches of *Asia minor*.

In the 86 year of his age, being cast into a Vessel of boiling Oyl, and coming out unhurt; by the command of *Domitian* the Emperour he was banished into the Isle of *Pathmos*, distant from *Ephesus* 40 miles. There he wrote his *Revelation* to the seven Churches in *Asia minor*; whereof you may read, *Apoc.* 1.

From *Pathmos* he returned to *Jerusalem*, which was forty miles, being then 88 years of age, and there he raised *Drusana* from Death to Life. After this, he governed the Churches in *Asia* four years, that is, from the Government of *Nero* the Emperour, unto the fourth year of the Government of *Trajan* the Emperour, and called the young Man to repentance which was of the Society of Thieves: at length he died at *Ephesus*, when he was 91 years old, *An. Dom.* 100. as *St. Jerom* and *Nicephorus li.* 2. *ca.* 32. observe. So all his Travels were 688 miles.

The

The Testimony of the Fathers concerning John.

THE Testimonies of the holy Fathers that are yet extant concerning *John*, are these: In *Euseb. li.* 3 *c.* 1. 18. 20. 3. you may read the History concerning the Conversion of the young Man from the company of Thieves. *Irenæus* witnesseth the same, *li.* 2. *ca.* 23. In *Irenæus* also, *li.* 3. *ca.* 23. you may read the History of *Cerinthus*, and how that *John* lived until the time of *Trajan* the Emperour. Also *li.* 3. *ca.* 11. he saith, that the Gospel of St. *John* was written because of the Blasphemy of *Cerinthus*.

The Description of the Towns and places to which John *travelled.*

Of Ephesus.

THIS was the Metropolitan City of *Ionia*, scituated in *Asia Minor*, 544 miles from *Jerusalem* North-westward. It was built (saith *Strabo*) by *Androclus* the Son of *Codrus* King of *Athens*, in the time of *David* King of *Israel*; and because of the beautiful scituation and fertility of the Soil called *Ephesus*: in future Ages growing into such credit and estimation, that it was mightily increased and became one of the most famous Mart Towns in all *Asia*; but it stood somewhat low, so that the Sea brake in upon it and drowned it, and many of the Inhabitants perished. Nevertheless *Lysimachus* King of *Thrace* built it up again in the same place where now it stands, and called it *Arsinoes*, after his Wives name. But he being dead, it was again called by the antient name *Ephesus*. There were many worthy Men that lived in it, as *Heraclitus*, *Scotinus* and *Hermadorus*, who, for his excellent understanding and singular honesty, was banished. *Hipponachus* also the Poet, *Perrhasius* and *Apelles* the Painters, *Alexander* the Orator and *Theodotio* a *Jew*, who interpreted the Bible. It was in ancient times inhabited by the *Amazons*, whose Queen kept her court there, and wonderfully increased and adorned it with fair and beautiful Buildings. Here also that notable Temple dedicated to *Diana*, which as *Strab.* saith, *li.* 14. *Plin. li.* 36. *c.* 14. was 220 years a building. It stood upon Morish Ground to avoid the danger of Earth-quakes. There were in it 127 Pillars, erected by so many Kings; among which there were 36 that were curiously sicled, and artificially carved and ingraven: It was 425 foot long, and 120 broad. There were so many Gifts and Gratuities sent from all the Cities and Kings round about, toward the building of this Temple, that the Riches and Treasure thereof was wonderful; insomuch that when it was finished, it was accounted one of the stateliest Buildings the World could afford, and numbered amongst the Wonders of the World. This Temple thus built at such an extraordinary charge that it was almost unvaluable, was set on fire by one *Herostratus* a wicked and perverse Fellow, (in the same Olympiad and Day that *Alexander* the Great was born) who having

having nothing in him that might make him famous in after-ages, burnt this goodly Building, that ſo (though not for his good, but for his evil) he might get a name. But the *Epheſians* were ſo incenſed becauſe of this Miſchief, that they procured Proclamation to be made through all the Kingdoms round about, that his name ſhould not be once mentioned: which perhaps for a time was obſerved, but in future ages they could not prevent it, but that he was both ſpoken of and written of. Notwithſtanding, afterward the Inhabitants of this City became ſo exceeding wealthy, that they ſoon after rebuilt this Temple of *Diana*, and made it much fairer than it was before; all the Citizens contributing with willing hands to the charge of the building: inſomuch that the Women brought all their Silver, Gold, and other pretious Ornaments, and communicated them towards this great Work.

Alſo in after times thoſe fair Pillars before ſpoken of, were again erected; towards the rebuilding whereof they received ſo many and wonderful Gifts, from all the neighbouring Kings, Cities, and Countries, that this Temple might (as it was thought) compare with all the World beſide for Riches and Treaſure. It was ſtanding in St. *Paul*'s time, who came thither about twelve years after the Reſurrection of our Saviour, and continued there three years; in which time he ſo faithfully, and diligently preached the Goſpel, that he converted moſt of the Citizens from their Idolatry and Worſhip of *Diana*, to the reverend Knowledge and Confeſſion of our bleſſed Saviour. For which cauſe, *Demetrius* the Silver Smith (who made a great gain by Idolatry) ſtirred up a great tumult; ſo that the *Gentiles* running up and down the City for two hours ſpace, cried out with a loud voice, *Great is* Diana *of the* Epheſians, *Acts* 19. Here alſo *Paul* fought with Beaſts, 1 *Cor.* 15. And to this City *Paul* wrote his Epiſtle, and ſent it from *Rome*, 996 miles. He made *Timothy* alſo a Biſhop of this City, to whom he wrot two Epiſtles; the firſt was ſent him from *Laodicea* to *Phrygia*, being 280 miles: the ſecond from *Rome*, as I ſaid. By theſe Epiſtles *Timothy* was greatly comforted, and taught them to his Diſciples and Auditors, that ſo they might conſtantly continue and perſevere in the Chriſtian Faith and Religion to the end. To conclude, *John* the Evangeliſt came alſo to *Epheſus*, and wrote his Goſpel againſt the Heretick *Cerinthus*, who denyed Chriſt to be the true God; for which cauſe God grievouſly puniſhed him, ſo that he died as he was bathing himſelf in a Bath, *Irenæus*, *lib.* 5. *ca.* 3. *Euſeb. li.* 3. *c.* 22. This was the firſt Church to which *John* wrote his Revelation; and there, when he returned out of *Pathmos*, he raiſed his Hoſt *Druſana* from death to life. So when he had governed the Churches in *Aſia* thirty years, after the death of *Paul* he died, when he was ninety one years old, and was honourably buried at *Epheſus*, not far from the City. There was alſo another *John* that liv'd in *Epheſus*, to whom (as many think) the Epiſtles of *John* the Evangeliſt were dedicated, as *Jerom* ſheweth in his Catalogue of Ec-

Eccleſiaſtical Writers. The Sepulchre of this man is ſhewed, not far from the Sepulchre of St. *John* the Evangeliſt, as *Euſeb.* witneſſeth, *lib.* 3. *cap.* 31. At this day this City is named *Figlo ho Epheſo*. See *Geſner*.

Of Pathmos.

THIS is an Iſle of the *Ægean* Sea, ſcituated betwixt *Aſia minor* and *Grecia*, 2080 miles from *Jeruſalem* North-Weſtward. *Pli. l.* 4. *c.* 12. ſaith, that it was thirty miles in compaſs. Into this Iſle the Evangeliſt was baniſhed by *Domitian Nero*, where he wrote his *Revelation*. It was one of the *Cyclad* Iſlands, which were fifty three in number that lay round about the Iſland *Delus*, as *Stra. li.* 10. *Geog.* obſerves. It ſtood forty miles from *Epheſus* South-Weſtward, and as *Petr. Apianus* ſaith, was ſometimes called *Poſidius*, but now, *Palmoſa*.

Of Smyrna.

THIS is the ſecond City to which *John* dedicated his *Revelation*. It was ſcituated in *Ionia* in *Aſia minor*, 540 miles from *Jeruſalem* North-Weſtward. This was a very fair City, beautified with many goodly buildings, and of good account in *Grecia*. It was at firſt but a Colony, tranſplanted from another City in that Country; But *Theſeus* that great Prince being then King thereof, that he might add ſome grace to that which he had begun, he called it after his Wives name *Smyrna*, ſignifying Myrrh. *Herodot.* ſaith that *Homer* was born here (but not Blind) and called by the name of *Meliſigines*: but after the *Cumænians* called him (of his Blindneſs) *Homer*. *Strab. li.* 14. *Geogr.* ſaith, that the Inhabitants take upon them to ſhew his Picture ſtanding there, and alſo a Temple built in his Honour. During his Life he was a man of ſmall or no Reputation, or rather contemned than honoured, as *Herod.* ſaith. But after his death, his Works beginning to grow famous, the Cities of *Greece* contended who ſhould Patronize him. The *Colophonians* claim a part in him, becauſe he was in that Town, and there made ſome of his *Odyſſes*. They of *Chios* ſay he belonged to them, becauſe he lived there a long time, and taught School. But for ought that can be found by Authors, the *Smyrnians* have moſt intereſt in him. Nevertheleſs I leave him to them that pleaſe to Patronize him, ſince it is not certainly found where he lived. He lived about 900 years before Chriſt.

Euſebius ſaith, *Hiſt. Eccl. lib.* 4. *cap.* 14. that in after-times this City grew very famous, and was ſo much inlarged that it became a Biſhops See, whereof *Polycarpus*, a very godly and Religious man, was Biſhop. He governed the Church in that place at ſuch time as *John* the Evangeliſt wrote his *Revelation*, and by him, *cap* 2. is called the Angel of the Church of *Smyrna*. This man, after he had faithfully preached the Goſpel for the ſpace of 86 years, was by

by the Inhabitants thereof condemned to death for the profeſſion of Chriſt, *Anno* 170. But the town of *Smyrna*, becauſe of the unthankfulneſs and cruelty of the Inhabitants, was grievouſly puniſhed; for within ten years it was caſt down by an Earth-quake, ſince which time, it was hardly rebuilt again. The River *Pactolus*, which beginneth in *Lydia*, runneth by this Town of *Smyrna*. But the Inhabitants, becauſe of the golden Veins that are found therein, call it *Cryſorrhoas*, *Plin. lib.* 5. *cap.* 29. A little after that, there was ſuch an extreme Plague happened in *Rome*, that they were conſtrained to carry out the dead Bodies in Carts. Thus God turneth the Air and the Earth to the confuſion of thoſe that perſecute his Church.

Of Pergamus.

THIS was another of the Towns whereto *John* wrote his *Revelation*. It was a famous City, and Metropolitan of *Myſia*, ſcituated in *Aſia minor*, 228 miles from *Jeruſalem* North-weſtward. It ſtood upon a high Rock cloſe by the River *Caicus*, from whence it was called *Pergamus*. For in ancient times all famous and notable places were called amongſt the *Græcians Pergama*, as *Suidas* and *Servius* obſerve. *Strabo lib.* 13. ſaith, that in the time of *Lyſimachus* the Son of *Agathocles* (who was one of the Succeſſours of *Alexander* the Great) it was but a Caſtle; in which place, becauſe of the ſtrength of it, he uſually kept all his Treaſure, and thoſe things that were of account, and committed the cuſtody of it unto one named *Philetærus*, an Eunuch of *Tyanus*. But this man being accuſed to *Lyſimacus*, that he would have forced his Wife *Arſinoes*, for fear of ſome future puniſhment becauſe of that Offence, moved the Inhabitants of that Hold to Rebellion. At the ſame time alſo there happened many Commotions in *Aſia*, whereby *Lyſimachus* was conſtrained to leave this, and make oppoſition againſt *Seleucus Nicanor*, who had invaded his Dominions; But in this War *Lyſimachus* was ſlain. And *Philetærus*, having in his poſſeſſion great Riches, that he might enjoy what he had, was always obſervant to him that got the Victory, by which means he kept himſelf and his Riches for the ſpace of 20 years in that Caſtle; and then died, and left all his Wealth to *Eumenes*, his brothers Son, who inlarged his Government, and overcame *Antiochus* the Son of *Seleucus*. This Man, after he had reigned 32 years, died, and *Attalus* his Son ſucceeded him in the Government: who having conquered *Galatia*, made a league with the *Romans*, and by them was firſt called by the name of a King. After him ſucceeded his Son *Eumenes*, the ſecond of that name, who aided the *Romans* againſt *Antiochus magnus*, King of *Syria*; for which ſervice the *Romans* gave him all the Dominions that *Antiochus* had on this ſide the *Alps*. This man was the firſt that enlarged the Caſtle of *Pergamus*, and made it a goodly City, planting round about it a thick Wood or Grove, and called it *Nicephorus*. And after he had reigned 49 years, he died, and left his Kingdom to his Son *Attalus*, called *Philometor*. This *Attalus*, after he had done many notable exploits, died without iſſue, when he had reigned five years, and left his Kingdom to the *Romans*, who turned it into a Province.

There lived in this Town many learned Men, as *Galen* the Phyſician, who was famous in the time of *Trajan* the Emperour, and (as the Fame went) lived 140 years. Of that Town alſo was *Apollodorus* the Rhetorician, who was School-Maſter to *Auguſtus Cæſar*, of which man the *Apollodorean* Sect took Name, and *Dionyſius Atticus* his Scholar. Here *Antipas* was crowned with the Wreath of Martyrdom.

To the Biſhop of this Town *John* wrote his Revelation, and in the ſecond Chapter thereof ſharply reprehendeth him, becauſe he bore with the Sect of the *Nicholaitans*; which, although it laſted not long, yet it was very dangerous. *Euſebius* ſaith, That *Nicholaus*, one of the ſeven Deacons for the Poor at *Antiochia*, of whom you may read, *Act.* 6. was the firſt Author of this Sect: yet *Clem. Alexand.* clears him of it, laying that Offence rather on certain idle Perſons, that miſconſtruing his Words, being given over to vile Affections, covered their Evils under his Name, calling themſelves *Nicholaites*, though indeed he had no hand in it, but lived and died honeſtly.

The Opinion that this Sect held (as *Euſeb.* ſaith, *li.* 3. *ca.* 23. and *Irenæus*, *lib.* 1. *chap.* 27.) was, That Women were to be common; That it was lawful to eat Meat offered to Idols; That Fornication and Adultery was no Sin: beſide many other wicked and perverſe Opinions concerning the Deity, which would be too tedious to recite in this place. You may read more of it in *Euſebius* and *Tertullian*.

Of Thyatira.

THIS was the fourth Church to which *John* wrote his *Revelation*: it was ſcituated cloſe by the River *Caicus*, upon the Borders of *Myſia* and *Lydia*, 600 miles from *Jeruſalem* North-eaſtward. It was a very fair City in *Aſia minor*, yet ſubject to the *Lydians*. In this Country *Lidda* was born, that dwelt at *Philippa*, and gave entertainment to *Paul* and *Sylas*, *Act.* 16. *Philippa* was diſtant from this Town 400 miles. It was at firſt called (according to the Teſtimony of *Stephen*) *Pelopea* and *Semiramis*. But after, *Seleucus Nicanor*, King of *Syria*, (making War upon *Lyſimachus* King of *Thrace*) coming to this Town, had News that his Wife had bore him a Daughter; in honour whereof he would needs have the Town called *Thugateira*, which in Greek ſignifies a Daughter; but *Thyatira*, Divine Reverence.

Of Sardis.

TO this City alſo St. *John* wrote his *Revelation*. It was a famous and Princely Seat, ſcituated in *Aſia* not far from the Mountain *Tmolus*, where *Cræ-*

ſus

ſus King of the *Lydians* kept his Court, being 536 miles from *Jeruſalem* towards the North-weſt. It was ſo called (without doubt) of *Sardus* the Son of *Hercules*, which maketh *Sardis* in the plural number. Of this Town were thoſe two *Diodories* which were Orators. The Younger of them did write Hiſtories and Poems, and was one of *Strabo*'s great Friends. Cloſe by this Town is found a precious Stone, which after the Towns Name is called *Sardis*: it is of a fleſhly Colour, and therefore is commonly called *Carnalia*; of which you may read more in *Pliny*, *lib.* 37. *cap.* 4.

Of Philadelphia.

SAINT *John* alſo wrote his Revelation to this City. It was ſcituated in *Myſia*, a Country in *Aſia Minor*; being 450 miles from *Jeruſalem* towards the North-weſt. This City is ſo often troubled with Earth-quakes, that the Inhabitants are many times conſtrained to dwell in the open Fields. Upon the Eaſt ſide thereof lies a dry and barren Country, which ſeemeth to be burnt and ſcorch'd with heat, being 60 miles long, and 48 miles broad; where there grows no Trees, but there are found great plenty of Grapes, which being preſt yeild very pleaſant Wine, and may compare with the beſt of thoſe Parts. The Superficies of the Earth ſeemeth like Aſhes, mountainy, ſtony, and black: many conjecture the cauſe thereof to be by reaſon of the great Thunders and Lightning that they have there; but there are ſome which give other reaſons for it. It was called *Philadelphia* of *Attolus Philodelphius* who firſt built it.

Of Laodicea.

THIS was the ſeventh and laſt City that *John* directed his Revelation to. It ſtood cloſe by the River *Lycus* in *Caria*, a Country in *Aſia* the leſs, five hundred and twenty miles from *Jeruſalem* towards the North-weſt; and is likewiſe oftentimes troubled with Earthquakes, as *Sardis*, *Magneſia*, and *Philadelphia* are. The reaſon of theſe often Earthquakes is thought to be, becauſe there are Vaults and hallow Caves under the Earth, into which the Air (in the time of heat) having free entrance, then cloſeth up again, ſo that it can find no paſſage out; it ſtriveth with continual motion to make way through the Earth, by which means the Earth trembleth and ſhaketh: and look how much the deeper theſe Vaults are under the Earth, ſo much the more violent are the Earth-quakes; by which means, Cities are oftentimes utterly overthrown and ruined, ſometimes the Earth ſinketh, and Ponds and Rivers are ſwallowed up.

It was at firſt called *Dioſpolis*, that is, the City of *Jupiter*; then *Rhoas*; and laſtly, it obtained the name of *Laodicea*. And although at the beginning it was but a ſmall Town, yet by reaſon of the fertility of the Soile, and pleaſant ſcituation, it of a ſudden became a fair City, beautified with many fair

fair and goodly Houſes, wherein there dwelt many wealthy Citizens, ſo that for their Nobility and Worthineſs it was accounted the moſt famous Town in all *Aſia*. Here *Hiero* dwelt who divided his Inheritance among the Citizens, and over and above he gave them two thouſand Talents of Gold, beſides many other Gifts and Gratuities, to adorn and beautifie the City. After him there lived *Zeno* the Orator, and *Polemon* his Son; who for his noble Acts was firſt by *Antonio*, and then by *Auguſtus Cæſar*, honoured with the Dignity of a King, as *Strabo* witneſſeth, lib. 12.

This *Laodicea*, *Coloſſis*, and *Hierapolis*, where the Apoſtle *Philip* was crucified, were ſunk by an Earth-quake, about the tenth year of *Nero*, and a little before the Martyrdom of *Paul*. There were three Cities called after this Name; that is, this which ſtood in *Caria* (to which *Paul* never came; as appeareth in the ſecond Chapter to the *Coloſſians*;) a ſecond ſtood in *Phrigia*, where *Paul* wrote his Epiſtle to *Timothy*; and a third in *Syria*, near to *Antiochia*, *Seleucia*, and *Apamea*.

The Travels of Philip.

THEN a little after the Martyrdom of *Stephen*, which hapned in the Month of *January*, thirty and five Years after the Nativity of Chriſt) *Philip*, which was one of the ſeven Deacons with *Stephen*, *Act. 6.* went from *Jeruſalem* to *Samaria*, which was thirty and two miles: and in many Cities of the *Samaritans* preached the Goſpel, and did many Miracles; at which time he converted *Simon Magus*, *Act.* 8.

From *Samaria* he went to *Bethzur*, which was ſcituated forty and four miles towards the South: here *Philip* baptiſed the *Æthiopian* who was Queen *Candaces* Eunuch. And ſuddenly he was taken out of ſight by the Spirit of the Lord, and went to *Azotus*, which was 16 miles.

From thence preaching in all the Cities as he went, he came to *Cæſarea Strata*, which was 44 miles. So all his Travels were 136 miles.

Concerning the Towns and Places mentioned in his Travels, you may read of them in ſeveral places mentioned before.

The Travels of the Æthiopian *which was Eunuch to Queen* Candaces, *who kept her Court in* Saba.

FROM *Saba* or *Meroe* in *Æthiopia*, this Eunuch came to *Jeruſalem*, which was about 964 miles, *Act.* 4.

From *Jeruſalem* he came to the Town of *Bethzur*, which was 12 miles: here he was baptiſed by *Philip* in the Month of *January*, the next Year after the Reſurrection of Chriſt.

From thence he returned to *Saba* in *Æthiopia*, which was 952 miles. So all his Travels were 1928 miles.

Of Saba.

THIS City is before mentioned: and at this time when the Eunuch came to *Jeruſalem*, *Candaces* governed it and a great part of *Æthiopia*, *Tiberius Cæſar* being then Emperour of *Rome*. She was a very warlike Woman, but blind of one Eye, as *Strabo* ſaith, lib. 6. and *Pliny*, lib. 6. cap. 29. In whoſe time the City *Saba* was called *Meroe*, and the Queens, for many Succeſſions, *Candaces*; becauſe of the worthineſs of thoſe Queens which had been of that Name. This Woman was very well beloved of her Subjects, and was very gracious towards them, as *Suidas* ſaith. To this Queen the Eunuch which *Philip* baptiſed was chief Steward; and no doubt ſpread the Chriſtian Faith in many places of thoſe parts.

An Introduction to the Travels of Saint Paul.

NOW before I enter upon the Travels of the Apoſtle *Paul*, I thought it fit to make a Collection of all the Countries, Iſlands, and Cities, wherein he taught: ſo that they which are skillful in Geometry or Coſmography, might diſcern their Longitudes, Latitudes, and ſeveral diſtances, according to the Degrees and Scruples hereafter following.

Towns in Italy.	*Long.*	*Latit.*
Rome	36.40	41.40
Puteoli	39.50	41.00
Naples	39.10	41.00
Capua	40.00	41.00
Brunduſia	42.20	39.40
Regium	39.50	38.15
Towns in Græcia.		
Conſtantinople	56.00	43.05
Neapolis	51.15	41.40
Philippi	50.45	41.45
Amphipolis	50.00	41.30
Apollonia Mygdoniæ	49.30	40.30
Theſſalonica	49.50	39.50
Athens	52.45	37.15
Corinthus	51.15	36.55
Cenchera	51.20	37.00
Cities in Syria.		
Antiochia	69.30	35.30
Seleucia	69.25	35.40
Sydon	67.15	33.30
Tyrus	67.00	33.20
Ptolomais	66.50	32.58
Cæſarea Stratonis	66.16	23.25
Joppa	66.40	32.06
Jeruſalem	66.00	31.55
Damaſcus	60.55	30.00
Cities in Aſia minor.		
Thraſia	67.40	36.50
Attalia	62.15	36.30
Perga	62.15	36.56
Antiochia Piſidiæ	62.30	39.00
Laodicea Phrigiæ	63.40	39.40
Lyſtra	64.00	39.00
Iconium	64.30	38.45
Derbe	64.20	38.15
Calcedon	56.05	43.05
Nicea	57.00	41.40

Cities in Aſia.	*Long.*	*Latit.*
Ilium	55.30	41.00
Troada	55.25	40.40
Aſſus	56.00	40.15
Pergamus	57.25	39.45
Philadelphia	59.00	38.50
Sardis	58.20	38.15
Epheſus	57.40	37.40
Thyatira		
Smyrna	58.25	38.25
Myletus	58.00	37.90
Halicarnaſſus	57.50	36.10
Gnydus	57.10	35.30
Patara	60.30	36.00
Mira	61.00	36.40
Hycropolis	60.00	38.15
Cities in Egypt.		
Alexandria	60.30	31.00
Memphis Alcayre	61.50	29.50
Hermopolis *magna*	61.40	28.55
Iſlands.		
Ciciliæ civitatis Siracuſa	39.30	37.15
Malta	38.45	34.50
Corſica	45.40	38.15
Creta	45.00	34.45
Clauda	52.20	34.00
Salamis	50.00	37.00
Enbea	43.40	38.15
Andros	55.00	37.12
Samathrocua	52.30	41.15
Mithilena	55.40	39.20
Chius	59.20	38.25
Trogylion	57.15	37.40
Pathmos	57.00	37.35
Cous	57.00	36.25
Rhodus	58.30	35.40
Raphus cypri	64.10	35.05
Salamais cypri	66.20	35.10

The Travels of the Holy Apoſtle St. Paul, *with an exact annotation of the Times.*

PAUL was born at *Tarſus* in *Cicilia*, about the tenth year of the Nativity of our Saviour; and was near about the age of St. *John* the Evangeliſt, as the circumſtances of Hiſtories do declare. After he grew to ſome Bigneſs, he was ſent by his Parents from thence to *Jeruſalem*, being 304 miles; where he had not been long brought up with *Gamaliel* (which ſignifies, The Recompence of God) *Act.* 22. but he became the Diſciple of *Simon* the Juſt, *Luke* 2. *Act.* 5.

This *Paul* was of the Tribe of *Benjamin*, *Phil.* 2. 2 *Cor.* 11. and being yet but a young Man, he was one of thoſe that kept the Garments of the holy Martyr St. *Stephen*, who was ſtoned about the end of the four and thirtieth Year after the Nativity of Chriſt, *Act.* 1. at which time alſo St. *John* the Evangeliſt was but four and twenty years of Age. If therefore you would obſerve the Age of the Apoſtle *Paul* in this following diſcourſe of his Travels, deduct ten from the Years after the Nativity of our Saviour Chriſt, and the Remainder is his Age. At his Circumciſion he was called *Saul*, that is, *a mortal Man*: but when he was made the Apoſtle of the *Gentiles*, he was called *Paul*; of which Name there was a noble Family in *Rome*, ſo called becauſe of the lowneſs of their Stature, and ſmallneſs of their Body; as *Carolus Sigonius* obſerveth.

Cities

In the [illegible] Year after the Nativity of Christ, *Paul* was an Inquisitor for private Heresie, and a cruel Persecutor of the Gospel. The next Year he went from *Jerusalem* to *Damascus* in *Syria*, which was 160 miles; in which Journey (about the 25 day of *January*) he was converted; and upon the 28 day of *January* was baptised by *Ananias*. So he stayed some few days in *Damascus*, and taught the Gospel of Christ, *Act.* 9. & 22.

In the same Year that he was converted, the *Jews*, and those that were Enemies to the Gospel, went about by deceit to take his Life; wherefore he went from *Damascus* to *Arabia Petræa*, which was 160 miles; here he continued teaching the Gospel by the space of three Years, that is, from the beginning of the 35 to the end of the 37 year after the Nativity of Christ, *Act.* 9.

In the 38 Year after the Nativity of Christ he returned from *Arabia Petræa* and came to *Damascus*; which was 160 miles; and there he diligently taught the Gospel of Christ.

But when in the same Year *Aræta* King of *Arabia* went about to put him secretly to death, he was let down in a Basket over the Wall, and so went from *Damascus* to *Jerusalem*, which was 160 miles: and when he came thither he brought *Barnabas* to the Apostles, and shewed them his Conversion, and remained with *Peter* fifteen days preaching the Gospel. At this time he saw *James* the Son of *Alpheus* and Brother of our Lord, *Acts* 9. 2 *Cor.* 11. *Galat.* 1.

But when his Adversaries that were at *Jerusalem* went about secretly to put him to death, he went from *Jerusalem* and was brought by the Brethren to *Cæsarea Strato*, which was 32 miles, *Act.* 9.

About the 38 Year after the Nativity of Christ he went thence into *Syria* to *Tarsus*, a City of *Cilicia*, which was 272 miles; here he continued some Years teaching the Gospel of Christ, *Gal.* 1. 2 *Cor.* 11.

In the 41 Year after the Nativity of Christ, and about the seventh Year of his Ministry, he was brought by *Barnabas* from *Tarsus* to *Antiochia* in *Syria*, which was 120 miles. At this time, and in this Town, all those that believed in Christ began to be called Christians, whereas before they were called Disciples and Brothers, *Acts* 11. These things hapned in the eighth year after the Resurrection of Christ; about this time also *Matthew* wrote his Gospel, and *Agabus* propheſied of the universal Dearth that should happen under *Claudius*, *Act.* 11.

In the 42 year after the Nativity of Christ, *Paul* being then at *Antiochia* and about 32 years of age, was wrap'd up into the third Heaven, 14 years before he wrote his second Epistle to the *Corinthians*, 2 *Cor.* 12.

In the 43 year after the Nativity of Christ, the Famin whereof *Agabus* propheſied, being now begun, he went with the gifts of the Church from *Antiochia* to *Jerusalem*, which was 280 miles: this year *James* the Elder was beheaded at the Command of *Agrippa*, *Act.* 11. & 12.

In

In the 44 year after the Nativity of Christ, *Paul* and *Barnabas* with *Peter*, were delivered out of Prison by the Angel of the Lord. Now having distributed the Gifts of the Church, he returned in the Company of *John Mark*, from *Jerusalem* to *Antiochia*, which was 280 miles. So these Travels were 1928 miles.

Of the Towns and Places to which he travelled.

Of Tarsus *or* Tharsus.

THIS was the Metropolis of *Cilicia*, scituated upon the River of *Cydnus*, which beginning at Mount *Taurus*, runs thence through this Town into the *Mediterranean* Sea. It was first built by *Perseus* King of the *Persians*, (whom the Poets feign to be the Son of *Jupiter* and *Danae*) and called *Tharsus*, of the Hyacinth stone which as it seemeth, is found thereabous. It was distant from *Jerusalem* 304 miles towards the North; in ancient time a goodly City; but through the Injury of the Time, and Invasion of the Enemy, much impaired, and lay almost ruined, till (as *Strabo* saith, *li.* 14.) it was repaired by *Sardanapalus*, that effeminate King of the *Assyrians*; of whom *Tully* remembreth this Epitaph, *lib.* 5. *Tuscula*:

Hæc habeo quæ ædi, quæque exatura libido.
Hausit, at illa jacent multa & præclara relicta.

What things I eat or spend in Sport and Play,
Those I enjoy; the rest I cast away.

From his time, until the Reign of *Darius*, the last King of the *Persians*, it continued in great Prosperity, and was become a marvellous stately City, the Inhabitants thereof being grown very wealthy: but then *Alexander* the Great making War upon that Prince, amongst others, brought his Army against this City: but the Citizens hearing of his notable Exploits, durst not abide his coming: therefore they fired the City, lest he should make a Prey of their Riches, and fled: which when *Alexander* perceived, he gave order to *Parmenio*, with all possible speed to quench the Fire, and save the City. In the mean time the King (being press'd with an extraordinary Thirst, by reason of the extream Heat that was in that Country, the Dust, and his long Journey) put off his royal Garments, and cast himself into the River *Cydnus*, which being a cold Water coming out of the North, struck the heat presently inward, and so benummed his Sinews, that had it not been for the present help of his Souldiers, and the extraordinary diligence and care of *Philip* his Physician, he had died immediately; notwithstanding, by the great Providence of God, and the carefulness of his Physician,

cian, he recovered his dangerous Sickneſs beyond the expectation of Man; and after overcame *Darius* in a ſharp and cruel War, near to a place called *Iſſa*, as you may read before, See *Plutarch in vita Alexand.* and *Quintus Curtius*. From that time forward this City grew to be very famous, and daily encreaſed in Statelineſs and fair Buildings. And to add more dignity to it, there was a famous Academy, in which were many learned and rare Philoſophers; inſomuch, that they of *Tharſus* exceeded the Philoſophers of *Athens* and *Alexandria* for Learning and Knowledge, though indeed for number of Scholars and common Reſort they exceeded *Tharſus*.

Saint *Paul* was born and brought up in this Town, and here learned the Knowledge of the Tongues, Philoſophy, and other good Arts. He alſo peruſed the Writings of *Aratus*, *Epimenides*, *Menander*, and other learned Men, whoſe Sayings are here and there diſperſed through his Epiſtles. From thence he was ſent to *Jeruſalem*, where he lived and was brought up at the feet of *Gamaliel*, who was Provoſt of that Academy; and after, was converted to be an Apoſtle of Chriſt Jeſus, as appeareth *Acts* 22. This Town at this day is ſubject to the Empire of the *Turks*, and called by the Name of *Teraſſa*; being neither ſo famous nor ſo fair a City, as in the time when the *Roman* Empire flouriſhed; for then, becauſe of the extraordinary Vertue of the Citizens, it was indowed with the Liberty and Freedom of *Rome*.

Of Damaſcus.

THis was a metropolitan Town in *Syria*, diſtant from *Jeruſalem* 160 miles towards the North-eaſt; being an ancient and fair City, and, before ſuch time as *Antiochia* was built, the head of all that Kingdom. It was ſituated in a fair and fruitful place, cloſe by the Mountain *Libanus*, which bringeth forth Frankincenſe, Ceders, Cypreſs, and many odoriferous and ſweet ſmelling Flowers. There were many Kings that kept their Court in it, as *Hadad*, *Benhadad* the Firſt, *Benhadad* the Second, *Haſael*, and others, who grievouſly oppoſed the Kings of *Iſrael* in many ſharp and cruel Wars, as you may read before. The Land round about it aboundeth with white and red Roſes, Pomgranates, Almonds, Figs, and other ſweet and pleaſant Fruits. In that place the Alablaſter ſtone is found, very fair and clear. The Air, pleaſant and healthful. The River called *Chryſorrus* runneth cloſe by it, in which there is found golden Veins which yielded perfect Gold. The Houſes without are not very curious, but within all of poliſhed Marble and Alablaſter, guilt with reſplendent Gold ſo artificially, that it dazleth the Beholders Eyes.

There was a certain *Florentine* who revolted from the Chriſtian Faith, and obtained to be chief Governour of this Town; in which he erected a ſtrong and beautiful Caſtle, which ſtood for the Defence of it. No man can ſufficiently

ently expreſs the Beauty and Glory of this City: there is great Traffique, and much reſort of People to it, but eſpecially of *Turks*, *Saracens*, *Mamalucks*, and other kinds of Pagan People, who are preferred before the Chriſtians in that Government: and although there are many Chriſtians in that place, yet they are conſtrained to endure great Injury by thoſe *Barbarians*, becauſe they are hated even unto the Death: and if any of them chance to die, they are buried in that place where *Paul* was converted. The Inhabitants ſhew the place where St. *Paul* was let down over the Wall in a Basket; alſo the Houſe of *Ananias* who cured the Blindneſs of *Paul*, beſides many other things that are memorable in that City, of which you may read in *Sebaſtian Munſter*, *Sebaſtian Frankus*, *Plin. lib.* 5. and many other Authors.

Of Arabia.

MAny things are already ſpoken concerning this Country, as the diviſion of the place; one called *Petræa*, the other *Deſerta*, and the third *Fœlix*. *Arabia Petræa* is ſo called from the metropolitan City thereof, called *Petra*, which is ſcituated forty miles from *Jeruſalem* towards the South, and bordereth upon *Egypt* and *India*. It is alſo called *Arabia Nabathea*, as you may read before. *Paran* and *Sur* are a part of it, compaſſing towards the Eaſt the Land of *Judæa*, and ſo extendeth to *Damaſcus*. This Country is very full of Rocks and Stones, the chief City *Petra* being ſcituated upon a Rock, of which it taketh the Name. Here ſtandeth the Mountains *Horeb* and *Sinai*; here the Children of *Iſrael* travelled when they went out of *Egypt*; here is the *Sardonix* Stone found; and the People of this Country in times paſt were great Prophets and Aſtrologians; here alſo St. *Paul* taught the Goſpel a little after his Converſion, *Gal.* 1. at which time *Aretas* was King thereof, whoſe Siſter was married to *Herod* the Tetrarch of *Galilee* and *Petræa*; but he caſt her off, and married *Herodias* his Brother *Philips* Wife, upon which there began a bloody War between *Aretas* and *Herod*, and a ſharp Battel was fought near to *Gamala* a City beyond *Jordan*. And although the two Kings were not at this Battel, yet by the Treaſon and Flight of the Souldiers out of *Tracones*, (who without all queſtion would have revenged the Contempt done unto their Lord *Philip*) the *Arabian* Army carried away a notable Victory, as *Joſephus* witneſſeth, *lib. antiq.* 18. *cap.* 4. *Aretas* ſignifieth, An excellent Man; which was a common Name to the Kings of *Arabia*. It is to be thought, that *Damaſcus* and all the Country round about was under the Juriſdiction of this King; and that he ordained a Lieutenant or General in thoſe Parts, who would have taken *Paul* and put him to death, *Acts* 9. 2 *Col.* 12.

The

The other part of *Arabia* is called by *Ptolomy*, *Deſerta*, ; but *Strabo* calls it, *Scenilis*, becauſe the Inhabitants thereof are without Buildings or Tents, and live like Vagrants up and down the Woods. This is compaſs'd in upon the South with certain Mountains of *Arabia Fœlix*; towards the North, it borders upon *Meſopotamia*; and towards the Weſt, upon *Petræa*.

The third is called *Arabia Fœlix*, becauſe of the Fertility thereof; for they have there every year two Harveſts, as they have in *India*, as *Strabo* obſerveth. See *Plin.* lib. 6. cap. 28.

Of Antiochia.

YOU may read of this Town before. It is ſaid, that *Luke* the Evangeliſt was born here. This Man was by Profeſſion a Phyſician, *Col.* 4. and an inſeparable Companion to *Paul* in all his Travels: he was of the number of the ſeventy Diſciples, as *Epiphanius* obſerveth. *Tertullian* ſaith in his fourth Book againſt *Marcion*, that *Luke* received his Goſpel from the mouth of *Paul*: he lived till he was 84 years old, and then died, and lies buried at *Conſtantinople*, as St. *Jerom* ſaith; for his Bones were removed out of *Achaia* thither.

The ſecond Travels of the Apoſtle Paul, *in the Company of* Barnabas.

IN the eleventh year after the Nativity of Chriſt, and in the four and fortieth year of *Paul*, he and *Barnabas* was ſent by the Holy Spirit from *Antiochia* in *Syria* to *Seleucia*, which was four and twenty miles.

From *Seleucia* they ſailed to *Salamais* in *Cyprus*, which was 94 miles, *Act.* 13.

From thence they went to *Paphos*, which is in the ſame Iſle where *Sergius Paulus* was converted, and *Elymas* the Magician, who profeſſing himſelf to be the *Meſſias* and Son of God, was ſtruck with Blindneſs, *Act.* 13. This Journey was 100 miles.

They looſing from *Paphos*, went by Sea and Land (the ſame year) to *Pergamus* a City of *Pamphilia*, ſcituated in *Aſia minor*, which was 148 miles.

In the 45 year after the Nativity of Chriſt, they went from *Pergamus* to *Antiochia* in *Piſidia*, which was 132 miles.

From thence they went to *Iconia*, which was 96 miles; here they ſtayed ſome time and converted many, *Act.* 13. & 14.

In the 46 year after the Nativity of Chriſt, there being a great Tumult raiſed in that Country, leſt the Inhabitants ſhould have ſtoned them, they fled thence to *Lyſtra* a City of *Lycaonia*, where *Paul* healed the lame man, which was twenty eight miles. The Inhabitants ſeeing this Miracle, worſhipped them for Gods, and called *Barnabas*, *Jupiter*; and *Paul*, *Mercurius*; becauſe he

he wrought the Miracle. But not long after, certain *Jews* coming from *Antiochia* and *Iconia*, arrived in *Liſtra*, by whoſe perſwaſion the People ſtoned *Paul*; and ſuppoſing him to be dead, carried him out of the City: but when his Diſciples came unto him, he roſe up and went into the Town, *Act.* 14.

The next day they went to *Derbe*, a City of *Lyaconia*, which was 48 miles.

From thence they returned back again to *Lyſtra* in the ſame year; which was 28 miles.

From *Iconia* they came to *Atiochia* in *Piſidia*, which was 16 miles: In this City they comforted the Diſciples, exhorting them that they ſhould perſevere in their Faith, *For through many Afflictions we muſt enter into the Kingdom of Heaven.* They alſo elected Elders in the Churches, ſo with Faſting and Prayers they commended them to the Lord in whom they believed.

In the 47 year after Chriſt, they went from *Antiochia* thorough all *Piſidia* and came to *Pergamus* a City in *Pamphilia*, which was 132 miles: here they preached the Word of the Lord, *Act.* 14.

From *Pergamus*, in the following year, they went down to the City of *Attalia*, which was 26 miles.

In the 48 year after the Nativity of Chriſt, they looſed thence and went to *Antiochia* in *Syria*; which was 340 miles, here they aſſembled the Church and ſhewed what wonderful things the Lord had wrought by them, and how he had opened the door of Faith unto the *Gentiles*: In this place they ſtayed a great ſpace, *Acts.* 14.

In the year following they went from *Antiochia* to *Jeruſalem* (which was 280 miles) to the Apoſtolical Council, which was celebrated in that City, *Anno Dom.* 49. and as they went they paſſed through *Phœnicia* and *Samaria*, and there declared the Eſtate of the Church among the *Gentiles*, *Acts.* 15.

From *Jeruſalem* they (with *Sylas* and *Judas*, ſirnamed *Barſabas*) went again to *Antiochia* in *Syria*, which was 280 miles: here *Paul* oppoſed *Peter* for preaching unto the *Gentiles*, *Gal.* 2. So theſe Travels of *Paul* were 1744 miles.

Of the Towns and Places to which he travelled.

Of Cyprus.

BEcauſe you may read of *Seleucia* before, I therefore willingly omit it, that I might ſpeak more fully of *Cyprus*. This is a fair and ſpacious Iſle, ſcituated in the *Mediterranean* Sea in the Gulph of *Iſſa*, bordering upon *Cilicia* and *Syria*, diſtant 160 miles from *Jeruſalem* towards the North, as *Strabo* ſaith, *lib.* 14. It is in compaſs 428 miles, very fertile, powerful and ſpacious for an Iſland. There inhabited in it in times paſt nine

Kings, and (as *Pliny* ſaith, *lib.* 5. *cap.* 31.) called *Macaria*, or one of the happy Iſlands; the Inhabitants were given much unto Luxury and Venery; from whence it happened, that *Venus* was greatly honoured among ſt them. It is ſaid that there are many precious Stones found in it, beſides Cryſtal, Allum, and Cypreſs Wood, which abounds in that place, from which it ſeemeth the Iſland was called *Cyprus*. There are alſo found many Simples that are Phyſical, much Sack comes thence, and many other things neceſſary for the Life of Man. Here alſo ſtandeth the Mountain *Olympus*, whoſe top ſeemeth to touch the Heavens, from whence it taketh the name becauſe there never lies any Clouds upon it. *Lucan. lib* 2. There are four Mountains of this name; the one lieth between *Macedon* and *Theſſaly*; the other in *Cyprus*, the third amongſt the *Myſians*, at the foot whereof *Hanibal* built *Pruſa*; and the fourth in *Æthiopia*, upon the Eaſt ſide of *Heliopolis*.

There are many Cities in this Country, as *Macaria*, *Cyprus* or *Gyrhea*, after called *Paphos*, and now *Baffa* (in which there ſtandeth ſuch a famous Temple, that *Venus* of that is called *Cypria* and *Cytherea*) *Nicoſia*, and *Salamus* now called *Famagulta*. There have been many and cruel ſharp Wars between the *Venetians* and *Turks* concerning this Country, but at this day it is under the Juriſdiction of the *Turks*; from whence they fetch great abundance of Pitch and Roſin for their Ships and Cables.

Of Salamais.

Salamais, *Salamin*, or *Salamania*, was one of the principal Cities of *Cyprus*, and was diſtant from *Jeruſalem* 196 miles towards the North; built by *Tucer* the Son of *Telamon*, and ſcituated in the *Eubean* Sea juſt againſt *Athens*. The occaſion why this Town was built, happened by reaſon of a diſcontent that grew betwen *Tucer* and his Father *Telamon*: For *Tucer* returning from *Troy* (not having revenged the death of his Mother *Ajax*) ſo much incenſed his Father, that he baniſhed him his Country; whereupon *Teucer* ſailed thence to *Cyprus*, where he built this City, and becauſe of the extraordinary affection that he bore to the Country where he was born, called it by the name of *Salamena*, or *Salamais*. Saint *Jerom* ſaith, that there is a River of extraordinary hot Water that runneth through a great part of this Country; and that it was once overcome by the *Jews*, and utterly ruined and deſtroyed; but after re-peopled and called by the name of *Conſtantia*. This Town at this day is called by the name of *Famaguſta*, and was taken (with the whole Iſland of *Cyprus*) by *Muſtapha*, chief Captain to *Selimus* the ſecond Emperour of the *Turks*, *An. Dom.* 1570. *Solon*, that notable and famous Philoſopher was born in this Town. And *Paul* and *Barnabas* ſailed out of *Syria* and lived in this Town, *Act.* 31.

Of

Of Paphos.

THIS City is ſcituated upon the ſhore of *Cyprus*, 212 miles from *Jeruſalem* towards the North, and ſeemeth to take the name from *Paphos* the Son of *Pigmalion* the Artificer. In this Town there ſtood a notable Temple, built by that *Pigmalion* in the honour of *Venus*; for that (as it ſeemeth by the Poets) he was much given to Women. Here *Elimas* that wicked Magician, who (as ſome will have it) called himſelf the Son of *Jeſus*; as others, the Son of *Jehovah*, dwelt, whom the Lord by the Hand of *Paul* ſtruck with Blindneſs. Here alſo *Sergius Paulus* the Pro-Conſul was converted.

It was in times paſt a goodly fair City, as the ruines thereof teſtifie to this day; but now it is deſtroyed and almoſt deſolate. There (as it is for the moſt part through that Iſland) the Air is impure and unwholſom, and the ruines of many goodly Churches and Buildings are to be ſeen; alſo the Walls of a ſtrong, and almoſt impregnable Tower, ſcituated upon a Hill in the middle of the City; and as may be thought, was ſometime the habitation of *Sergius Paulus*. There is alſo ſhewn under a certain Church (which in ancient times belonged unto the Brothers of the *Minores*) a certain Priſon divided into ſeven Rooms, where *Paul* and *Barnabas* were impriſoned for preaching the Goſpel. Here alſo under another Church is found a Spring of very wholſome Water, which is a preſent remedy for the Ague and Fever. Here alſo is excellent Wine.

Of Perga.

PERGA was a City of *Pamphilia*, from whence *Diana* is called *Pergea*, becauſe there was a notable Temple in that Town which was dedicated to her. It is ſcituated in *Aſia* the leſs, near to *Cheraſtus*, as *Ptolomais* ſaith, but as *Strabo* ſaith, cloſe by *Ceſtria* a fair and goodly River 356 miles from *Jeruſalem* towards the North. The Country wherein this ſtandeth is full of Mountains, extending from the Mountain *Taurus* (which beginneth in this place, abounding with Vines, Olives, and other Fruits) unto the Sea. There are many fair and fruitful Paſtures in it, and many goodly and beautiful Cities; as *Aſſendius*, *Phaſelis*, and this *Perga*, beſides many others, needleſs to be named. There was uſually every year a great Feaſt kept here in honour of *Diana*; but *Paul* and *Barnabas* coming to this Town, converted moſt of the Inhabitants to the Knowledge of God and of his Son Chriſt Jeſus, *Acts* 13.

Of Antiochia *in* Pisidia.

THIS was the chief City in *Pisidia*, scituated in *Asia Minor*, 460 miles from *Jerusalem* towards the North. St. *Paul* converted a great multitude in this Town to the Faith of Christ.

Of Iconium.

ICONIUM was one of the Metropolitan Cities of *Lycaonia*, as *Pliny* saith, *lib.* 5. *cap.* 27. scituated not far from the bowing of Mount *Taurus* in *Asia* the less, as *Strabo* saith, lib. 12. 420 miles from *Jerusalem* towards the North. In this City *Paul* and *Barnabas* continued a long time, and did many Miracles, by which means a great multitude of the Inhabitants were converted to the Christian Faith, *Act.* 13. 14. It is to this day a fair City, and under the Government of the *Turks*, who won it from the Princes of *Caramanian*. About 400 years before, there was a great Battel fought close by this Town, between the *Saracens* and the Army of the Emperour of *Conradus* the third, in which the *Christians* lost the day.

Of Lystra.

THIS is a City in *Lycaonia* scituated in *Asia* the less, 436 miles from *Jerusalem* towards the North. In this Town *Timothy* was born, *Act.* 16. 2 *Tim.* 3. In this City *Paul* healed the Cripple, and was stoned, *Act.* 14. 2 *Cor.* 11.

Of Darbe.

THIS also was a City in *Lycaonia* scituated in *Asia* the Less, 388 miles from *Jerusalem* towards the North, where *Paul* and *Barnabas* preached the Gospel, *Act.* 14.

Of Attalia.

ATtalia was a Haven Town of *Pamphilia*, built by *Attalus Philadephus* King of *Pergamus*, after whose name it was so called, as *Strato* observeth, lib. 14. being distant from *Jerusalem* 332 miles towards the North. *Paul* and *Barnabas* sailed out of *Syria* into this Town. At this day it is called *Catalia*.

The third Travels of Paul, *in the company of* Sylas.

IN the fifth year after the Ascension of Christ, *Paul* took unto him *Sylas*, and going through *Syria* and *Cilicia*, came to *Darbe*, which is 400 miles, and there established the Churches, *Act.* 15. 16.

From *Darbe* they went to *Lystra*, forty eight miles, where *Paul* circumcised *Timothy*, *Act.* 16.

In

In the one and fiftieth year after Christ, they went from *Lystra*, and so travelled through *Galatia*, *Phrygia*, and being hindred by the Spirit that they could not preach in *Bythinia*, they went thorough *Mysia*, and so came to *Troas*; where, by a Vision that *Paul* saw in the night, he was admonished to go into *Macedonia*, *Act.* 16. So this Journey between *Lycia* and *Troas*, was 483 miles.

Loosing from *Troas*, they sailed with a direct course to *Samothracia* 116 miles.

From thence they sailed to *Neapolis*, ninety two miles.

From thence they went to *Philippos* in *Macedonia*, twenty four miles; *Act.* 16. here *Lydda*, the Seller of Purple was converted, and *Paul* dispossessed of a Devil: and then he and *Scylas* being scourged were cast into Prison; *Paul* being then about forty one years of age, *Act.* 16.

From *Philippos* they went to *Amphipolis*, about 36 miles, *Act.* 17.

From thence they went to *Apollonia*, forty four miles.

From *Apollonia* they went to *Thessalonica*, where the *Jews* stirred up a Tumult: eighty miles.

Wherefore they went thence by night, and came to *Berrhæa* sixty miles: here also the *Jews* stirred up a Tumult, *Act.* 17. These things happened in the Summer Season, *An. Dom.* 51.

From *Berrhæa Paul* was brought by the Brethren to the Sea, where entring into a Ship he went to *Athens* which was 294 miles; where he converted *Dionysius* the Areopagite. From this Town he wrote both his Epistles to the *Thessalonians*, as the Subscription witnesseth, and sent them to *Thessalonica*. These were the first Epistles that *Paul* wrote.

Afterward he went from *Athens* and came to *Corinthia*, seventy four miles: he came thither about the beginning of *August*, *An. Dom.* 51. and continued there a whole Year and six Months, preaching the Gospel, and making Tents with *Aquila* the *Jew*, who was of that Trade, *Act.* 19.

From *Corinthia*, about the Spring, *An. Dom.* 53. he went to *Cenchræa* with *Aquila* and *Priscilla*, 304 miles. There, for Devotions sake, he polled his Head.

From *Cenchræa*, he sailed in the company of *Aquila and Priscilla* to *Ephesus*, about 304 miles. Here he left them, *Act.* 18.

From *Ephesus* he sailed to *Cæsarea Strato* in *Judæa*, being 280 miles.

From *Cæsarea* he went to *Jerusalem*, 32 miles, and saluted the Church.

From the City of *Jerusalem Paul* went to *Antiochia* in *Syria* 280 miles.

So all these Travels were 2154.

Of the Towns and Places to which he travelled.

Of Cilicia.

BEcause you may read of *Syria* before, I will omit it, and proceed to speak of *Cilicia*. This was a Country in *Asia* the less, so called (as some

ſome would have it) from *Cilix* the Kings Son of *Phœnicia*; compaſſed in upon the Eaſt with the Mountain *Amanus*; upon the North with the Mountain *Taurus*; upon the Weſt by *Pamphilia*; and upon the South by the *Mediterranean* Sea. At this day it is called *Caramania*, and is diſtant from *Jeruſalem* 304 miles towards the North, in times paſt it was divided into two parts, that is, into *Cilicia* the higher and the lower: *Cilicia* the higher aboundeth with Mountains, the lower is a plain Champian Country very fertile and pleaſant. The principal Cities thereof are *Tarſus*, where the Apoſtle *Paul* was born, and where the River *Cydnus* runs through the midſt of it; *Iſſus*, where *Alexander* overcame *Darius*, laſt Emperour of the *Perſians*; *Anazarba*, where *Dioſcorides*, that excellent Phyſician was born, who was of great eſtimation with *Antonius* and *Cleopatra*. There are ſix Books yet extant of his profitable and neceſſary Labours in that Science.

From hence may be gathered, that the Scituation is ſtrong and pleaſant; in regard it is fortified on every ſide with Mountains, but principally with the Mountain *Taurus* (famous for the fertility of it, and the paſſage of *Alexander* with his Army, who at the time he conquered *Darius*, went through the ſtreight paſſages thereof, being both dangerous and difficult) and watered with many Rivers that take their beginning from that Mountain, and ſo paſſeth Southward through all *Cilicia*, falling then into the *Mediterranean* Sea.

Of Galatia.

GALATIA, or *Gallo-Græcia*, is a Country of *Aſia Minor*, diſtant from *Jeruſalem* 400 miles; having upon the Eaſt *Cappadocia*, upon the South *Pamphilia*, upon the Weſt *Bythinia*, and on the North the *Euxine* Sea. The Cities of this Country were anciently *Sinopis*, where King *Mithridates* kept his Court and *Diogenes* the *Cynick* was born; *Amiſus*, alſo *Peſſinus*, where the Mother of the Gods was had in great honour, and was fetch'd thence by the *Romans*. This was a famous Mart Town as (*Livy* ſaith *li* 29.) *Laodicea*, *Tavius*, and *Ancyra*, where there was held a notable Synod: and in this large and ſpacious Country alſo ſtood *Antiochia Piſidia*; for the *Galatians* dwelt in all *Paphlagonia*, a part of *Licaonia*, *Piſidia* and *Iſauria*; in which Countries the Apoſtle *Paul* taught the Goſpel of Chriſt.

Theſe Inhabitants (which in thoſe daies were called *Galatians*) are ſaid to be a People of *France*, who joyning themſelves to the *Cymbrians*, *Danes* and *Germans*, under the conduct of *Brennus* their Captain, invaded *Italy*; in which Enterpriſe they were ſo fortunate that they conquered a great part of it, wherein they planted Colonies: and becauſe of their nearneſs to their own Country, in proceſs of time grew mighty; and from that beginning, the Country where they inhabited was called *Cice-alpine-Gallia*; taking that name partly of the Place, partly of the People. After, *Brennus* and his Army making uſe of their Fortunes, forraged all *Italy* and came to *Rome*, which

which they won and ſack'd, all but the Capitol, and that alſo was in great danger, until ſuch time as *Camillus* (a valiant *Roman* Captain) taking advantage of the Enemies Security (who now took more care how to ſatisfie their Covetouſneſs than to defend what they had got) of a ſudden ſet upon them; by which unexpected Invaſion they were put to a marvellous ſtraight, and the Beſieged greatly incouraged; ſo that they alſo iſſuing out of the Capitol, made ſuch a Slaughter, that they forced *Brennus* and his Army to retire, and to reſtore all the Pillage that he had got, and alſo forſake the Country. This Misfortune they bore patiently, conſidering their former Proſperity, and in hope of better Succeſs, ſailed thence into *Grecia*: where, after they had attempted many noble Exploits, and failing in ſome, they determined a Voyage for *Delphos*, becauſe there was great ſtore of Treaſure, and the Inhabitants (as they ſuppoſed) weak to oppoſe their Army. In this Expedition they uſed much Pillage and robbing upon the Seas; and through many dangers came at length to this Iſle, landed their Men, won the City, fired a great part of it, and put many of the Inhabitants to the Sword: with this Victory, moſt of his Army which were more Religious than the reſt, would have willingly left the Country; but *Brennus*, who before-times had been uſed to Sacriledge, and thoſe that were as covetous as himſelf, thought it Baſeneſs through an Opinion of Holineſs to leave ſo great a Booty behind them as was contained in the Temple of *Apollo*, (for that place of all the Temples of the World in thoſe times was notorious for Riches and Treaſure) the many and great Gratuities and Offerings of moſt Princes, which were both magnificent and rich, being hoarded up in the ſecret Caves of this Oracle) wherefore they attempted the Aſſault, but with bad Succeſs, for the Devil raiſed ſuch a Tempeſt, with Thundring, Lightning, and other ſtrange and uncouth Accidents, that *Brennus* in this Diſtemperature of the Air, was * ſlain, many of his Ships were ſet on fire, and the greateſt part of his Army loſt, being either ſpoiled with Lightning, ſlain by the Inhabitants, or diſperſed with Fear: ſuch Event had this ſacrilegious Attempt. Thoſe that remained, after they had gathered themſelves into a Body, went thence into *Aſia* the leſs, and planted themſelves in this Country; where the Inhabitants, in proceſs of time called them *Gallo-Græcians*, adding their original name to that of the Country wherein they lived: and after, for beauties ſake, they were called *Galatians*, See *Liv. lib.* 5. *Diodorus Siculus*, *lib.* 6. ſaith, That the Inhabitants of *Galatia* were ſo called of this People, in the time that *Gideon* judged *Iſrael*, and that *Cyrus* was Emperour of *Perſia*; both may be true, conſidering the mutability and change of States in thoſe times.

* Some ſay he killed himſelf with his own Dagger.

Some think they were firſt called *Galatians* by *Attalus* King of *Pergamus*, (who gave them a great overthrow cloſe by the River *Halym*) becauſe they originally were of *Gallia*, and continued ſometime in *Græcia*, and after came into

into *Asia*; so he joyning these two names into one, called them *Gallo-Gracian* or *Gallatians*. This History is diversly reported by divers Authors; but all conclude that they rested and inhabited in *Asia*, where their Posterity continued to this day.

In times past it was a very Warlike and Generous Nation, and in their Expedition performed many noble Exploits, attaining to Eminence only by their Sword; for which cause, many Princes near them were beholding unto them for their Aid: but withal, cruel and barbarous, insomuch as they oftentimes eat their Captives, or offered them to their Gods; and thus they continued for the space of 300 years, till *Paul* coming into that Country, preached the Gospel amongst them, and converted them from this Barbarism to the Christian Faith: he sent an Epistle to this People from *Rome*, being 1200 miles. They in those times held all *Paphlagonia*, a part of *Phrygia*, *Cappadocia*, and of all the neighbouring Countries thereabouts, which after their names was called *Gallo-Græcia* or *Galatia*: such a mighty Nation was this grown in a short time, at first being a People shut out of their own Country for want of a place to inhabit in, as you may read more at large in the fifth Book of *Livie*, whose Authority I have principally followed herein.

Of Phrygia.

PHryga is as much as to say, a dry and sandy Country, scituated in *Asia* the less, between *Galatia* and *Mysia*, 600 miles from *Jerusalem* North-westward. It is divided into two parts, the greater and the less: in the greater *Phrygia* stood *Smyrna*; in the less *Dardania*, so called of *Dardanus* who first built it: in which Town there reigned many wealthy and mighty Princes as *Erichthoinu*, *Tros*, of whom it was called *Troy*, *Ilus* of whom it was called *Ilion*, *Laomedon* who was the Father of *Priamus* the last King thereof; for in his time it was destroyed by the *Grecians*. Of which Desolation I will not speak because it is commonly known.

It lay wast so long (although it had been a fair and goodly City, the like not in the World) that the place where it stood was become like a plain Field, only here and there some heaps of old Ruines, to shew that there had been a City in that place. And as *Virgil* said, *Jam seges est ubi Troja fuit*, Corn now grows where *Troy* stood.

A long time after there were a certain People that called themselves *Trojans*, who rebuilt it, but not in the same place, and in it erected a goodly Temple in honour of the Goddess *Pallas* to the which Temple, *Alexander* the Great (after he had conquered *Darius* King of *Persia* close by the River *Granicus*, which took beginning in a Mountain not far from *Troy*) went, and with singular Gladness and great Solemnity, offered many rich and goodly Presents, enlarged the Town, and greatly adorned. But after he had ended the *Persian* War, and conquered almost all the known World, he

he sent very kind and loving Letters to these new *Trojans*, promising not only to inlarge the Town, and indow it with many Priviledges and Revenues but also to build up a fair and sumptuous Temple there, as *Strabo* lib. 15. saith: all which was done for the love he bore to *Homers Iliads*.

Wherefore look what *Alexander* had promised, *Lysimacus* (one of his chief Princes, and King of *Thrace*) after his death performed; for he returned to *Troy*, enlarged the City, beautified it with goodly Buildings, set up a stately Temple, and then compass'd it about with strong Walls. After this sort it continued a long time, untill *Fimbria* a Questor of the *Romans* (when he had slain *Vallerius Flaccus* the Consul, with whom he was sent, against *Mithridates* King of *Pontus*) besieged it and within ten days space won it; making his Vaunts, that he conquered that City in ten days, which *Agamemnon* could scarce do in ten years; to which one of the Inhabitants of the City answered, that then *Troy* had a *Hector*, but now it had none. But for this he cruelly wasted the City. This destruction happened in the 84 year before Christ: thus it lay desolate till *Augustus Cæsar*'s time, who caused it again to be re-edified and beautified with many fair and goodly Buildings, because the *Romans*, and especially those noble Families of the *Julii* and *Cæsars* do derive their Progeny from the *Trojans*: for which cause, *Augustus* used such diligence in the rebuilding of this City, and bestowed such infinite cost, that he much exceeded *Alexander*, and made it a fair and goodly City. At this day it is called *Ilium*. But in the place of old *Troy* there is little to be seen, only a small Town, as *Strabo* saith. It is distant from *Jerusalem* 760 miles, North-westward.

Of Bythinia.

THIS Country is opposite to *Constantinople*, scituated in *Asia minor*, distant from *Jerusalem* North-westward, and so called of *Bythinus* the Son of *Jupiter* and *Thrax*. It was sometime called *Pontus*, *Bebrycia*, and *Mygdonia*, as *Stephanus* saith. In this Country the Apostle *Paul* could not preach the Gospel of Christ when he went into *Macedonia* and *Græcia*, because he was hindred by the Spirit, *Act.* 16. The principal Cities thereof were *Calcidon*, *Heraclea*, *Nicea*, *Nicodemia*, *Apamea*, *Flaviopolis*, *Libissa* (where *Hannibal* lieth buried) and *Prusa*, now called *Brysa*, where in times past the Enperours of *Turky* kept their Courts, and were buried. The Mother and Metropolis of all these Cities was *Nicea*, or rather *Nicæa*, being distant from *Jerusalem* 720 miles towards the North-west; at the first called *Antigonia*, of *Antigonus* the Son of *Philip* King of *Asia*, who built it after the death of *Alexander* the Great. But *Lysimacus* called it *Nicæa*, after his Wifes name, and at this day it is called *Nissa*. The compass thereof is two miles, being four square, scituated (as *Strabo* saith, lib. 12.) in a fair and pleasant place, lying close by the Pool of *Ascania*, and hath in it four Gates standing in a direct line; all which Gates might easily have been seen

from a certain Stone which ſtood in the middle of the Market-place.

In this City the moſt Chriſtian Emperour *Conſtantine* the Great celebrated a Councel, *Anno Dom.* 325. at which time there were preſent 320 Biſhops, who condemned the *Arrian* Hereſie, and inſtituted the *Nicene* Creed. But after that, viz. *Anno Dom.* 326. the *Arrians* endeavouring to hold a ſecond Councel in this City, to confirm their Opinions, and to diſſolve that which went before, the Lord hindred them with an Earth-quake, by which almoſt half the City was thrown down. Not long after, there happened another Earth-quake which utterly deſtroyed it: Notwithſtanding it was rebuilt again, and in it a ſecond Councel held, wherein the *Nicene* Creed was condemned.

There were many Cities of this name; that before ſpoken of, another in *Thrace*, a third in *France*, not far from the River *Varus*, a fourth (as *Stephans* ſaith) is amongſt the *Lorrenſes* in *Græcia*, a fifth in *Illeria*, a ſixth in *India*, a ſeventh in *Corſica*, and the eighth in *Leuctris* of *Boetia*.

Of Myſia.

THIS is a Country of *Aſia* the leſs, bordering upon *Helleſpont* and *Troada*; being divided into two parts, that is, the greater and the leſs. That part that bordereth upon *Troada*, is diſtant from *Jeruſalem* 800 miles North-weſtward: but that which is called *Myſia* the leſs, and bordering upon *Lydia*, is 1028 miles from *Jeruſalem* North-weſtward. In this Country ſtood *Pergam*, to which *John* wrote his Revelation; *Scepſis* where one *Neleus* kept the Books of *Ariſtotle* till *Apollonius* time; alſo *Antandrus*, *Adramitium*, *Tranoiapolis*, and *Apollonia*, which ſtood cloſe by the River *Thyndæus*.

The Inhabitants were Men of a baſe condition, and contemned of the World, inſomuch as they became a Proverb, as often as a Man would denote a thing of no eſtimation, they would ſay *Vitimum eſſe myliorum*, that is, It is worſe than the *Myſians*, as it appeareth in *Cicero's* oration for *Flaccus* Yet notwithſtanding, *Paul* and *John* the Evangeliſt preached the Doctrine and Light of the Goſpel to this poor and deſpiſed People, ſo that the *Myſians*, which were a contemptable and abominable Nation before all the World, were not ſo before God, for they were converted at the preaching of *John* and *Paul*. From whence he ſaith, *Not many Wiſe according to the fleſh, not many mighty, not many noble; but God hath choſen the fooliſh things of this World, that they might confut eand overthrow the Wiſe, &c.* 1. *Cor.* 1.

Intimes paſt they were a great People, though of ſmall eſtimation, for they had under their juriſdiction, *Lydia*, *Caria*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*; to many of which *John* wrote his Revelation. Alſo (as *Herodotus* ſaith, lib. 7.) the *Myſians* and *Teucrians*, before the *Trojan* War, paſt into *Europe*, and there won and held *Thracia*, *Macedonia*, and all the Land of the *Adriatick* Sea *&c.*

Of Troas.

THIS City *Troas*, where *Paul* raiſed *Eutichus* (which ſignifies Happy or Fortunate) from death to life, *Act.* 10. ſtood upon the Sea of *Helleſpont* in *Aſia* the leſs, 720 miles from *Jeruſalem* North-weſtward. *Antigonus* King of *Aſia* called it *Troas*, becauſe it was in the Country where *Troy* was. But after the death of *Alexander* he called it after his own name *Antigonia*: and the better to honour it, kept his Court there. But *Lyſimachus* King of *Thrace* having got this City into his Juriſdiction, beſtowed great coſt upon it, and ſet up many fair and goodly Buildings, then called it after *Alexander's* name, *Alexandria*, and ſo it began to be called *Alexandria Troas*, *Plin.* lib. 5. *Strabo* lib. 13. *Jer. de locis Hebraicis*: Now it was called *Alexandria Troas*, to put a difference between it and divers other Cities of that name, for there was an *Alexandria* in *Ægypt*, another in *India*, and many others elſewhere; but only this in the Country where *Troy* ſtood. It was ſcituated in a high and ſpacious Mountain, about a mile and a half from the Shore of *Propontus* towards the Eaſt, between which and *Troas* is twenty eight miles.

It is a thing worthy Obſervation, to conſider by what divers names the Sea that lies between *Europe* and *Aſia* the leſs is called, for between *Conſtantinople* and *Calcidonia*, cloſe by the *Euxine* Sea it is called *Thraſcius Boſphorus*, in which place it is not above half a mile broad: here *Xerxes*, when he invaded *Græcia*, built up a Bridge for his Army to paſs over. There is alſo another ſtreight and narrow place in this Sea, which is called by the name of *Cimmeriu Boſphorius* Theſe two *Boſphori* are ſo called (as ſome Authors hold) becauſe a Bull when he loweth may be heard from the one ſide to the other: but *Pliny* ſeemeth to derive the name from *Io*, that fair Maid which *Jupiter* turned into a Cow, who ſwam over this Sea, and of her was called *Boſphorus*, lib. 6. cap. 1. It is alſo called *Propontus*, becauſe it lieth juſt before the *Euxine* Sea; and *Helleſpont* from *Helle* the Daughter of *Athamantis* King of *Thebes* who was drowned therein; then running thence it falleth into a Gulph of the *Mediterranean* Ocean, and there it is called the *Ægean* Sea, of *Ægeus* King of *Athens*, who drowned himſelf therein for the ſuppoſed loſs of his Son *Theſeus*. In this Sea were ſcituate the Iſles of *Pathmos*, *Mytelene*, *Samothrace*, *Chius*, *Lesbus*, and many other Iſles, as you may read in the Travels of St. *Paul*.

Of Samothracia, *or* Samothrace.

SAmothracia is an Ille of the *Ægean* Sea, ſcituated between *Troades* and *Thracia*, eight hundred and eighty miles from *Jeruſalem* towards the North-weſt, cloſe to that part of *Thracia* where *Hebrus* falleth into the Sea; ſometimes called *Dardania* of *Dardanus* King of *Troy*, who when he had ſlain his Brother *Iacius*, and taken from him the *Palladium*, he came firſt

into *Samothracia*, and then into *Asia*, where he first laid the Foundation of the City called *Troy*, and of that Kingdom. And although this Isle at that time was called *Dardania*, yet because of the nearness that it had to *Thrace*, and the altitude of the Rock whereon it stood, it soon changed the name: and then especially, when the People called *Samos* came thither to inhabit, who after their own name called it *Samothracia*. It stood upon such a lofty place, that from thence all the Countries round about might easily be seen. *Arsinoe* Queen of *Thrace* was banished by *Ptolomeus* her Brother, into this Island, who after put to death all her Children, and usurp'd upon the Kingdom of *Thrace*: A cruel part in a Brother. *Virg.* lib. *Æneid.* 3. makes mention of this Island, saying,

Terciamque Samum quæ nunc Samothracia fertur

And *Samian-Troy*, which now adays is *Samothracia* call'd.

Strabo also writeth of it, li. 13. And in *Act.* 16. It is said, St. *Paul* sailed from *Troadis* to *Samothracia*, and so went thence into *Thracia* and came to the City of *Neapolis*.

Of Neapolis.

THIS *Neapolis* to which *Paul* went, was a City of *Thrace* not far from *Macedonia*, 880 miles from *Jerusalem* North-westward, called also of some *Caurus*. There are many other Cities of this name; one in *Judea*, where *Sichem* and *Sichar* stood; another in *Caria*, a third in *Africa*, a fourth in *Pannonia*; but above all, that which stands in *Campania* is most remarkable, being the chief City of the *Neapolitan* Kingdom.

Of Philippa.

THIS City in times past was called *Crenides*, because of the Veins of Gold that were found close by it. But after, *Philip* King of *Macedon*, Father of *Alexander* the Great, caused it in the year before Christ 354, to be re-edefied and inlarged, and then after his own name called it *Philippos*. It was scituated in *Grecia* close by the River *Stridon*, 926 miles from *Jerusalem* toward the North-west, and indowed with many Priviledges. In those times the Gold was so much increased in this place, that the Revenue thereof was worth to this King more than a thousand Talents, which at 4500 l. the Talent, amounteth to forty five millions of pounds yearly. By the which means King *Philip* grew so rich, that he caused his Gold to be coined, and called it after his own name, Philippian Gold. To this place *Paul* came, and did many Miracles, taught the Gospel, and converted many. From hence he wrote

wrote his second Epistle to the *Corinthians*, and sent it to *Corinth*; even 292 miles. He also wrote an Epistle from *Rome* to the *Christians* of this Town, and sent it them by the hand of *Epaphroditus*, even 628 miles. It was afterward a Colony of the *Romans*.

Of Amphipolis.

THIS was a City of *Macedonia*, compassed about with the River *Strymon*, from whence it took the name; and was distant from *Jerusalem* 960 miles towards the North-west. Here also the Apostle *Paul* was, *Act.* 17.

Of Appollonia.

THIS was a City of *Mygdonia*, scituated not far from *Thessalonica* towards the West, close by the River *Echedorus*, 948 miles from *Jerusalem* towards the North-west: being so called from *Appollines*, which signifies, the Sun: It stood twenty miles from *Thessalonica*. There are many other Cities of this name; one scituate in *Grecia*, close by the *Adriatick* Sea; another among Islands of *Thrace*; a third in *Crete*, on this side the River *Ister*; a fourth in *Syria*; and a fifth in *Africa* amongst the *Cyrenes*.

Of Thessalonia *or* Thessalonica.

THIS was a City of *Macedon*, in ancient times called *Halia*, because it stood upon the Sea; after called *Therma*, of the hot Baths that were in it; and lastly, *Thessalonica*, of *Philip* the Son of *Amintas* King of the *Macedonians*, who gave it that name either of the great Victory that he had against the *Thessalonians*, or else after the name of his Daughter called *Thessalonica* who was the Mother of *Cassandrus*. It stood close by the *Thermaick* Gulph, not far from the Mouth of the River *Echedorus* 932 miles from *Jerusalem* towards the North-west. The Apostle *Paul* taught publickly in this City, and there converted a great multitude of People, *Act.* 17. He also wrote two Epistles to the Inhabitants thereof, and sent them from *Athens*, being 232 miles distant.

In the time of *Theodosius*, the first Emperour of *Rome*, there hapened, by reason of some Discontent, a grievous Sedition amongst the *Thessalonians*; in which stir, some of his Captains and Governours were slain. Wherefore the Emperour (having intelligence of what had hapened) sent an Army against the City, with Authority to put to death a certain number of those who had rebelled: whence it happened that the City was fill'd with many unjust slaughters; for the Souldiers respecting more their private profit than the equity of the cause, spared neither Innocent nor Nocent, Young nor Old; so that as well the Inhabitants as Strangers that resorted thither did partake of this Misery, and suffered like punishment as did they which were the first Authors of this Rebellion.

But

But becauſe the Emperour was conſenting unto theſe evils, *Ambroſe* Biſhop of *Millain* would not ſuffer him without publick repentance to come to the Sacrament of the Lords Supper: wherefore in a publick Aſſembly he acknowledged his offence with great Contrition, *Theodor. li. 5. ca. 17. & Soz. li. 7. ca. 14.*

This Town was afterward purchaſed by the *Venetians*, of *Andronicus Palæologus* Son of *Emanuel* Emperour of *Conſtantinople*; who held it a long time, until *Amurath* Emperour of the *Turks* won it from them, and exerciſed grievous cruelty upon the Inhabitants. At this day it is a fair and goodly City, wherein is to be ſeen 23 Churches, and is inhabited both by Chriſtians, *Jews*, and *Turks*, as *Sebaſtian Munſter* ſaith: but the greateſt number is *Jews*, who are partly Merchants, partly of other Trades; their number in this place (as it is ſaid by ſome of their own Nation) is 14000, and they have 80 Synagogues; but they are conſtrained to wear yellow wreaths about their heads, the Chriſtians blew, and the *Turks* white. There are many *Jews* alſo in *Conſtantinople* and *Adrianople*; but in no place more than in this Town, which is now called *Salonica*.

Of Berræa.

THIS is a City of *Macedon*, ſcituated upon the River of *Halakmon*, 960 miles from *Jeruſalem* North-weſtward. In this City the *Jews* ſtirred up a great tumult and ſedition againſt the Apoſtle *Paul*, *Act.* 17. At this day it is called *Voria*.

Of Athens.

THIS was the moſt famous City of all *Grecia*, the Mother of Arts, and a bountiful nouriſher of large and mighty Colonies, in that part of *Achaia* called *Atte* or *Attica*. It was ſcituated upon the ſhore of the *Mediterranean* Sea, 720 miles from *Jeruſalem* Weſtward. It took name from a Divine knowledg; for the word is derived of θεὸς and νῦς i. *the mind of God*. It was firſt built by *Cecrops*, five years before *Moſes* fled out of *Egypt* into the Land of the *Midianites*, and of him called *Cecropia*. This *Cecrops* was the firſt King thereof, and there ſucceeded him at leaſt 40, both famous and worthy Princes. But after it was called *Mopſonia*, of *Mopſus* King of *Theſſaly*: and after *Ionia*, which name it held for a while: and laſtly *Athens*, dedicated to *Pallas* (which goddeſs the *Grecians* ſay was born of the brain of *Jupiter*) which name it held a long time after. There lived in this City *Solon*, *Socrates Plato*, *Ariſtotle*, *Demoſthenes*, and many other excellent Philoſophers.

It was ſcituated upon a fair and ſtrong Rock, beautified with many goodly Temples and Buildings; but principally that of *Minerva* was moſt ſumptuous, in which there hung a great number of Lamps, which gave a continual Light. There was alſo the Monaſtery of the holy Virgins, and the Image of

of *Pallas* made all of white Ivory very curious and coſtly. There were many Schools, Colledges, and pleaſant Gardens in which Philoſophers uſed to walk, and it abounded with ſweet and delectable Muſick, and with great reſort of Merchants and Scholars. To conclude, in thoſe times it was the moſt notable City in the World.

Moreover, there were many profitable Havens for the receit of Ships, but that which was called *Piræum* exceeded, being capable to receive † forty Ships; beautified with many goodly buildings, in compaſs two miles, fortified with ſeven Walls, and joyning to the City (whereof *Terence* writeth, *Eunuch. Act.* 3. *Scen.* 4.) At this day it is called *Porto Lini*, fortified with two walls four miles in length, extending to the Hill *Munichya*, the ſirname of *Diana* (being compaſſed in the figure of a Cherſoneſs, and ſo joyned to the City of *Athens*. In which diſtance there are two other Havens beſides that of *Piræum*. In this *Jupiter* had a magnificent Temple, and in it were found many artificial Tables, Pictures, and graven Images, all which are at this day deſtroyed and carried away.

† *As ſome ſay* 400.

It hath been three times deſtroyed; firſt by *Xerxes* and *Mardonius*, which happened in the year before Chriſt 479. Then by *Lyſander*, who broke down a hundred paces of the Wall, and almoſt utterly deſtroyed their Ships, and broke down the Haven of *Peræa*. It was alſo ſore oppreſſed by the *Romans*, as they alſo brake down their Haven and burnt their Ships, but ſpared the Town, and held it in great eſtimation. But was the third time overthrown and utterly deſtroyed by the *Turks*, who both changed the place and name of the City, after it had flouriſhed 3113 years. At this day it is divided into three parts, and called by the name of *Sethina*, becauſe of the variety of the Inhabitants that live in it, being very well peopled, and a fair and ſpatious City, but much altered from that it was in times paſt. For although before it was the very Mother of Eloquence, and glory of *Attica*, yet at this day it is ſo much altered, that their Language is baſe, and their Glory is eclipſed. The uppermoſt part of the City, where formerly the Temple ſtood, dedicated to the unknown God, is now wholly and abſolutely in the hands of the *Turks*, in which they have built a ſtrong and almoſt invincible Caſtle, which hath the command of the reſt of the Town. The ſecond and middle part of the Town is all inhabited by Chriſtians. In the third there ſtandeth a fair and goodly Palace, ſupported with Marble Pillars, and adorned with goodly Works. In this part of the City there inhabiteth People of divers Sects and Conditions. And here alſo is the Seat of a Metropolitan, who hath under him many Biſhops. So that God doth ſupport and maintain his Church even amongſt the Enemies thereof; for there are four Patriarchs in *Turky* to which all the other Chriſtian Metropolitans and Biſhops are ſubject; *viz.*

the

the Patriarch of *Alexandria*, *Conſtantinople*, *Antiochia*, and *Jeruſalem*.

Paul was the firſt man that preached the Goſpel of Chriſt in this City, and converted many Citizens, but eſpecially *Dionyſius* the *Areopagite*, who dwelt upon a Promontory without the City, and as it ſeems, was one of the principal Judges and Governours of the Town; for after he had taught publickly in the Town, and had diſputed againſt the *Jews* and Philoſophers concerning Chriſt, they ſuppoſing him to be a buſie Fellow, and one worthy of death, as a Diſturber of the common Peace, brought him before this *Dionyſius*, that ſo by his Judgment he might receive condign puniſhment for his Offence. But St. *Paul* ſo well behaved himſelf, and preached with ſuch admirable Eloquence and Learning, that he not only confuted his Enemies, but among others converted this *Dionyſius Areopagitus*, who was afterwards the firſt Biſhop of *Athens* (as *Euſeb.* ſaith, lib. 4. cap. 13.) and went captive with *Paul* to *Rome* and from thence to *Paris* in *France*, where he ſuffered Martyrdom under *Dionyſius* the Emperour.

Of Corinthia.

Corinthus, a famous City in *Grecia* is ſcituated in *Peloponneſus* a pleaſant Country of *Achaia*, joyning to the Continent of *Grecia* like an Iſthmus or Peninſula, diſtant from *Jeruſalem* 760 miles towards the Weſt, commonly called *Corantha*, built (as *Euſebius* ſaith, by *Siſiphus* Son of *Æolus* at ſuch time as *Joſhuah* governed *Iſrael*; who was a mighty Pirate. At firſt it was but a Caſtle, and called after his name, *Siſiphyus*: but after, becauſe of the ſtrength of the place, and pleaſant ſcituation, it became a fair Town and called by the name of *Corcyra*, as *Strabo* ſaith; then *Ephym*, of *Ephyra*, who was a fair and goodly Nymph, and Queen of that place. Now although even in thoſe times it was held in great eſtimation, yet it became much waſted and decayed through the continuance of time, until it was repaired by King *Corinthus*, who as ſome think was the Son of *Marathon*; *Suidas* ſaith, the Son of *Pelops*; others would have him the Son of *Oreſtis*; and after his name was called *Corinth*, that is, the Flower of Maides.

It was a fair and goodly City, very commodiouſly built, for it ſtood between the two Seas of *Ionium* and *Ægeum*, ſo that there reſorted thither great multitude of Merchants from all places. Cloſe by the City there ſtood a ſteep Mountain, which was as it were a Bulwark for the defence thereof, being 560 Feet high, and called *Acrocorinthus*, that is, *The Glory and Strength of the* Corinthians. It was alſo compaſſed about with ſtrong Walls, and beautified with many goodly Buildings and Temples, but above the reſt, the Temple of *Venus* was had in great reputation, which (as *Strabo* ſaith) ſtood upon the top of the Mountain *Acrocorinthus*, wherein there were above a thouſand Maids proſtituted every year. This Temple was had in ſuch great honour, and was ſo gloriouſly built, that above all the places of the World there was reſort unto it. Cloſe by it ſtood the ancient Caſtle called *Syſyphius*, built all of white Marble; and a little below that, the Fountain of *Pyrene*, dedicated to the Muſes.

There were many mighty Princes that ruled in this City, as *Alethes*, who was King thereof at ſuch time as *Samuel* judged *Iſrael*, which was 1103 years before Chriſt; he beſtowed great coſt upon it, ſet up many fair and goodly Buildings, and ruled over it thirty and five years, as *Euſebius* ſaith. After him there ſucceeded many Kings, by whoſe Worthineſs and Proweſs it was ſo much enlarged, and made ſo famous, that it was little inferiour to the City of *Rome*: for, at ſuch time as Ambaſſadours were ſent thence to intreat of ſome Buſineſs concerning the State, the *Corinthians* did not let to give them many reproachful Terms, as *Strabo* ſaith, lib. 8. becauſe of which Inſolency, the *Romans* ſent *Lucius Mummus* the Conſul into *Grecia*, who beſieged *Corinth*, and within a ſhort time took it, and burn'd it down to the Ground, in the year before Chriſt, 145. of which you may read more in *Florus*, and in the ſecond Decad of *Livy*. It was a marvellous rich Town, and abounded with Gold, Silver, and coſtly Braſs, alſo with Plate, and curious Pictures: ſo that although *Mummus* conquered *Corinth*, yet *Corinth* conquered *Rome*; for the Citizens thereof were ſo bewitched with the Riches and Glory of this Town, that they forgot their ancient Severity, and with violence followed their Vices, as *Saluſt* ſaith, lib. 1. So that as before *Corinth* abounded with Luxury and divers other abominable Evils, as Whordom, Adultery, Fornication, Covetouſneſs, Idolatry, Rapine, and Murther: ſo *Rome* in future Ages became as bad or worſe than it.

Thus it continued waſte from that time till *Julius Cæſar* was Emperour of *Rome*; who having travelled into thoſe parts of the World, and ſeen the Ruines of this City, and the profitable Scituation for Traffick, cauſed it to be re-builded: after which time, it began to grow great and ſpacious, little inferiour to the former in glory, and no leſs corrupted with Vices, having forgot the former miſery which it ſuſtained by the hands of the *Romans*; and ſo continued from the year before Chriſt 44, until the year after Chriſt 41, at which time *Paul* came thither and preached the Goſpel, by whoſe divine Doctrine, and godly Life and Converſation, they were converted from their evil Courſes, and lived more holily and honeſtly, as appeareth by the two Epiſtles of St. *Paul*, wrote from *Philippos* to the Inhabitants of this Town.

But after, they falling from their Faith, and forſaking their ancient Integrity, the Lord puniſhed them with a ſecond Deſolation; for, at ſuch time as *Amurath*, Emperour of the *Turks*, grew to Eminency, and had con-

conquered *Theſſalonica*, *Beotia*, and *Attica*, he came into this *Iſthmus*, and made all *Peloponneſus* tributary to him. Then after him *Mahomet* the Second (although the Inhabitants of *Corinth* had fortified their City with three Walls, and made it ſo ſtrong, that it was thought to be almoſt invincible) beſieged it and won it, *An. Dom.* 1458. about ſix years after *Conſtantinople* was conquered by the *Turks*. But now it is in the command of the *Venetians*, and that, and all the Country is called by the name of *Morea*, as it appeareth in the *Turkiſh* Hiſtory, lib. 10.

The fourth Peregrination of the Apoſtle Paul.

IN the Year after the Nativity of Chriſt, 53. *Paul* went from *Antiochia* in *Syria*, and came to *Galatia* and *Laodicea* in *Phrygia*, and thence wrote his Epiſtle to *Timothy*, as it appeareth by the Subſcription of that Epiſtle; which was 380 miles.

From *Laodicea* he went to *Epheſus*, which was 280 miles; and there appointed *Timothy* to be a Biſhop, and daily diſputed in the School of a certain Tyrant, and did many miracles, as it appeareth, *Acts* 19.

From *Epheſus* he came to *Troada*, which was 200 miles, where, when he could not find *Titus*, he was troubled in Spirit, 2 *Cor.* 2.

From *Troada* he ſailed into *Macedonia*, and came to *Philippos*, which was 232 miles: from hence he wrote his Epiſtles to the *Corinthians*, and ſent them to *Corinth*, which was 292 miles.

In the ſame year alſo, *Paul* paſſing through *Grecia*, (in every place where he came, preaching and viſiting the Churches, *Act.* 19.) at length came to *Corinthus*, which was 480 miles.

In the fifty ſeventh year after the Nativity of Chriſt, when *Paul* had wintered among the *Corinthians*; in the Spring (that he might avoid the deceits of the *Jews*, who went about to take away his Life) he went thence and returned to *Philippos*, which was 292 miles, where he celebrated the Feaſt of *Pentecoſt*, *Acts* 2.

From thence he ſailed to *Troada*, which was 232 miles, where he raiſed *Eutichus* from Death to Life, *Acts* 20.

From *Troada* he went to *Aſſa*, which was thirty ſix miles, *Acts* 20.

From *Aſſa* he ſailed to *Mileten*, which was 760 miles, *Acts* 20.

From *Mileten* he went to *Chius*, which was 64 miles, *Act.* 20.

From *Chius* he ſailed to *Samus*, which was 60 miles, and continued in the Iſle of *Trogylius*, which was cloſe by *Samus*, as *Plin.* ſaith, lib. 5. cap. 3. and *Strabo*, cap. 13.

From *Trogylius* he ſailed by *Epheſus*, and came to *Miletus*, which was 160 miles. From thence he ſent Meſſengers to the Miniſters of *Epheſus*, commanding them to have a ſpecial care to the Flock of Chriſt, which he had purchaſed with his precious Blood; and added, that he was ſo much the more importunate in that behalf becauſe they ſhould never ſee him again: wherefore they embraced *Paul* with great Lamentations and Sorrow, *Act.* 5.

From *Myletus* he and his Companions went with a direct courſe to the Iſland of *Cous*, which was 200 miles, *Act* 21.

From thence the next day they went to *Rhodes*, which was 84 miles.

From *Rhodes* they went to *Patara*, which was 100 miles.

From *Patara* they ſailed to *Tyrus*, leaving *Cyprus* upon the left hand; which was 360 miles, where he found certain Diſciples, and remained there ſeven days, *Act.* 21.

From *Tyrus*, *Paul* and his Companions ſailed to *Ptolomais*, which was 24 miles.

From thence they came to *Cæſarea Strato*, who was 44 miles; there they remained in the houſe of *Philip* the Evangeliſt, who was one of the ſeven Deacons with *Stephen*, *Act.* 21.

From thence *Paul* went to *Jeruſalem*, which was 32 miles, and there, about the Feaſt of *Pentecoſt*, he was taken by the *Jews*, impriſoned and ſcourged, *Act.* 21. At this time *Paul* was about forty ſeven years of Age. So all theſe Travels were 3396 miles.

Of the Towns and Places to which he travelled.

And firſt of Aſſus.

COncerning *Laodicea*, to which *Paul* travelled, you may read before. I will therefore proceed to *Aſſus*, which was a Town within the Juriſdiction of *Troada*, ſcituated cloſe by the *Ægean* Sea, 700 miles from *Jeruſalem* towards the North-eaſt, as *Strabo* ſaith, lib. 13. wonderfully fortified both by Nature and Art, ſo that it is a thing almoſt impoſſible to be conquered. There is found cloſe by it the ſtone called Sarchophagus, in which if any Mans Corps be buried, within the ſpace of forty days it is utterly conſumed all but the Teeth, as *Pliny* ſaith, lib. 36. cap. 17. In this City *Cleantes* the Stoick was born, as *Chryſippus* ſaith.

Of Mitylene.

THE Iſle and Town of *Mitylene* is ſcituated in the *Ægean* Sea, 624 miles from *Jeruſalem* toward the North-weſt. In times paſt called *Lesbus*, which obtained the whole Juriſdiction and Government of *Troada*. It is in compaſs 136 miles, and containeth in length, from the North to the South, 56 miles. In it is found much matter for the making and calking of Ships: there was many goodly Cities in it, as *Mitylene* and *Pyrrha*, which ſtood

upon the Weſt part of it; alſo the Metropolitan called *Lesbos*, *Ereſſus*, the Haven of *Antiſſa*, and *Mithymna*. Of *Lesbos* in times paſt this whole Iſle was called *Lesbus*, until the City of *Mitylene* grew famous; being ſo called of *Mitylene* the Daughter of *Macharus*, as *Diodorus* ſaith, lib. 4. and after that Cities name called *Mitylene*. There were many other goodly Cities which ſtood in this Iſle, but they were either conſumed by Earthquakes or drowned by the Sea. The Land thereof was very pleaſant and fruitful, bringing forth grapes, whereof there was a very excellent and clear Wine made, which they of *Conſtantinople* principally liked: there is alſo found great ſtore of Cypreſs, Pines, and plenty of Figs come thence. Their Horſes are very ſtrong, but of a low Stature: it is very mountainy, and peſtred with wild Beaſts.

There were many famous men that lived and were born in this Country; as *Pittachus* one of the ſeven Wiſe Men of *Greece*, *Alizus* the Poet, and *Alcimenides* his Brother, *Diophanes* the Orator, and *Theophanes* who wrote the Acts of *Pompey* the Great, (as it appeareth in *Tullies* Oration for *Archia*) *Theophraſtus* alſo that notable Philoſopher, (who at firſt was called *Tyrtamanus*, then *Euphraſtus*, that is, *a good Orator*) and laſtly, *Theophraſtus*, that is, *a divine Orator*; this man was an excellent Peripatetick, and Scholar to *Ariſtotle*, whom he ſucceeded in his School, and had 2000 Scholars.

Vitruvius the Architect maketh mention of *Mitylen* in his firſt Book, ſaying, that it was a very magnificent City, and rarely builded, but very badly ſcituated; for when the South Wind did blow, the Inhabitants grew ſick; when the Weſt, they coughed, and when the North Wind did blow they were made well. Notwithſtanding, the Apoſtle *Paul* and his Companions came to this City, as it appeareth, *Act.* 20. At this day it is under the Juriſdiction of the *Turks*, and is called by the Name of *Midilly*.

Of Chius.

THIS is an Iſle ſcituated in the *Ægean* Sea, diſtant from *Jeruſalem* 600 miles towards the North-weſt, being 112 miles in Compaſs; the principal City thereof is called *Chios*, taking the Name, as ſome ſay, from the Maſtick Tree, which ſweateth out a certain Gum, of the *Syrians* called Chian, and by us Maſtick: this Maſtick is the beſt in thoſe parts of the World. *Ephorus* calleth it by the ancient Name *Ætalia*; but *Cleobulus*, *Chia*; either becauſe of the Nymph called *Chion*, or elſe becauſe of the whiteneſs of the Soil: there are others that call it *Patyuſia*; and there are ſome who derive the name of *Chius* from the Temple of *Apollo* that ſtandeth in it, called *Chion*. There ſtands in it a fair and goodly Mountain called *Pellenæum*, from whence the Inhabitants dig very excellent marble. Alſo in times paſt the beſt *Malmſey* came thence, but in theſe days it is brought from *Crete*.

Of

Of Samus.

THIS is an Iſle and City ſcituated in the *Ægean* Sea, upon a high or lofty piece of Ground, ſo that from thence the Inhabitants may ſee into all the Countries near adjoyning, lying upon the Coaſt of *Epheſus* and *Ionia*, 560 miles from *Jeruſalem* toward the North-weſt; it was in compaſs eighty eight miles, very fertile and pleaſant, much exceeding *Chius*, although it brought forth no Wine. In times paſt it was called *Artemiſia*, *Parthenea*, and *Stephane*; taking thoſe names from a Crown or Wreath of ſweet ſmelling Flowers, of which there were great plenty in this Iſle; the Poets feign that *Juno* was both born and brought up in it; and *Varro* ſaith, That there was a fair and ſtately Temple dedicated unto her, where ſolemn Service and the Rites of Marriage were yearly celebrated. *Pythagoras* the Philoſopher was born here; and one of the *Sybels* (which prophecied of the comming of Chriſt) lived here. St. *Paul* alſo came into this Iſle, and converted many, as appeareth *Act.* 20.

There is another Iſle called *Samus*, ſcituated upon the Coaſt of *Epirus*, not far from the Gulph of *Ambracius*, called alſo *Cephalenia*, not far from the Promontory of *Actium*, where *Auguſtus* overcame *Antonius*; in Honour of which Victory he built up a City and called it *Nicapolis*, *&c.*

Of Trogyllium.

THIS is a Promontory and Town not far from *Epheſus*, ſcituated in *Aſia minor*, at the foot of the Mountain *Mycales*, four miles and ſomewhat more from *Samus*, where *Paul* ſtayed, *Act.* 20. It is diſtant from *Jeruſalem* 460 miles toward the North-Weſt. There are which ſay, that St. *Paul* ſtayed at a certain Iſle joyning cloſe to this Promontory, called after that by the name of *Trogyllium*. See *Strabo*, lib. 14.

Of Myletus.

THIS was a famous City, ſcituated upon the Borders of *Ionia* and *Cæſaria*, cloſe by the Shore of the *Ægean* Sea, 104 miles from *Jeruſalem* towards the North-weſt. The Poets feign, that *Miletus*, who was the firſt builder of this City, was the Son of *Apollo*, and called it after his own name *Miletus*: but *Strabo*, lib 12. thinketh that it was rather built by *Sarpedon* the Son of *Jupiter*, and Brother to *Radamanthus* and *Minos*, and by him was called *Myletus*, from another City of the ſame name, which ſtood in *Crete*. The Wool that cometh from this Town is wonderful ſoft, and ſingular good for many purpoſes; but it was principally uſed to make Cloath of, which they died into an excellent Purple and tranſported into many places. There were a great many famous men that either lived or were born in this Town; as *Thales Mileſius*, one of the ſeven Wiſe-Men of *Græce*, *Anaxi-*

Anaximander, who was his Scholar, *Anaximenes* and *Hecatæus* the Hiſtorian; alſo *Eſchenes* the Orator, (not he that contended with *Demoſthenes*, who taking too much Liberty againſt *Pompey* was baniſhed) *Timotheus* the Muſician, and *Pittacus* the Philoſopher, beſides many others.

But of all theſe, *Thales Mileſius* was held in greateſt Eſtimation, becauſe he was thought to be the firſt that taught natural Philoſophy and the Mathematicks amongſt the *Grecians*. He was the firſt alſo that foretold of the Eclipſe of the Sun, about ſuch time as the Battel was fought between *Cyaxares* Father of *Aſtyages* King of the *Medes*, and *Hallyattes* Father of *Crœſus*, King of the *Lidians*, which was about the 44 Olympiad. There came unto him a certain Man, who asked him what was the hardeſt thing in the World; he anſwered, *Seipſum noſce*, *To know himſelf*. Another came to him, and ask'd him, how he might do to live juſtly; he anſwered, *Si quæ in aliis reprehendimus, ipſe non faciamus*, *That we do not thoſe things which we reprehend in others*. He died about the 58 Olympiad. *Meletus* at this day is called *Melaſa*.

Of Cous.

THIS is one of the Cyclad Iſlands, lying in the *Ægean* Sea, bordering upon *Caria*; being ſo called from the Vaults and Caves that are in it, and diſtant from *Jeruſalem* 524 miles. It hath a City called after the ſame Name, wherein there was a ſtately Temple built in honour of *Juno*; and another ſtanding in the Suburbs thereof, dedicated to *Æſculapius*: this was a very ſumptuous Temple, and made very rich, becauſe of the many Preſents and Giſts that were ſent and dedicated to it. When the *Romans* had obtained the Command of this Iſle, *Octavius*, the Father of *Auguſtus Cæſar*, took out of this Temple a naked *Venus*, which was a goodly Image, and carried it with him to *Rome* in honour of his Progenitors, who derived their Progeny from her.

It is in compaſs 56 miles, being ſo pleaſantly ſcituated that it was a Sea-Mark to Mariners, very fruitful, and bringing forth abundance of Wine and Silk, by reaſon of a certain Fiſh that is found there, from which they got great Plenty. See *Plin.* lib. 11. cap. 22.

There were many that lived only by weaving of Silk; and above the reſt there was one *Pamphila* the Daughter of *Plates*, that was moſt excellent in that Art.

There were many famous men that were, either born or lived in that Country, as *Hippocrates* that excellent Phyſician, *Apelles* that notable Painter, *Simus* the Phyſician, *Philetas* the Poet and Orator, *Nicia* the Prince and Tyrant of *Cous*, *Ariſton* the Peripatetick, and *Theomneſtus* that notable Politician. At this day this Iſle is within the *Turkiſh* Empire, and by them called *Stacu*; alſo the principal City thereof is called by the ſame Name, and wholly inhabited by the *Turks*, two Towns only being inhabited by the *Grecians*:

cians: but there are many that dwell in ſtrong Caſtles compaſſed with round and ſtately Towers. This Country is very fertile, abounding with Cattel, and the Mountains thereof are little inferiour to thoſe of *Crete*.

Of Rhodes.

THE City and Iſle of *Rhodes* (which is ſo called from the ſweet Smell or Roſes) is ſcituated in the *Mediterranean* Sea, a little from *Aſia* the leſs, upon the South; being diſtant from *Jeruſalem* 140 miles toward the North-weſt, as *Strabo* ſaith, *lib.* 14. It is in compaſs 112 miles. It was at firſt called *Ophy*, then *Statilia*, and after *Telchin*, of the Inhabitants thereof, who were called *Telchines*, a People which, as ſome ſay, were Witches; others ſay, curious Artificers, and were the firſt that found out the making of Braſs and Iron. At laſt it took the name of *Rhodes* from the principal City that ſtood in it; for there were three Cities in it, *viz. Lyndus*, *Camirus*, and *Ialyſſus*. In *Lyndus*, *Cleobulus*, one of the ſeven Wiſe-men of *Greece*, and *Chares* that famous Statuary, who made the Coloſſus which ſtood in this Iſle, were born. *Ialyſſus*, of a Roſe that was found in it, was called *Rhodes*, being ſcituated upon an exceeding high Promontory, lying toward the Eaſt part of that Iſle. This exceeded the other two Cities, both for Ports, Ways, Walls, and other Ornaments, and the Inhabitants were governed with ſuch excellent Laws, and ſo skilful in Navigation, that it might compare with the ſtrongeſt City of the World, and for a long time had the Command of the Sea round about, and utterly aboliſhed all Pirates and Robbers from thoſe parts.

Diodorus Sicul. lib. 6. ſaith, that it was called *Rhodes* of *Rhodia*, a fair and beautiful Maid, who was dearly beloved of *Apollo*, and therefore this Iſland was dedicated to the Sun; for as *Solinus* ſaith, Though the Heavens be never ſo cloudy yet the Sun ſhineth in *Rhodes*. *Pindarus* the Poet, (becauſe of the fertility of the Soil, and the exceeding Opulency of the Inhabitants) ſaith, that it rained Gold in that Country. In former times it flouriſhed with Learning and good Arts, inſomuch that the *Romans* for the moſt part ſent their Children to be brought up at *Rhodes*. This Iſle is very fruitful, and bringeth forth many things neceſſary for the maintenance of Life; but above all, a certain Red Wine which the *Romans* did greatly delight in, and valued at a high Price. In this City lived that notable Painter called *Protogines*, which *Apelles* conquered in that Science, as *Pliny* ſaith, li. 35. ca. 10.

Demetrius, King of *Aſia*, erected a notable Coloſſus or Statue of the Sun in this Iſle, which that notable Carver *Chares* made, being outwardly all of pure Braſs, but within nothing but Stones; it was ſeventy Cubits high, and ſo artificially made, that it was accounted for one of the Wonders of the World. Afterward it was carried into *Egypt* by the *Egyptians*, who won the Town. This Iſle is famous to this day: in times paſt it was accounted one o the Keys of *Chriſtendom*, but at this day ſubject unto the *Turk*: of which yo may read more in the Turkiſh Hiſtory.

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Of Patara.

PAtara was a City of *Licia*, ſo called of *Patarus* the Builder thereof; who was the Son of *Apollones*, or *Lacones*, as *Strabo* and *Servius* ſaith: it was ſcituated upon the South-ſide of *Aſia* the leſs, cloſe by the ſhore of the *Mediterranean* Sea, 408 miles from *Jeruſalem* towards the North-weſt. *Ptolomæus Philadelphus* King of *Ægypt* enlarged the City, and called it after his Siſters Name, *Arſinoes Lyſiaca*, to put a difference between it and other Cities called after that Name; for there was an *Arſinoe* in *Egypt*, and another near *Cyrene*, where *Apollo* in certain months of the Winter Seaſon (by the help of the Devil) gave anſwer to them that ſought after him. St. *Paul* was in this Town, *Act.* 11. There was alſo another Town of this Name in *Achaia*, where St. *Andrew* was crucified.

The Travels of St. Paul *when he was taken Captive and carried Priſoner to* Rome.

IN the 57 year after the Nativity of Chriſt, *Paul* being then 47 years of Age, by the command of *Claudius Lyſius* was taken and ſcourged by the *Jews*, and brought thence to *Antipatris* by Night (becauſe there were forty *Jews* which had ſworn his Death) which was twelve miles, *Act.* 22, 23, 24.

From *Antipatris* he was brought to *Cæſarea Strato*, which was twenty eight miles, where he was brought before *Fœlix*, (who was Preſident for the *Romans* in thoſe parts) and was captive there for the ſpace of two days, *Act.* 24, 25, 26.

In the fifty ninth year after the Nativity of Chriſt, *Paul* being then 49 years of Age, or thereabouts, was ſent by *Portius Feſtus*, Preſident of the *Jews*, to *Rome*; ſo *Paul* ſailed from *Cæſarea Strato* to *Sidon*, which was 84 miles, *Act.* 27.

From thence *Paul* ſailed cloſe by *Cyprus*, becauſe the Wind was contrary, and came to the Sea over againſt *Cilicia*, (which was very troubleſom) and ſo paſſing by *Pamphilia* they came to *Myra*, which was 480 miles.

Looſing from *Myra* they ſailed to *Gnidum*, which was 248 miles, *Act.* 27.

From *Gnidum* they ſailed towards the South, and came to *Crete*, and ſo paſſed by the Towns of *Salmo*, *Laſæa*, and *Aſſus*, and ſo came to *Phœnicia*, which was 180 miles.

From *Phœnicia* they came to the Iſland of *Claudia*, which was 108 miles.

From the Iſland of *Claudia* they came to *Melite*, which now is called *Malta*; in which place they ſuffered Shipwrack, and *Paul* ſhook off the Viper off his hand into the Fire, and did many other Miracles, which was 720 miles.

From

From *Malta* they ſailed in a Ship of *Alexandria*, to *Siracuſus* in *Sicilia*, being 180 miles: *Paul* at this time was fifty years of Age, *Act.* 28.

From *Siracuſa* they ſailed to *Regium*, being 52 miles.

From thence they went to *Puteola*, being 164 miles.

From *Puteola* they went to *Apiforum*, being 12 miles: there certain *Chriſtians* of *Rome* came to meet them, above twenty two miles, and received *Paul* with great Friendſhip.

From *Apiforum* they led him to *Tribatera*, being ſix miles, here he met more *Chriſtians*.

From *Tribatera* he went to *Rome*, being ſixteen miles, where he remained two years Priſoner, and there wrote his Epiſtles to the *Galathians*, *Epheſians*, *Philippians*, *Coloſſians*, *Philemon*, and the *Hebrews*: ſo all theſe Travels were 2300 miles.

And in the whole, from his firſt beginning, untill his being Priſoner in *Rome*, were 190270 miles.

But being delivered out of Priſon, the laſt ten years of his age he did not only preach the Goſpel in *Aſia* and *Creta*, where he appointed his Diſciple *Timothy* to be a Biſhop, and in *Macedonia*, (where being in *Neapolis* he wrote an Epiſtle to *Titus*, and ſent it to him above 300 miles to the Iſland of *Creta*) but alſo preach'd the Goſpel, and ſpread the Word of God abroad in the Country of *Spain*, *Rom.* 15. which is diſtant from *Jeruſalem* 2800 miles: and being the ſecond time impriſoned in *Rome*, he wrote his ſecond Epiſtle to *Timothy*, and ſent it above 996 miles to *Epheſus*: not long after, he was beheaded in *Rome*, in the place called *Via Oſtenſi*.

Of the Towns and Places to which he travelled.

Of Antipatris.

THE Town of *Antipatris* is diſtant from *Jeruſalem* twelve miles towards the North-weſt. In times paſt it was called *Caphar Zalama*, that is, a Village of Peace. There *Judas Macchabeus* overcame *Nicanor*, 1 *Mac.* 7. Afterward, *Herod* that lived in the time of our Saviour Chriſt, built this Town much fairer and called it after the name of his Father, *Antipatris*. It ſtood in a very pleaſant and fruitful Soil, having many fair Trees and freſh Waters about it, *Joſ.* lib. 16. cap. 7. St. *Paul* was by Night brought Priſoner into this Town, *Act.* 23.

Of Myra.

THIS was a great Town, as *Strabo*, li. 14. ſaith, and ſtood in *Aſia minor*, in the Province of *Lycia*, upon the Coaſt of the *Mediterranean* Sea, 380 miles from *Jeruſalem* North-weſtward. St. *Paul* was in this Town.

Of Gnidus.

THIS Town lieth in *Asia minor*, upon the *Mediterranean* Sea, in the *Peninsidia* called *Doris*, which by a narrow point joyneth unto the Province of *Caria*, and is distant from *Jerusalem* 492 miles. In this Town the Goddess *Venus* had a great Temple, wherein her Image was placed, made by that cunning Workman *Praxiteles*, of Marble stone; and for that cause *Horace* calleth *Venus* Queen of *Gnido*, lib. 1: *carm. Od.* 30. *O* Venus *Regina Gniide Paphiq*; that is; *O* Venus *Queen of Gnidus* and *Paphos &c.*

There came many Learned Men out of this Town, as *Eudoxus Agatarchides*, *Paripateticus*, *Theopompus*, and others.

This Town is yet standing, and (as it is thought) it took the name of the Fish *Gnidus*, which is taken there in the Sea; which Fish is of so strange a nature, that if you take it in your hand it stingeth like a Nettle. At this day this Town hath another name, and is called *Cabo Chrio*, as *Conradus Gesnerus* in his *Onomastico* writeth.

Of Creta.

THE Island of *Creta* took the name (as *Strabo* saith) from the People called *Curetes* that dwelt in this Island: those People used to cut all the hair off from the fore-parts of their Heads, and therefore they would not endure to suffer any Man to wear his hair being in the Wards; for which cause, in the Grecian Tongue they were called *Couretes*, and in time this name by corruption of speech was changed, and they called *Cretans*. This Island standeth in the *Mediterranean* Sea, between *Græcia* and *Africa*, 600 miles from *Jerusalem* toward the West. It is a great Island, being 200 miles long, 48 miles broad, and in compass 588 miles: it is very fruitful of Cypress Trees, Malmsey, Sugar, and other Spices: the Malmsey taketh the name from the Town of *Malvesia*, in *Peloponnesus*, standing upon the point of *Malta*, right over against *Creta* or *Candia*; and at this day the like Wine is made in *Creta*, and called by the same name, from whence it is commonly brought unto us, though in times past it came out of the Island of *Chius*.

Among all the Hills that are found in the Island of *Creta*, the Hill *Ida* is most spoken of, because of the height: about it standeth divers Towns and Villages: it hath many Hills and Woods: for the Island is very full of sweet Cypress Trees, insomuch that there are Woods full of them. *Pliny* writes, that upon a time, there was such an Earth-quake in this Island, that one of the Hills removed, out of which there came a Man, being forty Cubits high. In this Island there are no venemous Beasts, but in times past it was inhabited by cruel People, of whom St. *Paul* complaineth in his first Epistle to *Titus*, cap. 1. where he reherseth the Saying of *Epimenides*, which was after this manner, *The People of* Creta *are always Liars, evil Beasts, and slow Bellies.* And to conclude, they resemble some of the Friars among the Papists; for as they are

are idle people and shave their heads, so were the Men of *Creta*. *Titus* (*Paul's* Disciple) was a Bishop in this Island, and St. *Paul* wrote an Epistle to them and to *Nicapolis*, and sent it them above 320 miles. This Island in times past was very rich and populous, for in it there was a 100 Towns; the chief of which were *Gnossos*, *Cortyna*, and *Zydon*, but *Gnossos* was the most principal and ancientest, wherein King *Minos* kept his Court: in it the notable Geographer *Strabo* was born.

This Town of *Gnossos* in times past was called *Ceratur*, of the River *Cerata* which passed by it; but now it and all the Island is called *Candia*. The *Venetians* every three years appointed a new Duke to govern it. In this Island stood the Towns of *Salmona* and *Lassica* (by *Pliny* called *Lasas*) and in the middle between those two Towns was the Haven of *Gutfurt*, whereof Saint *Luke* maketh mention in the *Acts* of the *Apostles*, *cap* 27. saying, That *Paul* counselled the Saylers that were in the Ship to anchor there, and stay the Winter season in that Island: but the Captain of the Ship gave more credit to the Master of the Ship, than to *Pauls* words, whereby in the end they were in danger of their lives. The Towns of *Salmona* and *Lassica* with the Haven of *Gutfurt*, lay Southward in this Island, upon the Coasts of the *Mediterranean* Sea: somewhat distant from them stood the Town of *Asson*, by *Pliny* called *Ausum*, where they hoised out their boat and sayled Northward; and because they had a fair South-wind, they thought to sail to *Phœnicia*, a Haven in *Creta*, but the wind coming about to the East, drave them back again into the Sea, by which means they were in danger of their Lives.

This Island was brought under the subjection of the *Romans*, 66 years before the birth of Christ, and so for a long time continued, until the *Saracens* entered therein, and took it from the *Romans*, 800 years after the Birth of Christ. After that, in the year of our Lord 979, the Emperour of *Constantinople* drave the *Saracens* out of the Island, and kept it; but in the end the *Venetians* brought it under their Subjection and Seigniory, in the year of our Lord 1202, and at this day it is called *Candia*.

Of Clauda.

CLaudea is an Isle not far from *Crete*, lying towards the Southwest in the *Mediterranean* Sea, 288 miles from *Jerusalem* towards the West: at this day it is called *Porto Cabaso*; here the Saylers, the Apostle *Paul*, and the rest of the company, haled overboard their Cock-boat, and tyed it to their Ship and fell to towing, lest they should have been sunk into *Syrtis*, a dangerous Gulph upon those Seas, *Acts* 27.

Of Syrtis.

THIS is a Gulph of the Sea lying upon the shore of *Africa*, in which the Water is both troublesome and the shore dangerous, because of quick

Sands; and in this there are two places moſt remarkable, called by the name of *Syrtis*, from drawing and attracting Ships unto them, by which they were greatly endangered: the one was called the greater, and the other the leſs; the greater lay 1000 miles from *Jeruſalem* towards the Weſt, but the other lay under the Iſle of *Mylete* towards the South, being diſtant from *Jeruſalem* 1320 miles towards the Weſt: in this place it was where *Paul* and his Companions were in ſuch danger, mentioned *Act.* 17.

Of Mylete.

THIS Iſland was ſo called from the great abundance of Honey that was found in it; but at this day it is called *Malta*, ſituated in the *Mediterranean* Sea, 1340 miles from *Jeruſalem* towards the Weſt. It is very pleaſant and fruitful, bringing forth great plenty of Wheat, Rye, Flax, Cumin, Cotton, Figs, Wine, Roſes, Violets, Time, Lavender, and many other ſweet and delightful Herbs, from whence Bees did gather great plenty of Honey. The Sun is very hot in this Iſland, inſomuch, that by the extreme fervor thereof, the Inhabitants loſe their natural complexion and look of a tawny colour. In Summer Evenings there falleth great plenty of dews, whereby the Earth is refreſhed and the Herbs increaſed. There is neither Snow or Froſt ſeen in it; for the Northern Winds (which with us are the Authors of Cold and Froſts) with them procure Rain, which greatly refreſheth and increaſeth the Fruits of the Earth; ſo that the Paſtures and Medows become very pleaſant and full of Graſs: and although it be but 28 miles long, and 60 miles about, notwithſtanding it is very populous; for in the eight Pariſhes that ſtand in this Iſle, there is numbred above twenty thouſand Men. The Inhabitants are very honeſt, religious, and godly; and the Women fair, chaſt, and modeſt, for they never come abroad but with their faces covered. The Children that are born in this Country fear not any Snakes; neither are hurt by any thing that is venomous, inſomuch that they will take Scorpions and eat them without danger, although in all other parts of the World thoſe kind of creatures are moſt pernicious. In this Iſle alſo there are bred a kind of Dogs that are but ſmall, yet very white and ſhagged, and ſo loving, that the Inhabitants of all the neighbouring Countries will buy them, though they be at dear rates.

The chief City thereof (called *Malta*) is ſo ſtrongly fortified both by Art and Nature, that it is almoſt impoſſible to be conquered, unleſs it be either by Treaſon or Famine. The Town or Caſtle whereof is fortified with the Knights of *St. John*'s Order, who have mightily expreſſed their Valour and Reſolution in defending this Town from the *Turks*. About a mile from this, the ruines of a goodly fair City are to be ſeen. And upon the Eaſt Promontory, a little from the City of *Malta*, there yet remain the decays (which are worthy to look upon) of a goodly Temple, dedicated to *Juno*.

It

It ſeemeth by what remaineth, that this Church hath been a fair and goodly thing in times paſt.

There is alſo here and there in the Earth found certain braſs Monies, having upon the one ſide a ſuperſcription written in *Greek* Letters, and upon the other the Image of *Juno*. There ſtood upon the South ſide of *Malta* a Temple dedicated to *Hercules*, the ruines of which are yet extant; and in it are found Mountains worthy of admiration. At ſuch time as the Captain of *Maſſaniſſa* King of the *Numidians* had conquered this Iſland, amongſt other pretious things that he found in theſe Temples, he took thence a great deal of goodly Ivory: but that religious King did faithfully reſtore all thoſe things back again, and dedicated them to the ſeveral Temples. Thus we may perceive, that the Inhabitants of this Iſland of *Malta* were wholly given to Idolatry and Superſtition, untill ſuch time as *Paul*, by the Inconſtancy and Vehemency of the Wind, was driven upon it, and converted them from that perverſe and prophane Worſhip to the Chriſtian Religion, at ſuch time as he ſuffered Shipwrack, and wintered amongſt them, *Acts* 27. The Inhabitants ſhew upon the North part of this Iſle, the place where the Ship was caſt away wherein the Apoſtle *Paul* was; in which place they have built up a Chappel, and dedicated it to Saint *Paul*. They ſhew alſo a Cave, in which they ſay he lived; and they verily believed that he expelled all Venome and Poyſon out of that Iſland at ſuch time as he was there.

It was firſt ſubject unto the *Africans*, as may appear by certain Marble Pillars which are here and there found, in which there are ingraven certain Characters of the *Carthaginians*, not much unlike to Hebrew Letters. And although the Inhabitants are Chriſtians, yet their Speech is much like the *Saracens*, which differeth little or nothing from the antient *Punick*. At ſuch time as *Dido* built *Carthage* (which is thought to be 890 years before Chriſt) *Battus* was King of this Iſle, and held a Confederacy with *Dido*: for when *Hyarbas* King of the *Getulians* made War upon *Dido*, becauſe he could not obtain her in Matrimony, ſhe received Aid from this *Battus*; and when for the love of *Æneas* ſhe had killed her ſelf, *Hyarbas*, having conquered *Carthage*, baniſhed her Siſter *Anne*, who was entertained by this *Battus*. But *Hyarbas* taking that unkindly, made War upon *Battus*, and conquered the Iſland of *Malta*: ſo it continued in the Juriſdiction of the *Carthaginians* a long time after, until the *Carthaginians* were conquered by the *Romans*; and then one *Titus Sempronius* (about ſuch time as *Hannibal* brought his Army before *Trebia*) won it 217 years before Chriſt. And after it continued under the Juriſdiction of the *Romans* 130 years, and then it was conquered by the *Saracens*; but they held it not long, for *Roger Norman* King of *Sicilia* got it out of their Power, *Anno Dom.* 1090. And ſo it continued in the hands of the *Sicilians* till *Anno Dom.* 1520. And

then

then *Charles* the fifth being Emperour, gave it to the Knights of Saint *John*, upon condition that they should oppose the *Turks* Gallies, and defend that part of Christendom. So the Knights of St. *John*, together with their Governour, sailed to *Malta*, and so fortified it that it is impossible to be taken; unless by Famin or Treason. There were many famous Bishops that lived in this place, and very devout Christians. In the time of the Emperour *Theodosius* there was a Councel held, at which were present 240 Bishops. At this day this Bishoprick is subject to the Archbishop of *Palermo*; and the chief Government of the Isle is in the power of the Knights of St. *John*, *&c.*

Of Syracusa.

THIS was a City of the Isle of *Sicilia*, built by one *Archia* of *Corinth*, standing close by the Sea Shore on the North side of the Isle, 2756 miles from *Jerusalem* towards the West. It was a fair and goodly City, in antient time called *Tetrapolis*, because it was divided into three parts: one of which parts stood in the Isle of *Ortygia* separated from the Continent with a little streight Sea, and with that famous Fountain *Arthusia*. The other part was called *Acradine*, and the third *Tycha*; to which in after-times there was built up a fourth, and called by the name of *Neapolis*. All this City was compassed in with three Walls, so strong and so admirably fortified both by Nature and Art, that it opposed the *Carthaginians* in equal War. It was called *Syracusa*, from drawing or sucking; and in process of time obtained the whole Jurisdiction and Government of that Isle; which was so well peopled in the time of *Dionysius* the Tyrant, that he was able to make and maintain an Army of one hundred thousand Foot and twelve thousand Horse. There were two Havens in that part which was called *Ortygia*, so marvellously fortified with such huge Rocks and other Munition, that they were wonderful to look upon. There also stood a Castle or Tower called by the name of *Mercia*, which was so strong, that when all the rest of the Town was conquered, yet that maintained War for a long time. In this Hold the Kings and Tyrants of this Country usually kept their Treasures, and other things that were material. There were many worthy and famous Princes ruled in it, but above them all *Dionysius* the elder exceeded the rest; who when he saw what abundance of Vessels of Gold and Silver *Dionysius* the younger had heaped together, cried out and said, *In te Regius affectus non est, qui ex tanta poculorum vi amicum neminem conciliasti*: That is, Verily, the mind of a King is not in thee, that out of so many Cups couldest not procure one Friend: For after he was banished, and constrained to keep a School. Both these *Dionysians* were learned Men and great Philosophers. It is thought that this Island was some time a part of *Italy*, and joyning to the Field of *Brutius*; but in time, through the violence of the Sea, separate from the Continent: From whence it was called *Sicilia*, and also *Trinacris*, because there were

were three Mountains standing upon three Promontories in three several places of it, giving the proportion of a Triangle; for there was an Angle toward the South called *Pachinus*, another toward the South-west called *Lilybæus*, and another called *Pelorus*, which lay distant near about two miles from *Italy*. In times past it was under the command of the *Romans*, but now the *Spaniards* have chief Government of it. There are many things remaining to this day worthy observation, but chiefly the Mountain *Ætna*, which still casteth out Fire and Smoak, *&c.*

Of Rhegium.

THIS was a Town of *Italy*, belonging to the Family of the *Brutians*; at first built by the *Calcidonians* and *Messenians*, upon the utmost bounds of *Italy* toward the Sicilian Sea, being distant from that Isle sixty Furlongs, and called by the name of *Rhegium*, as some think, from *Rumpo*, to break; for that near about the place where that Town stood, the Sea being very Tempestuous, broke the Isle of *Sicilia* from the Continent. Others think it was called *Rhegium*, because it was so strong and beautiful a City that it might well have been the Seat of a Prince. Close by this City, in the Sicilian Sea, there stands a Rock somewhat above the Water, representing in Figure the Proportion of a Man, and round about it are to be seen other little Rocks like barking Dogs. In this place the Water is so extream violent, and runes with so strong a current, that it is very dangerous for Mariners (especially such as are ignorant) to sail that way. Wherefore the Poets made this verse, to signifie a man that stood in a Dangerous and Doubtful estate,

Decidit in Scyllam cupiens vitare Charibdim.

Seeking to shun *Charibdis* curled Waves,
He thrusts himself into stern *Scylla*'s Jaws:

But that Mariners might avoid these dangerous places, upon the North angle of *Sicilia*, in the Promontory of *Petorus*, there is erected a lofty Tower, standing as a Sea-mark, that so they by that direction might escape these dangerous places. Not far from *Scillari* is to be seen another Town, of that Rock called *Scyllacus*, but of the Inhabitants it is commonly called *Scyglius*, or *Scyglio*; and *Rhegium* also at this day is called *Rezo* and *Reggio*, of *Antimnestus* Captain of *Chalcedon*: and as *Strab.* lib. 6. saith, is scituated in *Calabria*, 1332 miles from *Jerusalem* Westward.

Of Puteoli.

THIS City is in *Campania*, a Country of *Italy* not far from *Naples*, scituated on the Sea Shore 1381 miles from *Jerusalem* Westward: taking that name from Fountains or Wells of hot Water, being built by the *Salamians*,

mians, as *Eusebius* saith, about such time as the *Tarquins* were banished *Rome*, 507 years before the Nativity of Christ. It was antiently called *Dicæarchia*, because of their singular Justice and Noble Government. But when the *Romans* made War upon *Hannibal*, they fortified this Town to withstand his Forces, and then called it *Puteoli*, which name it retained a long time after. At this day it is called *Puzzoli*.

At this City the Apostle *Paul* and his Companions arrived, when they sailed into *Rome*, *Act.* 27. Between *Puteoli* and *Baia* there lieth the Lake of *Lucrinus*, into which, by the command of *Augustus Cæsar*, a Dolphin was thrown. Now there was a young Youth called *Simon*, the Son of a poor man dwelling in *Baia*, who usually played among other Youths upon the Banks of this Lake: and seeing the Dolphin (it being a strange Fish in those parts, and very amiable to look upon) did take great delight in it, and oft times fed it with Bread and other things as he could get: insomuch, as the Dolphin when it heard the Boy's Voice upon the Bank of the River, would resort to him, and receive at his hand his accustomed Food. Thus it continued so, that the Dolphin would suffer the Boy to handle him, take him by the Gills, play with him, yea, and sometimes to get upon his Back, then swim with him a great way into the Lake, and bring him back again, and suffer him to go safe upon the shore. After this manner he continued for many Years together, and in the end the Youth died. Yet the Dolphin resorted to his usual place, expecting his accustomed Food from the hands of this Boy; but missing him, he left the shore, languish'd away, and died. Concerning the nature of this Fish you may read more at large in *Pliny*, lib. 9. cap. 8.

Of Colossa.

THIS City is scituated in *Phrygia*, a Country in *Asia minor*, near the Rivers of *Lycus* and *Meander*, 520 miles from *Jerusalem* North-westward, not far from *Laodicea*; so called from the mighty Statues and Colosso's that were set up in it. These Cities, *Colossa*, *Laodicea*, and *Hierapolis* (where the Apostle *Philip* was put to death in the tenth year of *Nero*) a little before *Paul*'s Martyrdom, were sunk by an Earthquake, which without doubt was a great judgment of God upon them, because they refused the Grace and Comfort of the Doctrine of the Gospel offered unto them by the Apostles. The Epistle of *Paul*, dedicated to the *Colossians*, was sent by the hand of *Onesymus* from *Rome* unto these Towns, being 1080 miles. For although the *Rhodians* were called *Colossians* because of that famous Colossus that stood there; yet this City wherein *Archippus* and *Philemon* dwelt (to whom *Paul* directed that Epistle, stood in *Phrygia*, a Country in *Asia minor*, and not in *Rhodes*.

Of

Of Nicopolis.

NIcopolis is a City of *Macedonia*, scituated close by the River *Nessus*, not far from *Philippus* upon the Borders of *Thrace*, 920 miles from *Jerusalem* North-westward. From hence the Apostle *Paul* wrote his Epistle to *Titus*, and sent it to *Crete*, 600 miles. There are many other Cities of this Name; one standing in *Epyre*, built by *Augustus*; another between *Cilicia* and *Syria*, built by *Alexander*, in glory of his Victory against *Darius*; a fourth in *Bythinia*; a fifth in the Holy Land, formerly called *Emmaus*.

Of Rome.

THis City, if we rightly consider the derivation of the Name in *Hebrew*, was not built without the singular Providence of God; being derived of *Rom*, *i.* He hath exalted or made high. But the *Grecians* derive it from *Romen*, *i.* Strength and Power. Now although the Providence of God extendeth to every Creature, nay, to the very hairs of a Man's Head, yet where he determines to express his singular Power, there he worketh beyond the expectation of man. And who knows not that the beginning of this City was mean, raised from a confused Company, destitute both of Civility, Community, and Laws; yet hath it been, and for the most part is, the glory of the World, and the great Commander of the Princes of the Earth.

It was so called at first by *Romulus* (as *Livy*, lib. 1. saith) who first built it, seven hundred fifty and one years before the Nativity of Christ; being scituated upon seven Hills, that is, *Capitolinus*, *Aventinus*, *Palatinus*, *Cælius*, *Exquilinus*, *Viminalis*, and *Quirinalis*. But after, when the City was compassed about with Walls, the Hill *Ianiculus* was inclosed within it. The Vallies that lay between these Hills were so raised up with Arches, Vaults, and artificial Mounts, that in process of time they became level with the top of some of those Hills. It was beautified with fair and sumptuous Buildings; so that as it was the head of the World for Command and Power, in like manner it exceeded all the rest of the World for Glory and Riches, but principally for stately Buildings. There were many goodly Temples, dedicated to *Jupiter*, *Apollo*, *Æsculapius*, *Hercules*, *Diana*, *Juno*, *Minerva*, *Lucia*, *Concordia*, *Fides*, *Pietas*, *Pax*, *Victoria*, *Isis*, besides many other dedicated to other Gods. But above all, that was the most sumptuous that was called *Pantheon Deorum*; at this day called the Church of *Alhallows*.

Moreover, here was to be seen the Princely Edifices of Kings, Emperours, Consuls, Senators, Patricians, and other *Romans*, who were mighty in Wealth and Substance, built all of polished Marble, beautified with Gold and Silver; beside Palaces, Bulwarks, Theatres, triumphant Arches, Statues, and such like; all which were glorious, and greatly adorned the City.

But above all theſe, the Houſe of *Nero* was moſt worthy of Obſervation, which to ſee to, was built all of burniſh'd Gold very curiouſly wrought. Here alſo ſtood the Monuments of the two *Cæſars*, *Julius* and *Auguſtus*; alſo their Statues, the one made of pure Braſs, the other of white Marble. Beſides, there were many fruitful Orchards, Water Courſes, and wholſome Baths, brought thither by *Antonius*, *Nero*, *Diocleſian*, and *Conſtantine* the Great.

Alſo the Emperour *Conſtantine* erected many goodly Churches for the uſe of the Chriſtians, and endowed them with great means; and amongſt the reſt, that which was dedicated to St. *John* of *Latteran*, a fair and goodly Church, and for Riches and curious Workmanſhip might compare with the ſtatelieſt Temples that ever had been in the World, moſt of the Ornaments and Images being made of Gold and Silver: he alſo erected the Vatican, which was dedicated to St. *Peter*; and another holy Houſe dedicated to St. *Paul*; in either of which he placed their ſeveral Sepulchres and Monuments, beſtowing extraordinary Coſt to beautifie them. So many were the Gifts and Gratuities of this Emperour, that they can ſcarce be numbred; ſo that although the Emperour *Trajan*, and *Boniface* the Fourth, Pope of *Rome*, beſtowed great Coſt to beautifie and adorn the City, yet were they nothing comparable to that which this Emperour did. Theſe things then being preſented to your view, you might juſtly ſay, That *Rome* in her Proſperity and Eminency was the Glory of the World; but as all Eſtates are fickle and uncertain, ſtill ſubject to Variety and Change, ſo was this: firſt envied of the World, becauſe of the extream oppreſſion of her Governours; and after made deſolate by Violence and Force, all her former Glory being eclipſed, and the greateſt part of theſe goodly Buildings laid level with the Ground. Thus have I ſhewed you what *Rome* was when it was in her Proſperity; it reſteth now to ſhew what *Rome* is.

Rome at this day differeth as much from the ancient *Rome* as the Subſtance from the Shadow. For, although the Pope hath beautified and adorned the Weſt part of it with many fair and goodly Buildings, and called it by the name of new *Rome*; yet it is nothing comparable to the ancient City, as it was when *Auguſtus* and *Conſtantine* the Great were Emperours thereof, neither doth it ſtand in the ancient place; for the firſt City ſtood upon the Eaſt ſide of *Tyber*, this upon the Weſt. The chief part of the other ſtood upon the Mountains *Capitolinus* and *Palatinus*, upon which were the ſtately Buildings of Senators, Kings, and Emperours, but now they lye deſolate and waſte. The Capitol alſo, and the Temple of *Jupiter Feretrius* (goodly Buildings) beaten to the Ground; only ſome Ruines, to ſhew that ſuch things there hath been. And what now reſteth, that are worthy note, are in the Command and Power of the Pope; which are not many: the moſt that can be named, are the Vatican, the Tower of S. *Angelo*, the Pope's Palace, his Banquetting-houſe, and the Gardens and Walks about it; which are ſo well ſcituated, that they are a grace to all *Rome*, the reſt are but ordinary and common Buildings. Thus may you ſee that there is nothing in this World but hath a period, to which, if with much Labour it attaineth, then it commonly declineth, ſeldom continueth; for who knows not with what labour, what perils by Sea, what dangers by Land, through how many Forein Wars and Domeſtick Seditions *Rome* was raiſed to her greatneſs? And how ſuddenly was all this loſt? What the Vertue and Wiſdom of grave and reſolute Conſuls, Captains and Commanders had with great hazard heaped up, thruſting their Capitol and other Treaſuries full with the Triumphant Spoyls of Forein Nations, was left to be conſumed either by Seditious Souldiers or prodigal Emperours, and the State left as a Prey to thoſe that were mightieſt: ſo that they were accounted moſt honourable, that with moſt Injury could get to themſelves either Countenance to overſway Authority, or Opulency to purchaſe Eminency; inſomuch that there hath been no action ſo evil, nor any attempt ſo pernicious in former times, but may be match'd in the declining of the *Roman* State: Where more Murthers? where more Corruption? where more Oppreſſion than is mentioned in Hiſtories to be practiſed amongſt the *Romans*? the Lives of Men, the ſtate of Provinces, and the Crowns of Kings ſold for Money, but now her time is finiſhed, and her Ruins are left for ſucceeding Ages to admire; that ſo in beholding they might learn to know the difference between Virtue and Vice; and from thence conclude, that there is nothing permanent; and that thoſe things wherein men moſt glory do oftentimes ſooneſt decay. For if this City which commanded the Nations and Princes of the Earth (whoſe Colonies, Armies, Legions, Confederacies, and Treaſures were ſo Mighty, and extended ſo far, that there was almoſt no Countrey unconquered, or Nation that did not fear to hear the Inhabitants thereof named) is made deſolate and laid level with the Ground: what then may be ſaid of petty Cities, Towns, Lordſhips, Manors and Houſes; ſhall not they likewiſe be ſubject to the like Calamities, and waſted and deſtroyed through the continuance of time? Verily yea. *Wherefore let not the King glory in his Power, nor the ſtrong man in his Strength, nor the Rich man in his Riches: but let him that glorieth glory in the Lord.*

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